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BRAND'S POPULAR ANTIQUITIES OF GREAT BRITAIN.

FAITHS AND FOLKLORE

A DICTIONARY

OF

NATIONAL BELIEFS, SUPERSTITIONS AND POPULAR
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FORMING A NEW EDITION OF "THE POPULAR ANTIQUITIES OF GREAT
BRITAIN" BY BRAND AND ELLIS, LARGELY EXTENDED, CORRECTED,
BROUGHT DOWN TO THE PRESENT TIME, AND NOW
FIRST ALPHABETICALLY ARRANGED.

BY

W. CAREW HAZLITT.



IN TWO VOLUMES—VOL. II.

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I.

I am a Spanish Merchant.—A writer in the *Gentleman's Magazine* for 1738 says: "Queen Elizabeth herself is believed to have invented the play 'I am a Spanish Merchant'; and Burleigh's children were the first who played at it. In this play, if any one offers to sale what he hath not his hand upon or touches, he forfeits—meant as an instruction to traders not to give credit to the Spaniards. The Play of Commerce succeeded, and was in fashion during all her reign."

Ider.—A form of oath by St. Iderius formerly usual in Applecross, co. Ross.—*Stat. Acc. of Scotland*, iii., 380.

Ignis Fatuus.—See *Will o' the Wisp.*

I Love my Love with an A, etc.—Pepys, under March 4, 1668-9, notes being at Whitehall, "And there," says he, "I did find the Duke of York and Duchess, with all the great ladies, sitting upon a carpet on the ground, there being no chairs, playing at 'I love my love with an A, because of this and that'; and some of them, but particularly the Duchess herself, and my Lady Castlemaine, were very witty."

Images, etc.—In the Churchwardens' Accounts of Minchinhampton, under 1576, there is an entry of an allowance of 6s. 8d. to John Mayowe and John Lyth for "pullynge downe, dystroyenge, and throwynge out of the church sundrye superstycious thinges tendinge to the maynetenaunce of idolatrye." *Archæologia*, xxxv., 430.

A very curious case, illustrative of this branch of our subject, occurred in Scotland in the earlier part of the reign of James VI. The parties to an intended murder first tested their probable success by shooting with arrows of flint at images of their proposed victims, made of butter. *Dom. Annals of Scotland*, i., 232.

Immaculate Conception.—See *Mary of Nazareth.*

Imperator at Cambridge.—See *Christmas Prince.*

In and In.—"In-and-in," says the "Compleat Gamester," 1680, (quoted by Mr. Dyce in a note), "is a game very much used at an ordinary, and may be play'd by two or three, each having a box in his hand. It is play'd with four dice." This game is referred to in Fletcher's play of the "Chances," written prior to 1625. There Don Frederick says:

"'Tis strange
I cannot meet him; sure, he has encounter'd

Some light o' love or other, and there means

To play at in-and-in for this night—"

Of course the allusion here is playful or facetious. Perhaps these double meanings were in some favour. In Nevile's "Nowes from the New Exchange," 1650, the author, speaking of Lady Sands, says: "She out drinckes a Dutch-man, outvies a courtesan, and is good at all games, but loves none like In and In." In-and-in also occurs as a popular recreation in Lenton's "Young Gallants Whirligig," 1629. Comp. Halliwell and Nares in v.

Indulgences, Papal.—See Hazlitt's *Bibl. Collections and Notes*, 1903, p. 194, for a notice of two issues of a printed document, granting under certain specified conditions, 32,755 years of pardon to the person, whose name is filled in, these forms being generally issued with a blank or blanks left for the ecclesiastic concerned to complete. At the end of a sort of metrical allegory, called *Piers of Fulham* (14th century), in Hazlitt's *Popular Poetry*, 1864, ii., occurs the moral, with this apparently facetious or satirical notification: "If any man and woman that hath a deuocyon to heire hit, they shall

have peraventure for their meede not past C dayes of pardon"; so that these absurdities and impostures were even then discredited and ridiculed. At a later period, John Heywood, in his interlude of the *Pardoner and the Friar*, written in or before 1521, makes the former rehearse all the benefits which accrue from the purchase of the relics, which he carries with him, or from a subscription to his calls. Five, ten, and even twelve, thousand years of pardon are mentioned, but not 32,755. Contributors to crusades against the infidels were, during the 15th and 16th centuries, shareholders in these *paullo-post-futuro* securities.

Inner Temple.—See *Christmas Prince and Inns of Court*.

Inning Goose.—In some parts of Yorkshire, as a clergyman of that county informed Brand, there is given at the end of shearing or reaping the corn a prize sheaf to be run for, and when all the corn is got home into the stack-yard, an entertainment is given, called the Inning Goose.

Innocents' Day.—See *Childermas*.

Inns of Court.—See *Christmas, Inner Temple, Lord of Misrule, &c.* An extraordinary pageant or masque, in which all the four principal Inns co-operated, was the *Triumph of Peace*, by James Shirley, 1633, which is of course in Dyce's edition of the dramatist. It was performed in the banquetting House at Whitehall. Martin Parker wrote a ballad called *The Honour of the Inns of Court Gentlemen, or a briefe recitall of the Magnificent and Matchlesse Show, that passed from Hatton and Ely house in Holborne to Whitehall, on Monday night, being the third of February, and the next day after Candlemas, to the Tune of our Noble King in his Progresses*.

Inns of Court.—Christmas Sports. See *Leigh's Accidence of Armoury*, 1562.

Irish.—This was a species of tables or backgammon, which was a very old game in this country. Fletcher, in the "*Scornful Lady*," 1616, makes the lady say:

"I would have vex'd you
More than a tir'd post horse, and been
longer bearing,
Than ever after-game at Irish was—"

Upon which Mr. Dyce observes: "See the 'Compleat Gamester,' where we are informed that it requires a great deal of skill to play it (Irish) well, especially the after-game; bearing, a term of the game, was frequently, as in the present passage, used with a quibble—." Shirley mentions Irish in his play of "*St. Patrick for Ireland*," 1640, and Hall, in his "*Horæ*

Vacivæ," 1646, observes: "The inconsistency of Irish fitly represents the changeableness of humane occurrences, since it ever stands so fickle that one malignant throw can quite ruine a never so well-built game. Art hath here a great sway, by reason if one cannot well stand the first assault, hee may safely retire back to an after game." From a passage in the "*Honest Man's Fortune*" (1613), it may be inferred that in Beaumont and Fletcher's day there were two kinds of Irish, for there we hear of "two hand Irish."

Irish Baal or Sun Worship.—

In Ireland, says Piers, in his *Description of Westmeath*, 1682, "on the Eves of St. John Baptist and St. Peter, they always have in every town a bonfire late in the evenings, and carry about bundles of reeds fast tied and fired; these being dry, will last long, and flame better than a torch, and be a pleasing divertive prospect to the distant beholder; a stranger would go near to imagine the whole country was on fire. On Midsummer's Eve every eminence, near which is a habitation, blazes with bonfires; and round these they carry numerous torches, shouting and dancing, which affords a beautiful sight, and at the same time confirms the observation of Scaliger." *Survey of the South of Ireland*, p. 232. "I have however heard it lamented that the alteration of the style had spoiled these exhibitions; for the Roman Catholics light their fires by the new style, as the correction originated from a pope; and for that very same reason the Protestants adhere to the old." "The sun," says the writer, "was propitiated here by sacrifices of fire: one was on the first of May, for a blessing on the seed sown. The first of May is called, in the Irish language, La Beal-tein, that is, the day of Beal's fire. Vossius says it is well known that Apollo was called Belinus, and for this he quotes Herodian, and an inscription at Aquileia, Apollini Belino. The gods of Tyre were Baal, Ashtaroth, and all the Host of Heaven, as we learn from the frequent rebukes given to the backsliding Jews for following after Sidonian idols: and the Phenician Baal or Baalam, like the Irish Beal or Bealin, denotes the sun, as Asturoth does the moon." The writer in the "*Gent. Magazine*" for Feb. 1795, attributes the Irish worship of the sun and fire to the Roman Catholics, who have artfully yielded to the superstitions of the natives, in order to gain and keep up an establishment, grafting Christianity on Pagan rites. The chief festival in honour of the sun and fire is upon the 21st of June, when the sun arrives at the summer solstice, or rather begins its retrograde motion. Correspondents of "*Notes and Queries*" es-

tablish the existence of this custom, not many years ago, in Ireland. In the course of ages, its ancient ceremonial and symbolic import has, no doubt, grown a little indistinct in the minds of those who still practise it; but it is curious that, at so remote a date, the old Baal-worship should survive among us even in any form. The Irish in Liverpool still burned very recently the midsummer fires on St. John's Eve. Yet Vallancey seems to say that in Ireland itself, even in his time, candles had been substituted for fires.

Irish Christmas Usages.—Sir Richard Cox, in his "History of Ireland," mentions some very ridiculous Christmas customs, which continued in the year 1565. In Ireland "On Twelve-Eve in Christmas, they use to set up as high as they can a sieve of oats, and in it a dozen of candles set round, and in the centre one larger, all lighted. This in memory of our Saviour and his Apostles, lights of the world." Sir Henry Piers' *Description of the County of Westmeath*, 1682, in Vallancey, vol. i. No. 1, p. 124.

Irish Drinking Customs.—Barnaby Rich, describing the mode of drinking healths in his time, tells us: "He that beginneth the health, hath his prescribed orders: first uncovering his head, hee takes a full cup in his hand, and settling his countenance with a grave aspect, hee craves for audience: silence being once obtained, hee begins to breathe out the name, peradventure of some honourable personage, that is worthy of a better regard, than to have his name polluted amongst a company of drunkards: but his health is drunke to, and hee that pledgeth must likewise off with his cap, kisse his fingers, and bowing himselfe in signe of a reverent acceptance. When the leader sees his follower thus prepared: he soups up his breath, turnes the bottom of the cup upward, and in ostentation of his dexterity, gives the cup a phillip, to make it cry Twango. And thus the first scene is acted. The cup being newly replenished to the breadth of an haire, he that is the pledger, must now beginne his part, and thus it goes round throughout the whole company, provided alwaies by a cannon set downe by the founder, there must be three at the least still uncovered, till the health hath had the full passage: which is no sooner ended, but another begins againe." *Irish Hubbub*, 1617, ed. 1619, p. 24. Brown, Bishop of Cork, being a violent Tory, wrote a book to prove that drinking memories was a species of idolatry, in order to abolish a custom then prevalent among the Whigs of Ireland of drinking the glorious memory of King William the Third. But, instead of cool-

ing, he only inflamed the rage for the toast, to which they afterwards tacked the following rider, "And a f*** for the Bishop of Cork." "Survey of the South of Ireland," p. 421. The Bishop's work was entitled "Of drinking in remembrance of the Dead"; 8vo. Lond. 1715, where, in p. 54, he asserts that "an Health is no other than a liquid sacrifice in the constant sense and practice of the heathen." And at page 97, he tells us of a curious "Return given by the great Lord Bacon to such as pressed him to drink the King's Health"; namely, that "he would drink for his own health, and pray for the King's." In Ireland, "on the Patron Day, in most parishes, as also on the feasts of Easter and Whitsuntide, the more ordinary sort of people meet near the ale-house in the afternoon, on some convenient spot of ground, and dance for the cake; here to be sure the piper fails not of diligent attendance. The cake to be danced for is provided at the charge of the ale-wife, and is advanced on a board on the top of a pike, about ten feet high; this board is round, and from it riseth a kind of garland, beset and tied round with meadow flowers, if it be early in the summer: if later, the garland has the addition of apples, set round on pegs, fastened unto it. The whole number of dancers begin all at once in a large ring, a man and a woman, and dance round about the bush (so is this garland called), and the piper, as long as they are able to hold out. They that hold out longest at the exercise, win the cake and apples, and then the ale-wife's trade goes on." Piers, *Description of Westmeath*, 1682, ap. Vallancey i. 123.

Irish Election Custom.—There was an old ceremony in Ireland of electing a person to any office by throwing an old shoe over his head, according to the author of the *Idol of the Clowns*, 1654, p. 19.

Irish Fairy Lore.—The late Mr. T. Crofton Croker classes the Irish fairies under the heads of shefro, cluricaune, banshee, phooka, merrow, dullahan and the fir darrig. The name shefro literally signifies a fairy-house or mansion, and is adopted as a generic name for the elves who are supposed to live in troops or communities, and were popularly supposed to have castles or mansions of their own. The cluricaune was distinguished by his solitary habits. The banshee, an attendant fairy or spirit, especially observed to mourn on the death of any member of a family to which it attached itself. The phooka appears to be a modification of Robin Goodfellow or Puck. The merrow is a mermaid. The dullahan is a malicious, sullen spirit, or goblin, and the fir darrig a little merry red man, not unlike in its disposition and

movements to Puck." Brand's *P. A.*, ed. 1848. "Sith-bhreog, the same as Sigh-brog, a fairy; hence bean-sighe, plural mna-sighe, women fairies; credulously supposed by the common people to be so affected to certain families, that they are heard to sing mournful lamentations about their houses by night, whenever any of the family labours under a sickness, which is to end by death: but no families, which are not of an ancient and noble stock (of Oriental extraction he should have said), are believed to be honoured with this fairy privilege." O'Brien's *Dict. Hib.*, cited by Vallancey, *Collect.* iii. 461.

Dr. Moore, a Wicklow schoolmaster, in the time of Charles II., had, it seems, "been often told by his mother and several others of his relations, of spirits which they called fairies, who used frequently to carry him away, and continue him with them for some time, without doing him the least prejudice: but his mother being very much frightened and concerned thereat, did, as often as he was missing, send to a certain old woman, her neighbour in the country, who by repeating some spells or exorcisms, would suddenly cause his return." His friend very naturally disbelieved the facts, "while the doctor did positively affirm the truth thereof." But the most strange and wonderful part of the story is, that during the dispute the doctor was carried off suddenly by some of those invisible gentry, though forcibly held by two persons; nor did he return to the company till six o'clock the next morning, both hungry and thirsty, having, as he asserted "been hurried from place to place all that night." At the end of this marvellous narration is the following advertisement: "For the satisfaction of the licenser, I certify this following" (it ought to have been preceding) "Relation was sent to me from Dublin by a person whom I credit, and recommended in a letter bearing date the 23rd of November last as true news much spoken of there. John Cother." This sort of certificate usually accompanies all the old narratives of marvels, as if the narrators entertained a secret misgiving as to the extent of popular credulity on the subject. Here was a man assuring the government official that everything was perfectly correct! "Strange and Wonderful News from the County of Wicklow," &c., 1678.

In the "Survey of the South of Ireland," p. 280, I read as follows: "The fairy mythology is swallowed with the wide throat of credulity. Every parish has its green and thorn, where these little people are believed to hold their merry meetings, and dance their frolic rounds. I have seen one of those elf-

stones, like a thin triangular flint, not half an inch in diameter, with which they suppose the fairies destroy their cows. And when these animals are seized with a certain disorder, to which they are very incident, they say they are elf-shot." Vallancey, in his "Collectanea de Rebus Hibernicis," No. xiii., description of Plate II, tells us, that "what the peasants in Ireland call an elf-arrow is frequently set in silver, and worn about the neck as an amulet against being elf-shot." "In Ireland," says Grose, "they (the fairies) frequently lay bannocks, a kind of oaten cakes, in the way of travellers over the mountains; and if they do not accept of the intended favour, they seldom escape a hearty beating or something worse." Comp. *Elf-Shot*.

Irish Funeral Customs.—In the "Irish Hudibras," 1689, is given the following description of the burial of an Irish piper:

"They mounted him upon a hier,
Through which the whattles did appear,
Like ribs on either side made fast,
With a white velvet (i.e. blanket) over
cast:

So poor Macshane, God rest his shoul,
Was after put him in a hole;
In which, with many sighs and screeches,
They throw his trousers and his breeches;
The tatter'd brogue was after throw,
With a new heel-piece on the toe;
And stockings fine as friez to feel,
Worn out with praying at the heel;
And in his mouth, 'gainst he took
wherry,
Dropt a white groat to pay the ferry.
Thus did they make this last hard shift,
To furnish him for a dead lift."

The following is copied from the "Argus," Aug. 5, 1790. "Dublin, July 31: Sunday being St. James's Day, the votaries of St. James's Church Yard attended in considerable crowds at the Shrines of their departed friends, and paid the usual tributary honours of paper gloves and garlands of flowers on their graves." Compare *Irish Wakes*.

Irish Hobby.—The hobby-harness mentioned in the Wardrobe Accounts of Edward IV., 1480, was intended, not for a hobby-horse, but for an Irish hobby, or small horse imported into this country from Ireland at an early date.

Irish Marriage Rites.—In Piers' *Description of Westmeath*, 1682, it is stated, that "in their marriages, especially in those countries where cattle abound, the parents and friends on each side meet on the side of a hill, or, if the weather be cold, in some place of shelter about mid-way between both dwellings. If agreement ensue, they drink the Agree-

ment-Bottle, as they call it, which is a bottle of good Usquebaugh," (i.e. whisky, the Irish *aqua vitæ*, and not what is now understood by Usquebaugh), "and this goes merrily round. For payment of the portion, which generally is a determinate number of cows, little care is taken. Only the father, or next of kin to the bride, sends to his neighbours and friends *sub mutua vicissitudinis obtentu*, and every one gives his cow or heifer, which is all one in the case, and thus the portion is quickly paid; nevertheless, caution is taken from the bridegroom, on the day of delivery, for restitution of the cattle, in case the bride died childless within a certain day limited by agreement, and in this case every man's own beast is restored. Thus care is taken that no man shall grow rich by often marriages. On the day of bringing home, the bridegroom and his friends ride out, and meet the bride and her friends at the place of treaty. Being come near each other, the custom was of old to cast short darts at the company that attended the bride, but at such a distance that seldom any hurt ensued: yet it is not out of the memory of man that Lord Hoath on such an occasion lost an eye: this custom of casting darts is now obsolete." Camden says, that "they (the Irish) are observed to present their lovers with bracelets of women's hair, whether in reference to *Venus' Cestus* or not, I know not." Gough's ed. 1789, iii., 658. The following is from the "Gentleman's Magazine" for March, 1767: "The antient custom of seizing wives by force, and carrying them off, is still practised in Ireland. A remarkable instance of which happened lately in the county of Kilkenny, where a farmer's son, being refused a neighbour's daughter of only twelve years of age, took an opportunity of running away with her; but being pursued and recovered by the girl's parents, she was brought back and married by her father to a lad of fourteen. But her former lover, determining to maintain his priority, procured a party of armed men, besieged the house of his rival; and in the contest the father-in-law was shot dead, and several of the besiegers were mortally wounded, and forced to retire without their prize."

Irish May-day Customs.—Piers says (*Description of Westmeath*, 1682), "On May Eve, every family sets up before their door a green bush, strewed over with yellow flowers, which the meadows yield plentifully. In countries where timber is plentiful, they erect tall slender trees, which stand high, and they continue almost the whole year; so as a stranger would go nigh to imagine that they were all signs of ale-sellers, and that all houses

were ale-houses." He also tells us that the Irish "have a custom every May-day, which they count their first day of summer, to have to their meal one formal dish, whatever else they have, which some call stir-about, or hasty-pudding, that is flour and milk boiled thick; and this is holden as an argument of the good wife's good huswifery, that made her corn hold out so well as to have such a dish to begin summer fare with; for if they can hold out so long with bread, they count they can do well enough for what remains of the year till harvest; for then milk becomes plenty, and butter, new cheese and curds and shamrocks, are the food of the meaner sort all this season. Nevertheless, in this mess, on this day, they are so formal, that even in the plentifullest and greatest houses, where bread is in abundance all the year long, they will not fail of this dish, nor yet they that for a month before wanted bread." Camden says: "They fancy a green bough of a tree, fastened on May Day against the house, will produce plenty of milk that summer." Vallancey, speaking of the first of May, says: "On that day the Druids drove all the cattle through the fires, to preserve them from disorders the ensuing year. This pagan custom is still observed in Munster and Connaught, where the meanest cottager worth a cow and a wisp of straw practises the same on the first day of May, and with the same superstitious ideas."

Irish Michaelmas Custom.—

"In Ireland a sheep was killed in every family that could afford one, at Michaelmas; and it was ordained by law that a part of it should be given to the poor. This, as we gather from Keating, and a great deal more, was done in that kingdom, to perpetuate the memory of a miracle wrought there by St. Patrick through the assistance of the Archangel. In commemoration of this, Michaelmas was instituted a festal day of joy, plenty, and universal benevolence."

Irish Superstitions.—Giraldus Cambrensis, who visited Ireland about the end of the twelfth century, speaks thus of some relics of superstition:—"Hoc etiam non prætereundum puto, quod campanas bajulas, baculosque sanctorum in superiore parte recurvos, auro et argento vel ære confectos, tam Hiberniæ et Scotiæ quam et Walliæ populus et clerus in magna reverentia habere solent: ita ut sacramenta supra hæc, longe magis quam super Evangelia, et præstare vereantur et pejerare. Ex vi enim quadam occultæ, et his quasi divinitus insita, nec non et vindicta (cujus præcipue sancti illi appetibiles esse videntur) plerumque puniuntur contemptores." "Topog. Hiber." l. iii. c. 33, and l. ii. c. 23, edit. 1867.

"On the Oidche Shamhna (Ee Owna) or Vigil of Saman," Vallancey says, "The peasants in Ireland assemble with sticks and clubs (the emblems of laceration) going from house to house, collecting money, bread-cake, butter, cheese, eggs, &c., &c., for the feast, repeating verses in honour of the solemnity, demanding preparations for the festival in the name of St. Colomb Kill, desiring them to lay aside the fatted calf, and to bring forth the black sheep. The good women are employed in making the griddle cake and candles; these last are sent from house to house in the vicinity, and are lighted up on the (Saman) next day, before which they pray, or are supposed to pray, for the departed soul of the donor. Every house abounds in the best viands they can afford: apples and nuts are devoured in abundance: the nut-shells are burnt, and from the ashes many strange things are foretold: cabbages are torn up by the root: hemp seed is sown by the maidens, and they believe that if they look back, they will see the apparition of the man intended for their future spouse: they hang a smock before the fire, on the close of the feast, and sit up all night, concealed in a corner of the room, convinced that his apparition will come down the chimney and turn the smock: they throw a ball of yarn out of the window, and wind it on the reel within, convinced that if they repeat the Pater Noster backwards, and look at the ball of yarn without, they will then also see his sith or apparition: they dip for apples in a tub of water, and endeavour to bring one up in the mouth: they suspend a cord with a cross stick, with apples at one point, and candles lighted at the other, and endeavour to catch the apple, while it is in circular motion, in the mouth. These, and many other superstitious ceremonies, the remains of Druidism, are observed on this holiday, which will never be eradicated while the name of Saman is permitted to remain." I do not know whether Saman has an affinity to the Turanian Shamam.

In Ireland, "On the first Sunday in harvest, viz., in August, they will be sure to drive their cattle into some pool or river and therein swim them: this they observe as inviolable as if it were a point of religion, for they think no beast will live the whole year thro' unless they be thus drenched. I deny not but that swimming cattle, and chiefly in this season of the year, is healthful unto them, as the poet has observed:

'Balantemque gregem fluvio mersare salubri.'—*Virg.*

In th' healthful flood to plunge the bleating flock.

but precisely to do this on the first Sunday in harvest, I look on as not only superstitious but profane." Piers, *Descr. of Westmeath*, 1682, ap. Vallancey, i., 121. In "The Irish Hudibras," 1689, we have the following allusion to the Irish visits to holy wells on the patron's day:

"Have you beheld, when people pray
At St. John's Well on Patron-Day,
By charm of priest and miracle,
To cure diseases at this well;
The valleys fill'd with blind and lame,
And go as limping as they came."

This refers to a well in the North of Ireland. Camden says: "If they never give fire out of their houses to their neighbours, they fancy their horses will live the longer and be more healthy. If the owners of horses eat eggs, they must take care to eat an even number, otherwise some mischief will betide the horses. Grooms are not allowed eggs, and the riders are obliged to wash their hands after eating them. When a horse dies, his feet and legs are hung up in the house, and even the hoofs are accounted sacred. It is by no means allowable to praise a horse or any other animal, unless you say God save him, or spit upon him. If any mischance befalls the horse, in three days after they find out the person who commended him, that he may whisper the Lord's Prayer in his right ear. They believe some men's eyes have a power of bewitching horses; and then they send for certain old women who, by muttering short prayers, restore them to health. Their horses' feet are subject to a worm, which gradually creeping upwards produces others of its own species, and corrupts the body. Against this worm they call in a witch, who must come to the horse two Mondays and one Thursday, and breathe upon the place where the worm lodges, and after repeating a charm the horse recovers. This charm they will, for a sum of money, teach to many people, after first swearing them never to disclose it." Gough's *Camden*, 1759. iii., 665; Jordan's *Suffocation of the Mother*, 1803, p. 24. The former adds: "They think women have charms divided and distributed among them; and to them persons apply according to their several disorders, and they constantly begin and end the charm with Pater Noster and Ave Maria." And again, "They look through the bare blade-bone of a sheep, and if they see any spot in it darker than ordinary, foretell that somebody will be buried out of the house." Ed. 1759. iii., 659, 668. "If a cow becomes dry, a witch is applied to, who, inspiring herself with a fondness for some other calf, makes her yield her milk." He also tells us: "The women who are turned

off (by their husbands) have recourse to witches, who are supposed to inflict barrenness, impotence, or the most dangerous diseases, on the former husband or his new wife." Also, they account every woman who fetches fire on May-day a witch, nor will they give it to any but sick persons, and that with an imprecation, believing she will steal all the butter next summer. On May-day they kill all hares they find among their cattle, supposing them the old women who have designs on the butter. They imagine the butter so stolen may be recovered if they take some of the thatch hanging over the door and burn it." *Britannia*, 1789, iii., 659.

According to a writer of the Georgian era, the Irish were partial to philtres. He observes: "The spark that's resolved to sacrifice his youth and vigour on a damsel, whose coyness will not accept of his love-oblations, he threads a needle with the hair of her head, and then running it thro' the most fleshy part of a dead man, as the brawn of the arms, thigh, or the calf of the leg, the charm has that virtue in it, as to make her run mad for him whom she so lately slighted." *Comical Pilgrim's Voyage into Ireland*. We read, in *Memoirable Things noted in the Description of the World*, pp. 111-13, "About children's necks the wild Irish hung the beginning of St. John's Gospel, a crooked nail of an horse-shoe, or a piece of wolves-skin, and both the sucking child and nurse were girt with girdles finely plated with woman's hair: so far they wandered into the ways of error, in making these arms the strength of their healths." . . . "Of the same people Solinus affirmeth, that they are so given to war, that the mother, at the birth of a man child, feedeth the first meat into her infant's mouth upon the point of her husband's sword, and with heathenish imprecations wishes that it may dye no otherwise then in war, or by sword." Giraldus Cambrensis saith, "At the baptizing of the infants of the wild Irish, their manner was not to dip their right arms into the water, that so as they thought they might give a more deep and incurable blow." Here is a proof that the whole body of the child was anciently commonly immersed in the baptismal font. Camden relates that, "if a child is at any time out of order, they sprinkle it with the stalest urine they can get."

Scot, in his *Discovery*, 1584, writes: "The Irishmen affirm that not only their children, but their cattle are (as they call it) Eyebitten, when they fall suddenly sick." This statement is repeated by Ady (*Candle in the Dark*, 1659, p. 104). Among the Irish, when a woman milks her cow, she dips her finger into the milk, with which she crosses the beast, and

piously ejaculates a prayer, saying, "Mary and our Lord preserve thee, until I come to thee again." "The Irish, when they put out a candle, say, 'May the Lord renew, or send us the light of Heaven,'" Defoe's *Memoirs of Duncan Campbell*, 1734, p. 202. The subsequent passage is in Osborne's "Advice to his Son," 1656, p. 79, "The Irish or Welch, during eclipses, run about beating kettles and pans, thinking their clamour and vexations available to the assistance of the higher orbes." A foreign editor of English, or rather Irish, antiquities, informs us, that the inhabitants of the sister-island were accustomed, when they first beheld the new moon, to fall down on their knees, repeat the Lord's prayer, and then cry aloud, addressing the planet, "Leave us all well as thou hast found us." Du Chesne's *History of England*, p. 18. Vallancey also says: "The vulgar Irish at this day retain an adoration to the new moon, crossing themselves and saying, 'May thou leave us as safe as thou has found us.'" *Collectanea*, xiii., 91. Camden, speaking of Ireland, says: "In the town when any enter upon a public office, women in the streets, and girls from the windows, sprinkle them and their attendants with wheat and salt. And before the seed is put into the ground the mistress of the family sends salt into the field." Gough's Camden, iii., 659. See *Jack-Stones*.

Irish Wakes.—The *Conclamatio* among the Romans coincides with the Irish cry. The "*Mulieres præficæ*" exactly corresponds with the women who lead the Irish band, and who make an outcry too outrageous for real grief.

"Ut qui conducti plorant in funere, dicunt
Et faciunt prope plura dolentibus ex animo."

That this custom was Phœnician we may learn from Virgil, who was very correct in the costume of his characters. The *conclamatio* over the Phœnician Dido, as described by him, is similar to the Irish cry:

"Lamentis gemituque et femineo ululatu
Tecta fremunt."

The very word "ululatus," or "hulluloo," and the Greek word of the same import, have all a strong affinity to each other. Campbell mentions that the custom obtained here of placing a plate of salt over the heart. It should seem as if he had seen Moresin's remark, by his supposing that they consider the salt as the emblem of the incorruptible part. "The body itself," says he, "being the type of corruption." *Survey of the South of Ireland*, 1777, p. 210. Some have said that instead of salt the relatives place snuff, of

which the mourners and visitors partake. Rich, in his "Irish Hubbub," 1616, writes: "Stanyhurst, in his History of Ireland, 1584, maketh this report of his countreyemen: they follow the dead corps to the ground, with howling and barbarous outcries, pitifull in appearance, whereof (as he supposeth) grew this proverb, 'to weep Irish.' Myselfe am partly of his opinion, that (indeede) to weepe Irish, is to weep at pleasure, without either cause or greefe, when it is an usuall matter amongst them, upon the buriall of their dead, to hire a company of women, that for some small recompence given them, they will follow the corpse, and furnish out the cry with such howling and barbarous outcries, that hee that should but heare them, and did not know the coremony, would rather thinke they did sing than weep. And yet in Dublin itselfe, there is not a corps carried to the buriall, which is not followed with this kind of mourners, which you shall heare by their howling and their hollowing, but never see them to shed any tears. Suche a kinde of lamentation," he adds, it is "as in the judgement of any man that should but heare, and did not know their custome, would think it to be some prodigious presagement, pregnosticating some unlucky or ill successe, as they use to attribute to the howling of dogges, to the croaking of ravens, and the shrieking of owles, fitter for infidels and barbarians, than to bee in use and custome among Christians."

Piers, in his *Description of Westmeath*, 1682, observes: "In Ireland at funerals they have their wakes, which as now they celebrate, were more befitting heathens than christians. They sit up commonly in a barn or large reem, and are entertained with beer and tobacco. The lights are set up on a table over the dead; they spend most of the night in obscene stories and bawdye songs, untill the hour comes for the exercise of their devotions; then the priest calls on them to fall to their prayers for the soul of the dead, which they perform by repetition of aves and paters on their beads, and close the whole with a 'De Profundis,' and then immediately to the story or song again, till another hour of prayer comes. Thus is the whole night spent till day. When the time of burial comes, all the women run out like mad, and now the scene is altered, nothing heard but wretched exclamations, howling and clapping of hands, enough to destroy their own and others' sense of hearing: and this was of old the heathenish custom as Virgil hath observed in Dryden's translation:

'The gaping croud around the body stand,
All weep . . . his fate,
And hasten to perform the fun'ral state.'

"This they fail not to do, especially if the deceased were of good parentage, or of wealth and repute, or a landlord, &c. and think it a great honour to the dead to keep all this coyl, and some have been so vain as to hire these kind of mourners to attend their dead; and yet they do not by all this attain the end they seem to aim at, which is to be thought to mourn for the dead; for the Poet hath well observed:

'Fortiter ille dolet, qui sine teste dolet.'

"At some stages, where commonly they meet with great heaps of stones in the way, the corpse is laid down and the priest or priests and all the learned fall again to their aves and paters, &c. During this office all is quiet and hushed. But this done, the corpse is raised, and with it the out-cry again. But that done, and while the corpse is laying down and the earth throwing on, is the last and most vehement scene of this formal grief; and all this perhaps but to earn a groat, and from this Egyptian custom they are to be weaned. In some parts of Connaught, if the party deceased were of good note, they will send to the wake hogsheads of excellent stale beer and wine from all parts, with other provisions, as beef, &c., to help the expence at the funeral, and oftentimes more is sent in than can well be spent." Vallancey, i., 124. The same writer (Sir H. Piers) adds: "After the day of interment of a great personage, they count four weeks; and that day four weeks all priests and friars, and all gentry, far and near, are invited to a great feast (usually termed the Month's Mind); the preparation to this feast are masses, said in all parts of the house at once, for the soul of the departed; if the room be large, you shall have three or four priests together celebrating in the several corners thereof; the masses done, they proceed to their feastings; and after all, every priest and friar is discharged with his largess." Vallancey, i., 126. The author of "The Comical Pilgrim's Pilgrimage into Ireland," 1723, says: "When a virgin dies, a garland made of all sorts of flowers and sweet herbs, is carried by a young woman on her head, before the coffin, from which hang down two black ribbons, signifying our mortal state, and two white, as an emblem of purity and innocence. The ends thereof are held by four young maids, before whom a basket full of herbs and flowers is supported by two other maids, who strew them along the

streets to the place of burial: then, after the deceased, follow all her relations and acquaintance." In "The Irish Hudibras," 1689, is an exaggerated description of what is called in the margin "An Irish Wake." In the early part of the 18th century, this fashion and taste for howling at Irish funerals still prevailed. "The Comical Pilgrim's Pilgrimage into Ireland," 1723, p. 92. The following is from a paper by the third Lord Chesterfield:—"When the lower sort of Irish, in the most uncivilized parts of Ireland, attend the funeral of a deceased friend or neighbour, before they give the last parting howl, they expostulate with the dead body, and reproach him with having died, notwithstanding that he had an excellent wife, a milch cow, seven fine children, and a competency of potatoes." *The World*, No. 24. In the "Gentleman's Magazine" for August, 1771, it is said of a girl who was killed by lightning in Ireland, that "she could not be waked within doors, an expression which is explained as alluding to a custom among the Irish of dressing their dead in their best cloaths, to receive as many visitors as please to see them; and this is called keeping their wake. The corpse of this girl, it seems, was so offensive, that this ceremony could not be performed within doors." The author of the "Philosophical Survey of the South of Ireland," says, p. 207: "It was formerly usual to have a bard to write the elegy of the deceased, which contained an enumeration of his good qualities, his genealogy, his riches, &c., the burden being, 'O why did he die?'" A modern writer on Ireland tells us: "It is the custom of this country to conduct their dead to the grave in all the parade they can display; and as they pass through any town, or meet any remarkable person, they set up their howl." "Survey of the South of Ireland," pp. 206, 209-10. A good account of the Wake is to be found, as Sir H. Ellis pointed out, in the Glossary to Miss Edgeworth's "Castle Rackrent."

Ivo or Ives, St.—The patron saint of lawyers, on whose feast day, May 19, in Normandy, at least, the members of the profession in towns used to assemble, and partake of good cheer. *The Vaux-de-Vire* of Jean le Houx, by Muirhead, 1875, p. li.

Ivy.—In "Witts Recreations," 1640, occurs an epigram on "Christmasse Ivy":

"At Christmasse men do alwayes ivy get,

And in each corner of the house it set.
But why do they, then, use that Bacchus weed?

Because they mean then Bacchus-like to feed."

In the piece called "Hankins Heigh-ho," printed in *Musarum Deliciae*, 1656, we have:

"Thrice had all new - yeares guests
their yewl guts fill'd

With embalm'd veal, buried in Christ-
mas past:

Thrice had they ivy herby wreath well
pill'd;—"

Aubrey says that, in his time (1678) it was customary in several parts of Oxfordshire "for the maidservant to ask the man for ivy to dress the house, and if the man denies, or neglects to fetch in ivy, the maid steals away a pair of his breeches, and nails them up to the gate in the yard or highway."

Ivy-Bush.—Comp. *Bush*, and see Nares, 1859, v. *Ivy-Bush*.

Ivy-Girl.—See *Holly-Boy*.

Ivy-Leaf.—Lupton, in his "Tenth Book of Notable things," No. 87, says: "Lay a green ivie-leaf in a dish, or other vessel of fair water, either for yourselfe or for any other, on New Year's Even at night, and cover the water in the said vessel, and set it in a sure or safe place, until twelfe even nexte after, (which will be the 5th day of January), and then take the said ivie-leave out of the said water, and mark well if the said leave be fair and green as it was before, for then you, or the party for whome you lay it into the water, will be whole and sound, and safe from any sicknesse all the next year following. But if you find any black spots thereon, then you or the parties for whome you laid it into the water, will be sicke the same year following. And if the spots be on the upper part of the leave toward the stalke, then the sicknesse or paine will be in the head, or in the neck, or thereabout. And if it be spotted nigh the midst of the leaf, then the sicknesse will be about the stomach or heart. And likewise judge, that the disease or grief will be in that part of the body, according as you see the black spots under the same in the leave, accounting the spots in the nether or sharp end of the leave to signify the paines or diseases in the feet. And if the leave bee spotted all over, then it signifies that you, or the partie, shall dye that yeare following. You may prove this for many or few, at one time, by putting them in water, for everie one a leaf of green ivie (so that every leave be dated or marked to whom it doth belong). This was credibly told me to be very certain." Edit. 1660, p. 300.

Jack in the Green.—See *May Games*.

Jack o' or w' a Lanthorn.—See *Will o' the Wisp*.

Jack o' Lent.—A Jack o' Lent was

a puppet, formerly thrown at, in our own country, in Lent, like Shrove-cocks. So in "The Weakest goes to the Wall," 1600, we have, "A mere anatomy, a Jack of Lent." Again, in the "Four Prentices of London," 1615: "Now you old Jack of Lent, six weeks and upwards." Again, in "Green's Tu quoque," 1614, "For if a boy, that is throwing at his Jack o' Lent, chance to hit me on the shins," &c. Taylor the Water-poet, in a tract printed in 1620, personifies under this form the observances of the season, with the mad pranks of Jack's gentleman-usher Shrove-Tuesday, and his footman Hunger. Jonathan Couch of Polperro, in his account of that Cornish fishing village, 1871, observes: "An old custom, now quite defunct, was observed here not long since in the beginning of Lent. A figure, made up of straw and cast-off clothes, was carried round the town, amid much noise and merriment, after which it was either burnt, shot at, or brought to some other ignominious end. This image was called 'Jack o' Lent,' and was doubtless intended to represent Judas Iscariot. A dirty slovenly fellow is often termed a 'Jack o' Lent.'"

"Then Jake a Lont comes justlinge in
With the hedpeece of a herynge,
And saythe, repent yowe of yower syn,
For shame, syrs, leve yower swerynge;
And to Palme Sunday doethe he ryde,
And sprots and herryngs by hys syde,
And makes an ende of Lenton tyde!"

Elderton's *Ballad of Lenten Stuffe*, 1570,

Jack Pudding.—See *Merry Andrew*.

Jack Stones, or Gobstones.—Divination at marriages was practised in times of the remotest antiquity. Vallancey tells us that in the "Memoirs of the Etruscan Academy of Cortona" is the drawing of a picture found in Herculeum, representing a marriage. In the front is a sorceress casting the five stones. The writer of the memoir justly thinks she is divining. The figure exactly corresponds with the first and principal cast of the Irish purin: all five are cast up, and the first catch is on the back of the hand. He has copied the drawing: On the back of the hand stands one, and the remaining four on the ground. Opposite the sorceress is the matron, attentive to the success of the cast. No marriage ceremony was performed without consulting the Druidess and her purin. Juvenal tells us: "Auspices solebant nuptias interesse." Vallancey adds: "This is now played as a game by the youths of both sexes in Ireland. The Irish Seic Seona (Shec Shona) was readily turned into Jack Stones, by an English ear, by which name

this game is now known by the English in Ireland. It has another name among the vulgar, viz., Gobstones."

James's Day, St.—(July 25). The blessing of new apples upon this day is preserved in the "Manuale ad Usum Sarum":

"Benedictio Pomorum in Die Sancti Jacobi."

"Te deprecamur omnipotens Deus ut benedicas hunc fructum novorum pomorum: ut qui esu arboris letalis et pomum in primo parente justa funeris sententia mulctati sumus; per illustrationem unius filii tui Redemptoris Dei ac Domini nostri Jesu Christi & Spiritus Sancti benedictionem sanctificata sint omnia atque benedicta: depulsiisque primi facinoris intentatoris insidiis, salubriter ex hujus diei anniversaria solennitate diversis terris edenda germina sumamus per eundem Dominum in unitate ejusdem. Deinde sacerdos aspergat ea aquâ benedictâ." Edit. Rothomagi, 1555, fol. 64-5. In Wiltshire and Somersetshire the apples are said to be christened on St. James's Day. Hasted tells us that "the rector of Cliff, in Sharnel hundred, by old custom, distributes at his parsonage house on St. James's Day, annually, a mutton pye and a loaf, to as many persons as chuse to demand it, the expence of which amounts to about £15 per annum." "Hist. of Kent," vol. i. p. 537, folio ed. The hay crop is in a sufficiently forward state by this time to enable the growers to judge of the prospects of a good or bad harvest, and there is a proverbial expression bearing on this:

"Till St. James's Day he come and gone,

There may be hops, or there may be none."

The "Book of Days" says that this is a Herefordshire adage; but it is current in all the hop-districts. On St. James Day, old style, oysters come in in London; and there is a popular superstition still in force, like that relating to goose on Michaelmas Day, that whoever eats oysters on that day will never want money for the rest of the year.

James's, St., Fair.—St. James's Fair, held at Westminster on the 25th July, was, in the year 1560, so largely attended, that a pig was not to be had there, we are told by Machyn the diarist, "for money." And he adds that the alewives could get nothing to eat or drink till three in the afternoon, and "the chese went very well away for 1d. p. the pounce." On Thursday, the 17th of July, 1651, the Parliament passed a resolution, "That the fair usually held and kept yearly at St. James's, within the Liberty of the City of Westminster, on or about the 25th

of July, be forborn this year; and that no fair be kept or held there by any person or persons whatsoever, until the Parliament shall take further order." Comp. *May-Fair*.

James's, St., Fair, Bristol.—A fair was formerly held at Bristol on St. James's Day, and it is related by the author of Tarlton's "Jests," 1611, that that celebrated comedian and his fellow-players went down to perform there on one occasion while the theatres were closed in London. Probably it was at the same time that they visited Gloucester and other places mentioned in the "Jests." The player seems also to have been engaged at private houses in the country to give entertainments. This must have been prior to 1588, when Tarlton died.

Jericho.—A bye-name for Blackmore Priory, Essex, after the Dissolution, when the house was adopted by Henry VIII. as an occasional resort. Here was born the King's natural son by Elizabeth Tachboro, afterward created Duke of Richmond. Blackmore belonged to the manor of Fringreth.

Jericho, Rose of.—See *Rose*.

Jews.—The modern Jews, on the first day of the first month Tisri, have a splendid entertainment, and wish each other a happy New Year. Vallancey says that "there is a passage in Ruth, chap. iv. v. 7, which gives room to think that the marriage ring was used by the Jews as a covenant." He adds, that the Vulgate has translated Narthick (which ought to be a ring) a shoe. "An Irish Nuirt is an amulet worn on the finger, or arm, a ring." *Sphæra solis est Narthick*, says Buxtorf in his *Chaldee Lexicon*. *Collect.* xiii., 98. The Jews have a custom at this day, when a couple are married, to break the glass in which the bride and bridegroom have drunk, to admonish them of mortality. This custom of nuptial drinking appears to have prevailed in the Greek Church. Leo Modena, speaking of the Jews' contracts and manner of marrying, says that before the writing of the bride's dowry is produced, and read, "the bridegroom putteth a ring upon her finger, in the presence of two witnesses, which commonly used to be the rabbines, saying withal unto her: 'Behold, thou art my espoused wife, according to the custome of Moses and of Israel.'" *Hist. of the Rites of the Jews*, translated by Chilmead, 1650, 176. Something like the care-cloth is used by the modern Jews: from whom it has probably been derived into the Christian Church. Leo Modena says: "There is a square vestment called Taleth, with pendants about it, put over the head of the bridegroom and the bride together," and Levi

seems to show that this "square vestment," or canopy, was of velvet. White, in his "History of Selborne," remarks: "Deborah, Rebekah's nurse, (Gen. xxxv. 8) was buried under an oak; the most honourable place of interment, probably, next to the Cave of Macphelah (Gen. xxiii. 9), which seems to have been appropriated to the remains of the patriarchal family alone. We read that when any of the sick among the Jews have departed, the corpse is taken and laid on the ground, and a pillow put under its head; and the hands and feet are laid out even, and the body is covered over with a black cloth, and a light is set at its head." Levi's "Account of the Rites and Ceremonies of the Modern Jews," p. 163. Levi says, that among the modern Jews, "the corpse is carried forward to the grave and interred by some of the Society; and as they go forth from the burying-ground, they pluck some grass and say, 'They shall spring forth from the city, as the grass of the earth'; meaning at the Day of Resurrection." *Rites and Ceremonies of the Jews*, 169. Bourne cites Gregory as observing, that it was customary among the ancient Jews, as they returned from the grave, to pluck up the grass two or three times, and then throw it behind them, saying these words of the Psalmist, "They shall flourish out of the city, like grass upon the earth," which they did to shew that the body, though dead, should spring up again as the grass. Gregory, *Posthuma*, 1649, c. 26. The Jews, in celebrating their Passover, placed on the table two unleavened cakes, and two pieces of the Lamb: to this they added some small fishes, because of the Leviathan: a hard egg, because of the bird Ziz: some meal, because of the Behemoth: these three animals being, according to their Rabbinical doctrines, appointed for the feast of the elect in the other life. The Jewish wives, at this Feast, upon a table prepared for that purpose, place hard eggs, the symbols of Ziz, concerning which the Rabbins have a thousand fabulous accounts. Mr. Brand saw at the window of a baker's shop in London, on Easter Eve, 1805, a Passover Cake, with four eggs, bound in with slips of paste, crossways, in it. He went into the shop, and enquired of the baker what it meant: he assured him it was a Passover Cake for the Jews.

To strike one with a shoe, or cast a shoe at one, was regarded by the ancient Jews as a mark of indignity and contempt, as in the passage of the Psalms: "Moab is my washpot: over Edom will I cast out my shoe"—if, indeed, it did not imply a resolve to reduce to subjection, where the leader of a besieging force threw a shoe into the city he was

about to beleaguer. The Arabs, too, seem to have treated this act in a similar light; a person removing his shoe, and throwing it towards another, signified thereby his readiness to do him homage and be at his bidding. Bynæus *On the Shoes of the Hebrews*, lib. ii. Leo Modena, speaking of the modern Jews, tells us that "Some of them observe, in dressing themselves in the morning, to put on the right stocking and right shoe first, without tying it; then afterward to put on the left, and so return to the right; that so they may begin and end with the right side, which they account to be most fortunate."

Jodhian-morian, or Breast-plate of Judgment.—A Druidical ornament worn upon the breast of the chief priest, and supposed to possess the power of strangling the deliverer of a false decision or sentence. A specimen, from the original in the museum of the Royal Irish Academy, is engraved in Fairholt's *Costume*, 1860, p. 16.

Joggs.—See *Fairs in Scotland*.

John, St., the Baptist's Day.—June 30th). Sir John Smythe, in his "Instructions, Observations, and Orders Militarie," 1595, says:—"An ensigne-bearer in the field, carrying his ensigne displayed ought to carry the same upright, and never, neither in towne nor field, nor in sport, nor earnest, to fetch flourishes about his head with his ensigne-staffe, and taffata of his ensigne, as the ensigne-bearers of London do upon Midsommer Night." Among the domestic regulations in the household of Robert Wynn, Esq., of Bodscallan, North Wales, 17th century, was one that no liquor but black stock, seven years old, 4 bushels to a hogshead, refined with some roast wheat thrown into it, should be drunk on this anniversary.

The Rev. William Jones, in his "Life of Bishop Horne," says: "A letter of July the 25th, 1755, informed me that Mr. Horne, according to an established custom at Magdalen College in Oxford, had begun to preach before the University, on the day of St. John the Baptist. For the preaching of this annual sermon, a permanent pulpit of stone is inserted into a corner of the first quadrangle; and so long as the stone pulpit was in use (of which I have been a witness), the quadrangle was furnished round the sides with a large fence of green boughs, that the preaching might more nearly resemble that of John the Baptist in the Wilderness; and a pleasant sight it was: but for many years the custom has been discontinued, and the assembly have thought it safe to take shelter under the room of the chapel. In the Treasury of St. Denis, according to an account printed in 1749, one of the holy re-

lics is a shoulder-bone of the Baptist, sent by the Emperor Heraclius to Dagobert in the 7th century.

John, St., the Baptist's Vigil or Eve.—The Pagan rites of this festival at the summer solstice, may be considered as a counterpart of those used at the winter solstice at Yule-tide. There is one thing that seems to prove this beyond the possibility of a doubt. In the old Runic Fasti, as will be shown elsewhere, a wheel was used to denote the Festival of Christmas. This wheel is common to both festivities. Thus Durandus, speaking of the rites of the Feast of St. John Baptist, informs us of this curious circumstance, that in some places they roll a wheel about to signify that the sun, then occupying the highest place in the zodiac, is beginning to descend. "Rotam quoque hoc die in quibusdam locis volvunt, ad significandum quod Sol altissimum tunc locum in Cælo occupet, et descendere incipiat in Zodiaco." Harl. MSS. 2345 (on vellum), Art. 100, is an Account of the rites of St. John Baptist's Eve, in which the wheel is also mentioned. In the amplified account of these ceremonies given by Naogeorgus, we read that this wheel was taken up to the top of a mountain and rolled down thence; and that, as it had previously been covered with straw, twisted about it and set on fire, it appeared at a distance as if the sun had been falling from the sky. And he further observes, that the people imagine that all their ill-luck rolls away from them together with this wheel. At Norwich, says a writer in *Current Notes* for March, 1854, the rites of St. John the Baptist were anciently observed. "When it was the custom to turn or roll a wheel about, in signification of the sun's annual course, or the sun, then occupying the highest place in the zodiac, was about descending." There is a very plausible suggestion to be drawn from a passage in Durandus; it is that these fires had to some extent their origin in the necessity for an annual fumigation of the atmosphere, wells, springs, &c. The popular belief was that at this season noxious serpents infected the air and water. In Polydore Vergil, we read: "Oure Midsomer bonefyers may seme to have comme of the sacrifices of Ceres Goddess of Corne, that men did solemnise with fyres, trusting thereby to have more plenty and abundance of corne. Moeresin appears to have been of opinion that the custom of leaping over these fires is a vestige of the ordeal where to be able to pass through fires with safety was held to be an indication of innocence. To strengthen the probability of this conjecture, we may observe that not only the young and vigorous, but even those of grave character used to leap over

them, and there was an interdiction of ecclesiastical authority to deter clergymen from this superstitious instance of agility. From the Roman Calendar it seems that spices were given on St. John's Eve, and that the festivities included carol-singing, processions with garlands, for the purpose of collecting money (when recusants were freely anathematized by the itinerant petitioners), and that fern was gathered for the sake of the virtue supposed to reside in its seed. The reader will join me in thinking the following extract from the Homily "De Festo Sancti Johannis Baptistæ," a pleasant piece of absurdity:

"In worship of Saint Johan the people waked at home, and made three maner of fyres: one was clene bones, and noo woode, and that is called a bone fyre; another is clene woode, and no bones, and that is called a wode fyre, for people to sit and wako therby; the thirde is made of wode and bones, and it is callyd Saynt Johannis fyre. The first fyre, as a great clerke Johan Belleth telleth he was in a certayne cuntry, so in the cuntry there was soo greate hete the which causid the dragons to go togyther in tokenynge that Johan dyed in brennyng love and charyte to God and man, and they that dye in charyte shall have parte of all good prayers, and they that do not, shall never be saved. Then as these dragons flew in th' ayre they shed down to that water froth of thor kynde, and so envynmed the waters, and caused moche people for to take theyr deth therby, and many dyverse syknesse. Wyse clerkes knoweth well that dragons hate nothyng more than the stencche of brennyng bones, and therefore they gaderyd as many as they mighte fynde, and brent them; and so with the stencche therof they drove away the dragons, and so they were brought out of greete dysease. The second fyre was made of woode, for that wyl brenne lyght, and wyl be seen farre. For it is the chefe of fyre to be seen farre, and betokenynge that Saynt Johan was a lanterne of lyght to the people. Also the people made blases of fyre for that they shulde be seene farre, and speccially in the nyght, in token of St. Johans having been seen from far in the spirit by Jeremiah. The third fyre of bones betokeneth Johans martyrdome, for hys bones were brente, and how ye shall here." The homilist accounts for this by telling us that after John's disciples had buried his body, it lay till Julian, the apostate Emperor, came that way, and caused them to be taken up and burnt, "and to caste the ashes in the wynde, hopynge that he shuld never ryse again to lyfe."

Cleland, in his "Institution of a

Young Nobleman," 1607, very aptly calls these observances "follies al forged by the infernal Cyclops and Plutoes servaunts." Hutchinson says it was usual to raise fires on the tops of high hills, and in the villages, and sport and dance around them; and the same writer, speaking of the parish of Cumwhitton in Cumberland, says: "They hold the wake on the Eve of St. John, with lighting fires, dancing, &c. The old Bel-teing." Bonfires were lately, or still continue to be, made on Midsummer Eve, in the villages of Gloucestershire. Brand was so informed in passing from Bath to Oxford, May 21, 1786. They still prevailed also, on the same occasion, in Brand's time, in the northern parts of England. Pennant informs us that small bonfires were made on the Eve of St. John Baptist at Darowen, in Wales. On Whiteborough (a large tumulus with a foss round it), on St. Stephen's down, near Launceston, in Cornwall, as Mr. Brand learnt at that place in October, 1790, there was formerly a great bonfire on Midsummer Eve: a large summer pole was fixed in the centre, round which the fuel was heaped up. It had a large bush on the top of it. Round this were parties of wrestlers contending for small prizes. An honest countryman informed him, who had often been present at these merriments, that at one of them an evil spirit had appeared in the shape of a black dog, since which none could wrestle, even in jest, without receiving hurt: in consequence of which the wrestling was, in a great measure, laid aside. The rustics hereabout believe that giants are buried in these tumuli, and nothing would tempt them to be so sacrilegious as to disturb their bones. The boundary of each tin mine in Cornwall is marked by a long pole, with a bush at the top of it. These on St. John's Day are crowned with flowers. It is usual at Penzance to light fires on this occasion, and dance and sing round them. In a Collection of Ancient Traditional Songs, edited by Mr. Dixon for the Percy Society, is inserted one, which, according to Mr. Sandys, has been sung for a long series of years in that locality on St. John's Day. A clergyman of Devonshire informed Brand that, in that county the custom of making bonfires on Midsummer Eve, and of leaping over them, still continued. This was about 1790. At Barnwell, in Cambridgeshire, St. John's Eve used to be celebrated in a somewhat similar manner. Comp. *Barnwell Fair*. In "Lancashire Folklore," 1867, it is said, "In parts of Lancashire, especially in the Fylde, these traces (the fires) of a heathen custom still linger." In "Perth Assembly," 1619, the writer speaks of the

midsummer fires, and cites Bellarmine and Scaliger for them. The former says: "Fire is accustomed to be kindled for the signifying of joy, even in profane things," and Scaliger has this remark, that "the candles and torches lighted on Midsummer Eve are the footsteps of antient gentilism."

"I was so fortunate," (says a Skye correspondent of the "Gent. Mag." for February, 1795), "in the summer of 1782 as to have my curiosity gratified by a sight of this ceremony to a very great extent of country. At the house where I was entertained, it was told me that we should see at midnight the most singular sight in Ireland, which was the lighting of fires in honour of the sun. Accordingly, exactly at midnight, the fires began to appear, and taking the advantage of going up to the leads of the house, which had a widely extended view, I saw on a radius of thirty miles, all around, the fires burning on every eminence which the country afforded. I had a farther satisfaction in learning, from undoubted authority, that the people danced round the fires, and at the close went through these fires, and made their sons and daughters, together with their cattle, pass through the fire; and the whole was conducted with religious solemnity." In the "Statistical Account of Scotland," parish of Mongahitter, it is said: "The Midsummer Even fire, a relic of Druidism, was kindled in some parts of this county." The late Mr. Samuel Laing, the highly distinguished writer, who was born in 1810, relates that, when he was young, these fires were lighted on the highest hills of Orkney and Shetland. "As a boy," he writes, "I have rushed with my playmates through the smoke of those bonfires without a suspicion that we were repeating the homage paid to Baal in the Valley of Hinnom." *Human Origins*, 1897, p. 161. Among the Privy Purse Expenses of Henry VII. we have, under date of June 23, 1493: "To the makying of the bonefuyr on Midesomer Eve, 10s." In the Privy Purse Expenses of Elizabeth of York, 1502, there is the following entry: "Itm., the xxvijth day of Juyn, to the gromes and pages of the halle for making bonefuyres upon the evyns of Saint John Baptist and Saint Peter, 5s."

In the Churchwardens' Accounts of St. Martin Outwich we have: "1524. Payde for byrche and bromes at Mydsomr, ijd." "1525. Payde for byrch and bromes at Mydsomr, iijd." In Dekker's "Seaven deadly Sinnes of London," speaking of "Candell-light, or the Nocturnal Triumph," he says: "What expectation was there of his coming? setting aside the bon-

fiers, there is not more triumphing on Midsummer Night." In the same writer's "Wonderful Yeare," 1603, signat. B. we read: "Olive-trees (which grow no where but in the Garden of Peace) stood (as common as beech does at Midsomer) at every mans doore." In Brown's "Shepheards Pipe," 1614, occur the following lines:

"Neddy, that was wont to make
Such great feasting at the wake,
And the blessing-fire—"

with a marginal note upon blessing fire (by the author) informing us that "the Midsummer fires are teamed so in the west parts of England." Stow tells us that the rites of St. John Baptist's Eve were also used on the Eve of St. Peter and St. Paul. Piers, *Description of Westmeath*, 1682, apud Vallancey, makes the same remark touching Ireland or at least that part of it; and Moresin informs us that in Scotland the people used, on this latter night, to run about on the mountains and higher grounds with lighted torches, like the Sicilian women of old in search of Proserpine. Moresin thinks this a vestige of the ancient Cerealia. Compare *St. Peter's Day*. In Niccols' "London Artillery," 1616, p. 97, is preserved a long description of the great doings anciently used in the streets of London on the vigils of St. Peter and St. John the Baptist: "when," says our author, "that famous marching-watch, consisting of two thousand, beside the standing watches, were maintained in this citie. It continued from temp. Henrie III. to the 31st of Henry VIII. when it was laid down by licence from the King, and revived (for that year only) by Sir Thomas Gresham, Lord Mayor, 2 Edw. VI."

Mr. Brand saw in the possession of Douce a French print, entitled "L'esté le Feu de la St. Jean," from the hand of Mariette. In the centre was the fire made of wood piled up very regularly, and having a tree stuck up in the midst of it. Young men and women were represented dancing round it hand in hand. Herbs were stuck in their hats and caps, and garlands of the same surrounded their waists, or were slung across their shoulders. A boy was represented carrying a large bough of a tree. Several spectators were looking on. The following lines were at the bottom:—

"Que de Feux brulans dans les airs!
Qu'ils font une douce harmonie!
Redoublons cette melodie
Par nos dances, par nos concerts!"

In the "Traité des Superstitions" we read: "Whoever desires to know the colour of his future wife's hair has only to walk three times round the fire of St.

John, and when the fire is half-extinguished he must take a brand, let it go out, and then put it under his pillow, and the next morning he will find encircling it threads of hair of the desired colour. But this must be done with the eyes shut." Tom. iii. p. 455. We are further told that where there is a widow or a marriageable girl in a house, it is necessary to be very careful not to remove the brands, as this drives away lovers. Midsummer Eve festivities are still kept up in Spain. "At Alcala, in Andalusia," says Dalrymple, in his "Travels through Spain and Portugal," "at twelve o'clock at night, we were much alarmed with a violent knocking at the door. 'Quiens es?' says the landlord; 'Isabel de San Juan,' replied a voice: he got up, lighted the lamp, and opened the door, when five or six sturdy fellows, armed with fusils, and as many women, came in. After eating a little bread, and drinking some brandy, they took their leave; and we found that, it being the Eve of St. John, they were a set of merry girls with their lovers, going round the village to congratulate their friends on the approaching festival." A gentleman who had resided long in Spain informed me that in the villages they light up fires on St. John's Eve, as in England, Lennius, in his "Treatise de Occultis Naturæ Miraculis," lib. iii. cap. 8, remarks upon the enthusiasm with which the ceremonies peculiar to St. John's Day were observed, not only by the Jews and Christians, but by the Moors and other peoples not professing Christianity. The same writer remarks, that the Low Dutch have a proverb, that "when men have passed a troublesome night's rest, and could not sleep at all, they say, We have passed St. John Baptist's Night; that is, we have not taken any sleep, but watched all night; and not only so, but we have been in great troubles, noises, clamours, and stirs, that have held us waking." "Some," he previously observes, "by a superstition of the Gentiles, fall down before his image, and hope to be thus freed from the epileps; and they are further persuaded, that if they can but gently go unto this Saint's shrine, and not cry out disorderly, or hollow like madmen when they go, then they shall be a whole year free from this disease; but if they attempt to bite with their teeth the Saint's head they go to kisse, and to revile him, then they shall be troubled with this disease every month, which commonly comes with the course of the moon, yet extream jugglings and frauds are wont to be concealed under this matter."

Pecock, in his "Repressor of over much Blaming of the Clergy," refers to the custom which held in London

on the Eve of St. John the Baptist, of decorating the houses with flowers. "Certis," says he, "thouz Crist and his Apostlis weren now lyyng at Londoun, and wolde bringe so as is now seid braunchis fro Bischopis wode and flouris fro the feeld into Loundoun, and wolden delyvere to men that thei make there with her housis gay, into remembrance of Seint Johan Baptist," &c. Stow, in his "Survey," tells us, "that, on the vigil of St. John Baptist, every man's door being shadowed with green birch, long fennel, St. John's wort, orpin, white lilies, and such like, garnished upon with garlands of beautiful flowers, had also lamps of glass with oil burning in them all the night. Some," he adds, "hung out branches of iron, curiously wrought, containing hundreds of lamps lighted at once." Coles, in his "Adam in Eden," speaking of the birch-tree, says: "I remember once, as I rid through Little Brickhill, in Buckinghamshire, which is a town standing upon the London-road, between Dunstable and Stony-Stratford, every signe-post in the towne almost was bedecked with green birch." This had been done, no doubt, on account of Midsummer Eve. Ponnant informs us that, in Wales "they have the custom of sticking St. John's wort over the doors on the eve of St. John Baptist." It was formerly believed that if anyone fell asleep in the church porch on Midsummer Eve, he would die the same year.—Spence's *Anecdotes*, 1858, 371, note. Bourne cites from the Trullan Council a singular species of divination on St. John Baptist's Eve: "On the 23rd of June, which is the eve of St. John Baptist, men and women were accustomed to gather together in the evening by the sea-side, or in some certain houses, and there adorn a girl, who was her parents' first-begotten child, after the manner of a bride. Then they feasted and leaped after the manner of Bacchanals, and danced and shouted as they were wont to do on their holidays: after this they poured into a narrow-neck'd vessel some of the sea-water, and put into it certain things belonging to each of them. Then, as if the Devil gifted the girl with the faculty of telling future things, they would enquire with a loud voice about the good or evil fortune that should attend them: upon this the girl would take out of the vessel the first thing that came to hand, and shew it, and give it to the owner, who, upon receiving it, was so foolish as to imagine himself wiser, as to the good or evil fortune that should attend him." The following occurs in "The Practice" of Paul Barbette: "For the falling sickness some ascribe much to coals pulled out (on St. John Baptist's Eve)

from under the roots of mugwort: but those authors are deceived, for they are not coals, but old acid roots, consisting of much volatile salt, and are almost always to be found under mugwort: so that it is only a certain superstition that those old dead roots ought to be pulled up on the eve of St. John Baptist, about twelve at night." Bishop Hall says that, St. John is implored for a benediction wine upon his day." In *Current Notes*, April, 1853, it is mentioned, on the authority of Aubrey, that near Bisley Church, in Surrey, there is a well dedicated to St. John the Baptist, which is cold in summer and warm in winter. This was usually, not always, the Merchant Taylors' feast-day. St. John the Baptist is said in the Scriptural narrative to have fed, during his sojourn in the wilderness, on locusts and wild honey. The locust or carob-tree is still common in the Levant, and yields a pulp, contained in a pod. It is vulgarly known to this day as St. John's Bread. *Comp. Bonfires, Coal, Midsummer.*

John, St., the Evangelist.—(December 27). The custom of giving wine on the Day of St. John the Evangelist is noticed under St. Stephen's Day. It appears that the common people in the Moray parish of Duffus, used to "celebrate (perhaps without ever thinking of the origin of the practice) St. John's Day, St. Stephen's Day, Christmas Day, &c. by assembling in large companies to play at football, and to dance and make merry. That horror at the name of holidays which was once a characteristic of the Puritans and true blue Presbyterians, never took possession of them." "Stat. Account of Scotland," vol. viii., p. 399; parish of Duffus, county of Moray. I append what Naageorgus says:

"Nexste John the sonne of Zebedee hath his appoynted day,

Who once by cruell tyraunts will, constrained was they say

Strong poyson up to drinke, therefore the Papistes doe beleve

That whoso puts their trust in him, no poyson them can greeve.

The wine beside that halowed is, in worship of his name,

The Priestes doe give the people that bring money for the same.

And after with the selfe same wine are little manchets made

Agaynst the boystrous winter stormes, and sundrie such like trade.

The men upon this solemne day, do take this holy wine

To make them strong, so do the maydes to make them faire and fine."

The Popish Kingdome, translated by Googe, 1570, fol. 45.

Johnny Cake.—A cake made of

Indian flour without yeast, and baked on a pewter plate before the fire. It was a standing dish at the afternoon meal in New England about 1785. It is yet remembered, if not so usual. W. C. Hazlitt's *Four Generations of a Literary Family*, 1897, i., 38.

Judas Candles.—In the Churchwardens' Accounts of St. Martin Outwich, London, under the year 1510, is the following article: "Paid to Randolf Merchaut, wex-chandiler for the Pascall, the tapers affore the Rode, the Cross candelles and Judas Candelles, ix^s. iiij^d."

Juego de Cañas.—This, as a note in the Diary of Henry Machyn informs us, was an amusement introduced by the Spaniards, who were very numerous in London in the reign of Mary. Machyn mentions the pastime as one of the entertainments prepared at the marriage of Lord Strange to the Earl of Cumberland's daughter in February, 1554-5. But the fact is, that the sport is as ancient as the twelfth century, and was known in Italy, at least, as early as the reign of our Richard I. Strutt prints an anecdote illustrative of this from Hoveden. In the particular instance recorded by Machyn, the cane play was not introduced till after supper, and was then carried on by torchlight. The editor of Machyn has illustrated his entry respecting the game by an interesting note. It is possible, however, that the sport was not much used in England till the reign of Henry VIII., and there may be no specific record of it ever having been practised before 1518; but that it was known in this country at a much earlier date seems, at all events, open to argument. Francis Yoxley, writing to Sir W. Cecil from the Court, 12th Oct. 1554, says: "Uppon Thursday next, there shalbe in Smithfield Guico di Canne: where the King and Quene wolbe." Ellis's *Orig. Letters*, 3rd S. iii., 313. In Lawrence Twyne's *Patterne of Painfull Adventures*, first published about 1576, it is mentioned under the name of *ioco di can* among the sports at the wedding of Apollonius and Lucina. Hazlitt's *Shakespeare's Library*, 1875, iv., 279. James Howell must refer to some other unknown sport, where, in a letter to Sir Thomas Lake, July 3, 1629, he says: "I have shewed Sir Kenelm Digby both our translations of Martials 'Vitam quæ faciunt beatoriem,' &c., and to tell you true, he adjudged yours the better; so I shall pay the wager in the place appointed and try whether I can recover myself at Gioco d'amore, which the Italian saith is a play to cozen the Devil."

Jugglers.—Like his contemporary Shakespear, Bacon did not scruple or disdain to avail himself of all possible ve-

hicles for illustration or comparison. When he wrote in his admirable *Sylva Sylvarum* the passage copied below, he had in his remembrance a scene at which he had been present: it is a curious bit—a fragment of the popular street-life of London, which one would have rather expected to encounter in the pages of Strutt or Brand:

"What a little moisture will doe in vegetables, even though they be dead, and severed from the earth, appeareth wel in the Experiment of Iuglers. They take the beard of an oate; which, (if you mark it well), is wroathed at the bottome, and one smooth entire straw at the top. They take only the part that is wreathed, and cut off the other, leaving the beard halfe the breadth of a finger in length. Then they make a little crosse of a quill, long-ways of that part of the quill, which hath the pith: and crosse-ways of that peece of the quill without pith; the whole crosse being the breadth of a finger high. Then they pricke the bottome where the pith is, and thereinto they put the oaten-beard, leaving halfe of it sticking ferth of the quill: Then they take a little white box of wood, to deceive men, as if somewhat in the box did work the feat: in which, with a pinne, they make a little hole, enough to take the beard, but not to let the crosse sink downe, but to stick. Then likewise by way of imposture, they make a question; as, who is the fairest woman in the company? or, Who hath a glove or card? and cause another to name divers persons: And upon every naming they stick the crosse into the box, having first put it towards their mouth, as if they charmed it; and the crosse stirreth not; but when they come to the person that they would take; as they hold the crosse to their mouth, they touch the beard with the tip of their tongue, and wet it; and so stick the crosse in the box; and then you shall see it turne finely and softly, three or foure turnes; which is caused by the untwining of the beard by the moisture. You may see it more evidently, if you sticke the crosse betweene your fingers in stead of the box; and therefore you may see, that this motion, which is effected by so little wet, is stronger than the closing or bending of the head of a marigold." The Essay of Hazlitt on a Performance of Indian Jugglers was partly with a view to vindicate the pretensions of physical or mechanical ingenuity.

Julian, St.—"There were three or four saints of this name; but the best known was the saint, who is the supposed patron and protector of pilgrims and travellers. The history of this St. Julian is in the "*Gesta Romanorum*" and elsewhere. He was a knight, who found, on

returning to his house one day, two persons asleep in his bed. He thought that his wife had been unfaithful to him, and immediately slew the supposed guilty pair, who turned out to be his father and mother, who had travelled from a distant land to see him. He thereupon founded a hospital for travellers: hence he acquired the name of Hospitator, or the gude herberjour. "Simon the Leper," it is noted by Warton, "at whose house our Saviour lodged in Bethany, is called in the legends Julian the good herborow, and Bishop of Bethpaze. In the Tale of Beryn, St. Julian is invoked to revenge a traveller, who had been traitorously used in his lodgings." He is mentioned in the "*Kyng and the Hermyt*":

"I have herd pore men call at morrow,
Seynt Julian send yem god harborow,
When that they had nede.
Seynt Julian as I am trew knyzt,
Send me grace this iche nyght
Of god harborew to sped"—

And again in the same:—

"Then seyde the Kyng that tyde,
Now, seynt Julian, a bounne ventyll,
As pylgrymes know full wele"—

Hazlitt's *Popular Poetry*, 1864, i. 16-17. In the "*Ancren Riwe*" (13th century) we have: "Surely they (the pilgrims) find St. Julian's inn, which way faring men diligently seek." Chaucer had the familiar attribute of St. Julian before him, when he described his Frankeleyn, or country gentleman:

"An housholder, and that a grete, was he;
Seint Julian he was in his contré."

Justina of Padua, St.—(October 7). See Hazlitt's *Venetian Republic*, 1900, ii., 380. The Battle of Lepanto was gained on her name-day, 1571, and two types of coins in silver, the *gustina maggiore* and *minore*, were struck to commemorate the victory. They remained in circulation and use long after the occurrence.

Kate Kennedy's Day in St. Andrews.—In the *Daily News* of February 21, 1874, occurs:—"The annual demonstration for the fourth year students of St. Andrew's University, in commemoration of Kate Kennedy, supposed to have been a daughter of Bishop Kennedy, the founder of the College, was observed this afternoon with more than the usual pomp and brilliancy of display. Attempts have frequently been made by several of the professors to stamp the demonstration out, but their interference has only had the effect of imparting to it a vigour and importance it never before pos-

sessed. To-day's celebration was fully equal to that of any former year. About noon "Kate," equipped in riding habit, appeared, followed by a retinue, gorgeously attired. The College and Professors' houses were duly honoured with a call. During their progress throughout the city the processionists busied themselves vending their "annual" and the *carte*. Principal and Professors are represented as an assembly of immortals on Mount Olympus considering the Lady Students question. Kneeling before the presiding deity is a lady student, while in the background is seen the shade of John Stuart Mill, bearing in his hand the gift of £5,000. The demonstration passed off with the usual *éclat*.

Kayles.—From the French *quilles*. The original nine-pins. In France, during the middle ages, if not among us, there was a variety known as *jeu de quilles à baston*, where the player aimed with a stick at the pins, instead of with a bowl. This form was known in England, at all events at an early date, as *club-kayles*. Wright's *Domestic Manners*, 1862, p. 236, where an illustration of club-kayles may be seen.

Kelpie.—In the "Statistical Account of Scotland," under Parish of St. Vigeans, co. Caithness, we are told: "A tradition had long prevailed here, that the Water-Kelpy (called in Home's 'Douglas' the angry Spirit of the Water), carried the stones for building the church, under the fabrick of which there was a lake of great depth." Mr. Campbell, in *Popular Tales of the West Highlands*, 1860, ii 193-4, says very little about this spectre, and what he does say, I confess that I do not perfectly follow. But in Mr. George MacDonald's *Ronald Bannerman's Boyhood*, 1871, there is a curious and rather thrilling account, which seems worth copying hither. It occurs in one of the tales which Kirsty, the female farm-servant, used to relate to the children—not, one hopes towards bedtime, if they partook of the same character as this. The kelpie is described as an awful aquatic creature, emerging from its native element only to pursue human prey. One afternoon it appears that a shepherd's daughter, remarkable for her beauty, went to the glen to meet her lover, and after staying with him till it was dark, returned home, passing on the way the kelpie's lair. He had seen her, and because she was so fair, he desired to eat her. She heard a great whish of water behind her. That was the water tumbling off the beast's back as he came up from the bottom. If she ran before, she flew now. And the worst of it was that she could not hear him behind her,

so as to tell whereabouts he was. He might be just opening his mouth to take her every moment. At last she reached the door, which her father, who had gone out to look for her, had set wide open that she might run in at once; but all the breath was out of her body, and she fell down flat just as she got inside. "Here Allister jumped up from his seat, clapping his hands, and crying 'Then the kelpie didn't eat her!—Kirsty! Kirsty!' 'No, but as she fell, one foot was left outside the threshold, so that the rowan branch (which the shepherd kept over the door to prevent the kelpie from ever entering) would not take care of it. And the beast laid hold of the foot with his great mouth, to drag her out of the cottage and eat her at his leisure.' Here Allister's face was a picture to behold! His hair was almost standing on end, his mouth was open, and his face as white as my paper. 'Make haste, Kirsty,' said Turkey, 'or Allister will go in a fit.' 'But her shoe came off in his mouth, and she drew in her foot, and was safe.'" But the more natural solution of the difficulty may be that the kelpie was a creature supposed or alleged to lurk among the kelp or sea-weed, which in some coasts not only grows to an incredible height and size, but disposes itself in all sorts of fantastic and weird forms. The kelp manufacture used in the eighteenth century to be a staple industry in the Orkneys and Hebrides, and during the Peninsular War became for a time enormously lucrative. Superstition made the Scottish spirit one-eyed, as an imperfectly authorized tradition makes Polyphemus and his countrymen, or rather Polyphemus, for of the rest no description is given in the *Odyssey*. Mr. Campbell says the Cyclops was a water-spirit, as well as the kelpie, for no better reason apparently than because he was sometimes fabled to be the son of Neptune. There is surely no hint of such an idea in Homer. There is a good deal of uncertainty and confusion about the Cyclopes, which it might be both practicable and profitable to remove. But the connection between them and the kelpie is not manifest, since Polyphemus at least was one-eyed, and nowhere appears as a marine monster. Kelpie is supposed to owe itself to *kelp*, its lurking-place, although the word is also traced to the German *chalp* or *kalb*, from the roar which the monster utters; and the kelpie is elsewhere described as a horse-fiend which lures riders by its attractive aspect, and then bears them off, where it may devour them at its leisure. Allies' *Antiquities of Worcestershire*, 2nd ed. 1856, p. 468. The more probable etymology, however, seems to be that first sug-

gested. The legend is easily explained by the constant howling of the ocean on a wild shore and the fantastic forms assumed by the sea-weed, especially if seen after dusk.

Kenan, St., of Ireland.—See Mr. Hart's *Lectonarium*, printed from an unique MS., 1869. This saint's day was November 24th.

Kenelm's, St., Salop.—At the wake held at the small village of St. Kenelm's, co. Salop, called Kenelm's Wake, or Crab Wake, the inhabitants have a singular custom of pelting each other with crabs: and even the clergyman seldom escapes as he goes to, or comes from, the chapel. *Gent. Mag.*, Sept. 1797.

Kern or Corn Baby.—See *Harvest Doll*.

Kern Supper.—See *Harvest*.

Keyna or Keyne, St., the Virgin.—(October 8). Mr. Pengelly, in his *Antiquity of Man in the South West of England*, 1887, p. 13, speaks of a pilgrimage, which this saint paid to St. Michael's Mount in A.D. 490, on the authority of Borlase. *Antiquities of Cornwall*, 1769, p. 385. Her well is among the traditional stories of the county. Carew, in his "Survey," written long before it was printed in 1602, refers to it. Subjoined is the well-known ballad on the subject:

"'Now art thou a bachelor, stranger?'
quoth he,

'For an if thou hast a wife,
The happiest draught thou hast drunk
this day

That ever thou didst in thy life.
Or has thy good woman, if one thou
hast,

Ever here in Cornwall been?

For an if she have, I'll venture my life
She has drunk of the well of St.
Keyne.'

'I have left a good woman who never
was here,'

The stranger he made reply,
'But that my draught should be better
for that,

I pray you answer me why?'

'St. Keyne,' quoth the Cornishman,
'many a time

Drank of this crystal well,
And before the angel summon'd her,
She laid on the water a spell:—

If the husband of this gifted well

Shall drink before his wife,

A happy man henceforth is he,

For he shall be master for life.

But if the wife should drink of it first,—

Oh, pity the husband then!'

The stranger stoop'd to the well of St.

Keyne,

And drank of the water again.

'You drank of the well I warrant be-
times?'

He to the Cornishman said:

But the Cornishman smiled as the stran-
ger spake,

And sheepishly shook his head."

Kidderminster.—At Kidderminster is a singular custom. On the election of a bailiff, the inhabitants assemble in the principal streets to throw cabbage stalks at each other. The town-house bell gives signal for the affray. This is called lawless hour. This done (for it lasts an hour), the bailiff elect and corporation, in their robes, preceded by drums and fifes (for they have no waits), visit the old and new bailiff, constables, &c., &c., attended by the mob. In the meantime, the most respectable families in the neighbourhood are invited to meet and fling apples at them on their entrance. I have known forty pots of apples expended at one house.

Kilken.—"In the Parish of Kilken, on the side of the turnpike-road, not far from Kilken Hall, is the noted Ffynnon Leinw, or the flowing well: a large oblong well with a double wall round it. This is taken notice of by Camden for its flux and reflux, but the singularity has ceased since his time, according to the best information I can receive." Pennant's "Tours in Wales," ed. 1810, vol. ii. p. 59-60.

King by Your Leave.—This occurs without any explanation, as a phrase in the mouth of the clown, toward the end of the play of *Mucedorus*, 1598. Humphrey King says: "Methinks a King by birth, as I am, should not debase himself to intreat so much. And yet I remember an old school-boys game of *King by your leave* (ever since I was a boy my self), and so I am afraid you will cry, 'King by your leave, we are to haue a bout with you, beare it off with the head and shoulders how you can.'" *Halfepennyworth of Wit*, 1613, Dedie.

One of the company assumes the right of occupying a certain spot, generally elevated, and if a mound of earth, so much the better, and drives his companions off with

"I am the King of the Castle:

"Get out, you dirty rascal!"

till one of the rascals succeeds in dethroning the monarch, and usurps his place. It is far from impossible that this game may really be of some antiquity, and may have originated in some political source. The hidden moral does not strike us as far below the surface.

King-Game or Kingham.—The pageant of the three Kings of Cologne. See *Three Kings of Cologne*, infra, and Nares, *Glossary*, 1859, in v. Under the

parish of St. Laurence, Reading, we read : "A.D. 1499. It. payd for horse mete to the horses for the kyngs of Colen on May-day, vjd." A note adds: "This was a part of the pageant called the King-play, or King-game, which was a representation of the Wise Men's Offering, who are supposed by the Romish Church to have been kings, and to have been interred at Cologne." Then follows: "It. payd to mynstrells the same day, xijd." Lysons, in his *Extracts from the Churchwardens' and Chamberlain's Accounts at Kingston-upon-Thames* ("Environs of London," vol. i. p. 225), affords us some curious particulars of the King-game, and in another quotation from the same accounts, 24 Hen. VII. the "cost of the Kyngham and Robyn-Hode" appears in one entry, viz.:

	£	s.	d.
A kylderkin of 3 halfpennye bere			
and a kilderkin of singgyl bere	0	2	4
7 bushels of whete	0	6	3
2 bushels and $\frac{1}{2}$ of rye	0	1	8
3 shepe	0	5	0
A lamb	0	1	4
2 calvys	0	5	4
6 pygges	0	2	0
3 bushels of colys	0	0	3
The coks for their labour	0	1	11 $\frac{1}{2}$

The clear profits, 15 Henry VIII. (the last time Lysons found it mentioned) amounted to £9 10s. 6d., a very considerable sum. Was the child's game called "King I am" a derivative from this? Comp. *Children's Games*.

King of Cockneys (At Lincoln's Inn).—See *Christmas Prince*.

King of the Castle.—See *King by your leave*.

King's Evil.—Scot says: "To heal the King or Queen's Evil, or any other soreness in the throat, first touch the place with the hand of one that died an untimely death: otherwise let a virgin fasting lay her hand on the sore and say: Apollo denyeth that the heat of the plague can increase where a naked virgin quencheth it: and spet three times upon it." *Discovery*, ed. 1665, 137. The seventh son of a seventh son is accounted an infallible doctor. Lupton says: "It is manifest, by experience, that the seventh male child, by just order, (never a girle or wench being born between) doth heal only with touching (through a natural gift) the King's Evil: which is a special gift of God, given to kings and queens, as daily experience doth witness." There was, in the 18th century, in the parish of Kilfynichen, a man named Tunis who touched for the evil. He was a seventh son, and was firmly credited with the faculty of a ring. An official report of the day says: "He

touches or rubs over the sore with his hand, two Thursdays and two Sundays successively, in the name of the Trinity, and says, 'It is God that cures.' He asks nothing for his trouble. It is believed if he did, there would be no cure. He is often sent for out of the country; and, though he asks nothing, yet the patients or their friends make him presents. He is perfectly illiterate, and says he does not know how the cure is effected, but that God is pleased to work it in consequence of his touch." Stat. Acc., xiv., 210. The author of the old account of Gisborough, in Yorkshire, describes this knowledge as a species of intuition, and states that the mere touch would suffice. *Antiq. Reprt.*, 1807, iii., 304. Lupton says: "Three nails made in the vigil of the nativity of St. John Baptist, called Midsommer Eve, and driven in so deep that they cannot be seen, in the place where the party doth fall that hath the falling sicknesse, and naming the said parties name while it is doing, doth drive away the disease quite." He says in the same page, "The root of vervin hanged at the neck of such as have the king's evil, it brings a marvellous and unhopd help." *Notable Things*, ed. 1660, p. 40. "Squire Morley, of Essex," according to the Rev. George Ashby, "used to say a prayer which he hoped would do no harm, when he hung a bit of vervain root from a scrophulous person's neck. My aunt Freeman had a very high opinion of a baked toad in a silk bag, hung round the neck." *Note in his copy of Brand and Bourne*. The virtue of the seventh son of a seventh son is a belief also current on the continent. Thiers, *Traité des Superstitions*, i., 436-7. Delrio. *Disq. Magicæ*, i., 3. Delrio adds that fasting was considered a necessary preparation on the part of the intending healer; but the writer is candid enough to add that he had no personal faith in the efficacy of the charm, and was acquainted with instances proving directly to the contrary.

The earliest of our monarchs, who performed this ceremony, is said to have been Edward the Confessor (1042-66). In the Privy Purse Expenses of Henry VII., under 1491, we find: "For healing of a seke body this day, 6s. 8d."; and numerous entries of a similar kind occur in those of Henry VIII. In the "Gentleman's Magazine" for 1751, we read: "The solemn words, 'I touch, but God healeth,' were those our former kings always pronounced, when they touched for the evil; but this was never done but in the presence of a bishop or priest, who introduced the patient to the royal presence for that salutary intention. Then also a form of prayer for the divine

blessing was used, and the king hung a small piece of silver about the person's neck, which he was required to wear during his life." The piece in question was known as a *touch-piece*, and usually had a ship on one side, and the Archangel Michael and the dragon on the other. It was more frequently in gold, but in either case was known, it seems, as the Angel. The ceremonies and service used on this occasion were repeatedly printed in broadside or book form. Part of it runs: "As often as the King putteth the Angel about their necks, repeat these words: 'That Light was the true Light which lighteth every man into the world.' After this the Lord's Prayer is said, and another prayer on the behalf of the diseased, that they, receiving health, may give thanks to God, &c." Borde, in his "Breviary of Health" (1547), among the remedies of the king's evil has the following: "For this matter, let every man make frendes to the Kynges Majestie, for it doth pertheyne to a kyng to helpe this infirmitie by the grace of God, the which is geven to a king anyointed. But for as much as some men doth judge divers times a fystle or a French pocke to be the king's evyll, in such matters it behoveth not a kyng to medle withall." We now, without the smallest danger of incurring the suspicion of disloyalty, can safely pronounce that the royal touch for the king's evil is to be referred to the head of physical charms, evincing that no order of men escaped the ancient contagion of superstition. It appears that King Henry the Eighth was accustomed to make a gratuity of 7s. 6d. to all persons whom he touched, and this circumstance, which is borne out by entries in his "Privy Purse Expenses," for 1529-32, may induce a suspicion that patients occasionally shammed, in order to get what, to a poor person, was at that time by no means a contemptible sum of money. Dr. Cox in *Notes and Queries* observes: "James I. was not supposed to possess this royal virtue when king of Scotland; but the power is said to have come to him immediately after his accession to the English throne." A proclamation of March 25, 1616, forbid patients to approach the king during the summer.

Dr. Nicholson is mistaken in thinking that the exercise of this superstition was in abeyance for any time prior to James I., as Elizabeth repeatedly went through the ceremony. In common no doubt with other searchers, in old parish registers, I have frequently come across instances of certificates granted by their parish priest to those seeking to be royally healed. The latest instance that I have noted in this county is in the Measham registers, under

March, 1687. A folio prayer book of 1706, now before me, has the office "At the healing" on a leaf between the Form of Prayer for the Accession and the Articles. With respect to this may I ask another question? What is the earliest and latest edition of the Prayer Book containing this office, and is the form used by Queen Anne, the same as that of other post-reformation monarchs? Bulwer observes: "This miraculous imposition of the hand in curing the disease called the struma, which, from the constant effect of that sovereign salve, is called the king's evil, his sacred majestie that now is hath practiced with as good success as any of his royal progenitors." *Chiologia*, 1644, p. 149. But a case is reported as having occurred at Deptford in Kent in 1649, where a girl was cured of blindness by a handkerchief, which had been dipped in the king's blood! *A Miracle of Miracles*, 1649. In one of the papers inserted from MSS. in Peck's "*Desiderata Curiosa*," 1779, is another similar story: "A young gentlewoman of about sixteen years of age, Elizabeth Stevens, of Winchester, came (7 October, 1648) into the presence-chamber to be touched for the evill, which she was supposed to have; and therewith one of her eyes (that namely on the left side) was so much indisposed, that by her owne and her mother's testimony (who was then also present), she had not seene with that eye of above a month before. After prayers, read by Dr. Sanderson, the maide kneeled downe among others, likewise to be touched. And his majestie touched her, and put a ribbon, with a piece of money at it, in usuall manner, about her neck. Which done, his majestie turned to the lords (viz. the duke of Richmond, the earl of Southampton, and the earl of Lindsey) to discourse with them. And the said young gentlewoman of her own accord said openly: 'Now, God be praised! I can see of this sore eye.' And afterwards declared she did see more and more by it, & could, by degrees, endure the light of the candle. All which his majestie, in the presence of the said lords & many others, examined himself, & found it to be true. And it hath since been discovered that, some months agone, the said young gentlewoman professed that, as soon as she was come of age sufficient, she would convey over to the king's use all her land; which to the valew of about £130 per annum, her father deceased had left her sole heyre unto." Sixty or seventy years ago Ashburnham Church, Sussex, was a resort of scrofulous persons, who believed that by touching a shirt and pair of drawers, which were there deposited, and which had fallen from the possession of Charles I. to that of one of his attendants, John Ash-

burnham, they might be cured of their disease. Camden's *Remains*, ed. 1870, p. 5, *Note*. Dr. Johnson, when he was about two and a half years old, was taken up to London by his mother to be touched by Queen Anne, who gave him a touch-piece, and whose appearance on this occasion Boswell tells us that his friend faintly recalled. Barrington tells us of an old man who was witness in a cause, and averred that when Queen Anne was at Oxford, she touched him whilst a child for the evil. Barrington, when he had finished his evidence, "asked him whether he was really cured? upon which he answered with a significant smile, that he believed himself never to have had a complaint that deserved to be considered as the evil, but that his parents were poor, and had no objection to the bit of gold." This accounts well for the great resort of patients and supposed miraculous cures on this occasion. *Observations on the Statutes*, p. 107. It seems rather doubtful whether the perforation in these pieces of touch-money which almost invariably occurs, was for the purpose of suspension or for good luck, or both. For a proclamation concerning the cure of the king's evil, see Rushworth's "Collections," part ii., vol. i., p. 49. Dr. Pegge, in his "Curialia Miscellanea," 1818, has devoted a section to this subject. The obsolete usage is described in "Macbeth," iv., 3:

"—— strangely visited people,
All swoln and ulcerous, pitifull to the eye,
The mere despair of surgery, he cures;
Hanging a golden stamp about their necks,
Put on with holy prayers—"

Osborne, advising his son, says: "Be not therefore hasty to register all you understand not in the black Calendar of Hell, as some have done the weapon salve, passing by the cure of the king's evil altogether, as improbable to sense. Neither rashly condemn all you meet with that condemns the common received opinion, lest you remain a fool upon record." *Works*, ed. 1682-92.

Kings of Cologne, Three.—See *Kingham and Virgins of Cologne*. In the 16th c. the Festival of the Three Kings was kept with great solemnity and merriment throughout Northern Germany. Gostwick and Harrison, *Outlines of German Literature*, 1873, p. 111.

Kissing Usages.—From the following passage in the "Towneley Mysteries" it may be perhaps deduced that it was formerly usual for the commoner sort of people, before a carouse, to kiss each other, as a mark of good fellowship:

"*Secundus Pastor*. Yit a botelle here is.
Tercius Pastor. That is well spoken;

By my thryft we must kys—
Secundus Pastor. That had I forgotten."

By a note in Reed's Shakespear we learn that in dancing, "a kiss was anciently the establish'd fee of a lady's partner." So in Lovel's "Dialogue between Custom and Veritie," 1581:

"But some reply, what foole would
daunce,

If that when daunce is doone,
He may not have at ladyes lips
That which in daunce he woon."

This custom is still prevalent among the country people in many, perhaps all, parts of the kingdom. Shakespear makes his dancers on the sea shore take hands, curtsey and kiss.

Kiss, Nuptial, in the Church.

—This nuptial kiss in the church, which was originally an act of religious symbolism, is enjoined both by the York Missal and the Sarum Manual. "Accipiat Sponsus pacem (the Pax) a Sacerdote, et ferat Sponsæ, osculans eam, et neminem alium, nec ipse nec ipsa." 1553, Rubrick, fol. 69. "Surgant ambo, Sponsus et sponsa, et accipiat sponsus pacem a Sacerdote, et ferat Sponsæ, osculans eam, et neminem alium, nec ipse nec ipsa." This liturgical precept appears to have developed or degenerated into the priest himself kissing the bride and into the more modern practice of the husband, and even relatives, saluting her at the conclusion of the ceremony. The subsequent particulars are from Randolph's "Letters," where he is speaking of the marriage of Mary Queen of Scots to Lord Darnley: "She had on her back the great mourning gown of black, with the great wide mourning hood, &c. The rings, which were three, the middle a rich diamond, were put on her finger. They kneel together, and many prayers were said over them; she tarrieth out the mass, and he taketh a kiss, and leaveth her there, and went to her chamber, whither, within a space, she followeth and being required, (according to the solemnity) to cast off her cares, and leave aside these sorrowful garments, and give herself to a more pleasant life, after some pretty refusal (more, I believe, for manner sake than grief of heart), she suffereth them that stood by, every man that could approach, to take out a pin, and so, being committed to her ladies, changed her garments, but went not to bed: to signifye to the world that it was not lust that moved them to marry, but only the necessity of her country, not, if God will, to leave it without an heir." It is expressly mentioned in the following line from Marston's "Insatiate Countess":

"The kisse thou gav'st me in the church here take."

Vaughan, in his "Golden Groue," 1600, says: "Among the Romans the future couple sent certain pledges one to another, which most commonly they themselves afterwards being present would confirme with a religious kisse." Aubrey, writing about 1670, relates that when he was a boy, it was usual for the bride and bridegroom to kiss over the cakes at the table. He adds that the cakes were laid at the end of the dinner, one on another, like the shew-bread in the old Bible-prints. The bridegroom was expected to wait at table on this occasion. In "The Collier's Wedding," the bride is introduced as being waylaid, after the ceremony, at the church stile, for this purpose. It was once customary among persons of middling rank, as well as the vulgar, in most parts of England for the young men present at the marriage ceremony to salute the bride, one by one, the moment it was concluded. This, after officiating in the ceremony himself, Mr. Brand saw frequently done. But it is now usual only among the common people. It seems from the account left us by Guthrie, that in the 18th century the nuptial kiss described by Theocritus in his fifth idyll as usual among his countrymen, that is to say, the form, where the man takes the woman by the ears to kiss her, was still preserved among the Russians.

Kitchen Fires.—In Yorkshire there is, or was, a house where a niece of Charles Richardson, the lexicographer, visited, and where they would think it a bad omen if the kitchen fire went out; and I understand from this lady that it had been kept up incessantly where she lived for some years. The custom used to be observed in many other districts.

Kitchen Furniture.—Gough, in his edition of Camden, 1789, says: "At Therfield, as at Braughing, was till lately a set of kitchen furniture lent to the poor at weddings."

Kitch-Witch, The.—In Norfolk, and perhaps elsewhere, a female attired in some grotesque and frightful manner is called a kitch-witch, of which the etymology is not clear. Formerly the streets of Yarmouth were occasionally infested by troops of these creatures, who made a sort of house to house visitation, and levied toll on some ground or other. They wore men's shirts over their own dresses, and had their faces smeared with blood. It is supposed, probably enough, that Kittywitch Row owes its appellation to this happily obsolete usage.

Kites.—These may be the same as the

paper windmills seen in the hands of the younger sort of children in Mr. Ives's Missal.

Kit-Kat.—A boy's game. See Halliwell in v. and under *Stand Holes*.

Kit-Kat-Cannio.—This is described by Moor: "A sedentary game, played by two with slate pencil or pencil and paper like kit-cat, easier learned than described. It is won by the party who can first get three marks (o's or x's) in a line; the marks being made alternately by the players o or x in one of the nine spots equidistant in three rows, when complete. He who begins has the advantage, as he can contrive to get his mark in the middle."

Knack.—At Werington in Devonshire the clergyman of the parish informed Mr. Brand, about 1795, that when a farmer finishes his reaping, a small quantity of the ears of the last corn are twisted or tied together into a curious kind of figure, which is brought home with great acclamations, hung up over the table, and kept till the next year. The owner would think it extremely unlucky to part with this, which is called "a knack." The reapers whoop and hollow "A Knack! a knack! well cut! well bound! well shocked!" and, in some places, in a sort of mockery, it is added, "Well scattered on the ground." A countryman gave him a somewhat different account as follows: "When they have cut the corn, the reapers assemble to gether: a knack is made, which one placed in the middle of the company holds up, crying thrice 'a Knack,' which all the rest repeat: the person in the middle says 'Well cut! well bound! well shock'd! well saved from the ground.'

He afterwards cries 'Whoop' and his companions hollow as loud as they can. He applied for one of them. No farmer would part with that which hung over his table; but one was made on purpose for him." I should suppose that Moresin alludes to something like this when he says: "Et spiceas papatus (habet) coronas, quas videre est in domibus, &c." *Papatus*, p. 163, v. *Spiceæ*. See the last ed. of Nares' *Gloss.* art. *Knack*, and *Harvest Doll*, *supra*.

Knight of the Common Hall.

—Skelton uses the term in relation to a person in a certain predicament. He is speaking of "la belle Isolde," the wife of King Mark:

"Some say she was lyght,
And made her husband knyghte
Of the common hal
What cuckoldes men cal—"

In "Tarltons Newes out of Purgatory," 1590, we have "The Tale of Three Cuckolds, of their impresses and mottoes."

Knives, &c.—It is unlucky, says Grose, to lay one's knife and fork crosswise. Crosses and misfortunes are likely to follow. Melton observes, "that it is naught for any man to give a pair of knives to his sweetheart, for feare it cuts away all love that is betweene them." *Astrologaster*, 1620, p. 45. Thus Gay in his second Pastoral:

"But woe is me! such presents luckless prove,
For knives, they tell me, always sever love."

It is, says Grose, unlucky to present a knife, scissors, razor, or any sharp or cutting instrument to one's mistress or friend, as they are apt to cut love and friendship. To avoid the ill-effects of this, a pin, a farthing, or some trifling recompense must be taken. To find a knife or a razor denotes ill luck and disappointment to the party." Compare, however, *Bride-Knives*.

Knockers.—Subterranean spirits, supposed in Wales in former times to have by their sounds denoted the whereabouts of minerals. Miss Costello's *North Wales*, 1845, pp. 124-6. Grose quotes Lewis, in his correspondence with Baxter, describing them as little statured, and about half a yard long; and adding that at this very instant there are miners on a discovery of a vein of metal on his own lands, and that two of them are ready to make oath they have heard these knockers in the day time. The Germans believed in two species of fairies of the mines, one fierce and malevolent, the other a gentle race, appearing like little old men dressed like miners, and not much above two feet high.

Knocking Down at Lincoln's Inn.—It was formerly usual, when the dinner in term-time had been placed on the tables, for the butler to strike thrice with a wooden mallet on the sideboard, probably by way of commanding silence, in order that the chaplain might say grace. The same observance was followed preparatory to the grace after dinner. This was known as *Knocking Down*. *Penny Magazine* for February, 1836.

Kyneburg, St., of Gloucester.—See Mr. Hart's privately printed *Lectonarium*, 1869, from an unique MS. St. Kyneburg's Day was March 6.

Lady in the Straw.—An expression, which carries us back to very primitive times, when some kind of rude arrangement preceded the institution of the palliasse both in England and abroad. From the nursery rhyme of "See-Saw, Margery Daw," it is inferrible that the mattress had then grown into use, and that the archaic straw lair was accounted derogatory. In old Bedlam the inmates

lay on straw in chains. Comp. Childbirth and *Lying-in*.

Lady of the Lamb.—"At Kidlington, or Kidington, in Oxfordshire," observes Blount, "the custom is that, on Monday after Whitsun week, there is a fat live lamb provided; and the maids of the town, having their thumbs tied behind them, run after it, and she that with her mouth takes and holds the lamb, is declared Lady of the Lamb, which being dressed, with the skin hanging on, is carried on a long pole before the lady and her companions to the green, attended with music, and a Morisco dance of men, and another of women, where the rest of the day is spent in dancing, mirth, and merry glee. The next day the lamb is part baked, boiled, and roast, for the Lady's Feast, where she sits majestically at the upper end of the table, and her companions with her, with music and other attendants, which end the solemnity." Hazlitt's edit. of Blount, 1874, p. 181. Hearne, however, thought that the true place was Kirtleton, but was the latter a local pronunciation of Kidlington? Hearne's *Diary*, under 1723.

Lady of the Wake.—See *Wakes*.

Lady's Thistle.—The purple-flowered Lady's Thistle, the leaves of which are beautifully diversified with numerous white spots, like drops of milk, is vulgarly thought to have been originally marked by the falling of some drops of the Virgin Mary's milk on it, whence, no doubt, its name Lady's, i.e., Our Lady's Thistle. An ingenious little invention of the dark ages, and which, no doubt, has been of service to the cause of superstition.

Lake-Wake.—See *Lych Wake*.

Lambs, Looking at.—The late Mr. Robert Roberts of Boston, Lincolnshire, writes: "In these parts it is commonly believed that the first lamb you see ought to have its head turned towards you. I believe the superstition is pretty general. We also say that you ought to have money in your pocket on these occasions, silver at least, but gold is better still, and that it is very unlucky to be without it."

Lamb's Wool.—A Nottinghamshire correspondent of the "Gentleman's Magazine" for 1784, states, "that when he was a boy at school the practice on Christmas Eve was to roast apples on a string till they dropt into a large bowl of spiced ale, which is the whole composition of Lamb's Wool." It is probable that from the softness of this popular beverage it has gotten the above name. See Shakespeare's "Midsummer Night's Dream."

— "Sometimes lurk I in a gossip's bowl,
In very likeness of a roasted crab;

And when she drinks, against her lips
I bob,
And on her wither'd dew-lap pour the
ale."

The writer in the "Gentleman's Magazine" for May, 1784, says, he has "often met with lambs' wool in Ireland, where it is a constant ingredient at a merry-making on Holy Eve, or the evening before All Saints' Day; and it is made there by bruising roasted apples and mixing them with ale, or sometimes with milk. Formerly, when the superior ranks were not too refined for these periodical meetings of jollity, white wine was frequently substituted for ale. To lambs' wool, apples and nuts are added as a necessary part of the entertainment, and the young folks amuse themselves with burning nuts in pairs on the bar of the grate, or among the warm embers, to which they gave their name and that of their lovers, or those of their friends who are supposed to have like attachments, and from the manner of their burning and direction of the flame, draw such inferences respecting the constancy or strength of their passions as usually promote mirth and good humour." For Vallancey's *Etymology of lambs' wool*, see "Collectanea," vol. iii., p. 444.

Lammas Lands.—Property anciently appropriated to the celebration of Lammas. In the *West London Advertiser* for April 28, 1877, the annexed report appeared of a vestry meeting at Fulham on the 24th:—"The business was to take into consideration a recommendation from the Lammas Rights' Committee. Mr. Mugford moved: 'That the Lammas Rights' Committee be requested to hold a meeting and be empowered to call and receive evidence respecting existing Lammas Rights of this parish, in order, if necessary, to assert the rights of parishioners.' He considered the proper time had arrived when the vestry should be in possession of a map setting forth the limits of Lammas Rights. He was very much astonished to find that they had not a single trace of any document showing the Lammas Rights. This would strengthen the hands of their legal advisers. If they found that the Lammas Rights were in the hands of other people, they could call on them to prove their title. Mr. Lammin said there were eight or ten old inhabitants who were able to give evidence on this question. He had no doubt the rights of copyholders existed over the parish, but fences had been allowed to grow up and the rights had apparently lapsed. At present they could only proceed with such parts as those near the river, and, perhaps, in the Fulham Fields. Mr. Schofield said there

had been a road down to the river for centuries. There were cottages down there to which there was a right of way, and they were placed under sanitary regulations. The Lammas Rights in respect to those cottages, had slipped away. It was high time they had a fresh 'school' to look after the rights of the parish. Mr. Rawkins seconded the motion. To talk of Lammas Rights near the Thames was nonsense. That part of their rights was hardly worth fighting for. The Fulham market gardens were laid out on Lammas lands. They belonged to Fulham charities, and they had been allowed to lapse." A recent Act of Parliament has extinguished the Lammas rights at Petersham in Surrey in favour of the Earl of Dysart, who surrendered in exchange a valuable riparian area which his lordship might otherwise have let to the builder.

Lampas Ardens.—At a very remote period an impost was levied, if voluntary benevolences were not forthcoming for the supply of artificial light outside certain religious buildings in continental cities, as a means of security for passengers and as a clue to the locality. These lights were usually dedicated to a saint. They were in Italy known as *cesende*, a term borrowed from the fire-flies, which early travellers describe as swarming after sunset in some parts of Lombardy. The Greeks took their word for a glow-worm *λαμπουρις* from that for a torch. In England these lights were more commonly employed inside churches and other ecclesiastical establishments, and were frequently supported by funds secured on land or other property, whence came the term *candle-meadow*. See White Kennett's *Parochial Antiquities*, 1695, ed. 1818, *Glossary*, v. *Luminare*.

Langemark Day.—In the "Statistical Account of Scotland," vol. xv., p. 45, Parish of Lanark, we read of "the riding of the marches, which is done annually upon the day after Whitsunday Fair by the magistrates and burgesses, called here the Landsmark or Langemark Day, from the Saxon *langemark*. It is evidently of Saxon origin, and probably established here in the reign of, or sometime posterior to Malcolm I."

Langholm, Co. Dumfries.—There is still an annual custom of "Riding the Marshes" here on July 27. In 1901 it is said that a drum and fife band paraded the town at 5.30 a.m., and that at a later hour a hound race or trail took place over a six-mile course. There was subsequently a procession through the place of hundreds of boys and girls bearing heather besoms. A large thistle, a barley bannock, and a salt herring were carried aloft. *Antiquary*, xxxvii., 281.

Lanterloo.—See Chatto's *Playing Cards*, 1848, p. 166.

Lanthorn Fly.—Merian has given us an account of the famous Indian lanthorn fly, published among her *Insects*, at Surinam. "It has a hood or bladder on its head, which gives a light like a lanthorn in the night, but by daylight is clear and transparent, curiously adorned with stripes of red or green colour. Writing of tolerable large character may be read by the light of it at night. It is said that the creature can either dilate or contract the hood or bladder over its head at pleasure, and that when taken it hides all its light, which only when at liberty it affords plentifully."

Largesse.—To the festivities of harvest home must be referred the popular custom among the hop-pickers in Kent, described by Smart, and of which he gives an engraved representation in the title-page to his "Poems." He is describing their competitions:

"Who first may fill
The bellying bin, and cleanest cull the
hops.
Nor ought retards, unless invited out
By Sol's declining, and the evening's
calm,
Leander leads Lætitia to the scene
Of shade and fragrance—Then th' exult-
ing band
Of pickers, male and female, seize the
fair
Reluctant, and with boisterous force
and brute,
By cries unmov'd, they bury her in the
bin.
Nor does the youth escape — him too
they seize,
And in such posture place as best may
serve
To hide his charmer's blushes. Then
with shouts
They rend the echoing air, and from
them both
(So custom has ordain'd) a Largesse
claim."

"Hop-Garden," lib. 2, l. 177 ("Poems," 1752). In Northamptonshire, according to the testimony of Miss Baker, there is after the harvest what is termed a largesse, a phrase in general use, but in a different and less special sense. It is in fact nothing more than a voluntary contribution made by the inhabitants of a village towards the harvest supper, which was usually held in a barn, and kept up tolerably late with singing, drinking, and other jollity. The term largesse, among the gamins at Lowestoft, in Suffolk, was corrupted into *largie*. They would run after you, crying "Largie, largie."

Lattice, Green or Red.—As Douce long ago pointed out, ale-house lattices were at times occasionally blue, or perhaps a bluish green, and by no means invariably red. The literary allusions are, however, almost invariably to the latter. George Steevens traced to this source the later *chequers*. In Shakespear's "Henry IV.," part ii., Falstaff's page speaking of Bardolph, says, "He called me even now, my lord, through a red lattice, and I could see no part of his face from the window." In Marston's "Antonio and Mellida," we read: "as well known by my wit, as an ale-house by a red lattice." In the last will and Testament of Lawrence Lucifer, the old Batchiler of Limbo, at the end of the "Blacke Booke," 1604, is the following passage: "Watched sometimes ten houres together in an ale-house, ever and anon peeping forth, and sampling thy nose with the red lattice." Again, in "The Miseries of inforc'd Marriage," 1607:

—" 'tis treason to the red lattice, enemy
to the sign-post."

So in Marmion's "Fine Companion," "A Waterman's Widow at the sign of the Red Lattice in Southwark." But in Arden of Faversham, 1592, the colour is not defined:

—"his sign pulled down, and his lat-
tice born away."

This designation of an ale-house is not altogether lost, though the original meaning of the word is, the sign being converted into a green lettuce; of which an instance occurs in Brownlow-street, Holborn. Apart from its use in this connection a lattice in front of windows was a common mode of securing privacy in dwellings; and at the coronation of Elizabeth of York in 1487, Henry VII. is said to have witnessed the ceremony behind a lattice.

Laugh and Lay Down.—A juvenile game at cards. The expression was common in 1605, and seems to have gained an under-meaning. See Halliwell in v., Hazlitt's *Bibl. Coll.*, i., 415, and his ed. of Herrick, 1890, i., 122.

Laundress.—The term employed at the Inns of Court from very early times for the woman who attends to the lawyers' chambers. More than one of our professional men, who eventually acquired celebrity, married his laundress. It has been conjectured that the word *meretrix* found in many ancient documents in the sense of a camp-follower ought to be interpreted in this way, and not in a less favourable one. See Hazlitt's ed. of Blount's *Tenures*, 1874, pp. 119, 433. The same female personage is styled by Braithwaite a *laundrer*, as we perceive from a passage in his

Whimzies, 1631, quoted under *Funeral Feasts*.

Lavender.—From the subsequent passage in Greene's "Quip," 1592, it should seem that lavender was somehow or other vulgarly considered as emblematical of cuckoldom: "There was loyal lavender, but that was full of cuckow-spites, to show that women's light thoughts make their husbands heavy heads."

Lawrence Lazy, Sir, or Lazy Lawrence.—A metonym for a sluggard. There is a chapman's story-book, entitled "The Infamous History of Sir Lawrence Lazy," of which the earliest impressions have disappeared. Mr. Durrant Cooper, in his "Sussex Vocabulary," 1853, seems to think that this Lawrence is rather "A kind of imaginary saint or fairy, whose influence produces indolence," and quotes the well-known saying, "I've got a touch of old Lawrence to-day." But it seems preferable to derive the expression from some real or fabulous human personage so named, proverbial for such qualities, and not seek any divine or supernatural solution of the mystery. In 1594, a ballad called "Lusty Lawrence" was licensed for the press by the Stationers' Company; it reads like a parody or imitation of "Lazy Lawrence" (unless the converse was the case), but what its precise character was, there are no means of ascertaining, to my knowledge. See Fletcher's play of the *Captain*, iv., 3.

Lawrence, St.—Deacon and Martyr, whose day is August 10, is associated with the uncomfortable tradition of the gridiron, on which he is said to have been roasted alive. He was adopted by one or two places on the continent as their patron saint, and appears on the coins of Wismar, on the Baltic, and elsewhere, holding the instrument of martyrdom before him. It is an evident error to identify the name with the Lazy and Lusty Lawrence of popular literature and belief. Near Bodmin in Cornwall is the small village of St. Lawrence, where an annual fair is held, and a mayor elected for the occasion.

Leabharfein.—A form of asseveration by the Bible, or rather by the great Sabbath, formerly usual in the Western Isles of Scotland. *Stat. Acc.*, 1792, Applecross, co. Ross, vol. iii., 380. Supposed to correspond to the Danish *Inkoire*, customary at that period in the Isle of Lewis. *Comp. Bible*.

Leap-Candle.—"The young girls in and about Oxford (notes Aubrey) have a sport called Leap-candle, for which they set a candle in the middle of the room in a candlestick, and then draw up their coats in the form of breeches, and dance

over the candle back and forth, with these words:

'The taylor of Bisiter he has but one eye,

He cannot cut a pair of green Galligaskins, if he were to die.'

"Remains of Gentilism and Judaism," Folk-Lore Soc. ed. p. 44-5. This sport in other parts is called dancing the candle-rush.

Leaping the Well on St.

Mark's Day.—Brockett, in his "Glossary of North-Country Words," 1825, describes this as "going through a deep and noisome pool on Alnwick Moor, called the Freeman's Well—a sine qua non to the freedom of the borough." Brockett has the following account of the ceremony: "On St. Mark's Day, the aspirants proceed in great state, and in equal spirits, from the town to the moor, where they draw up in a body, at some distance from the water, and, on a signal being given, they scramble through the mud with great labour and difficulty. They may be said to come out in a condition not much better than the heroes of the 'Dunciad' after diving in Fleet Ditch. There is a current tradition, that this strange and ridiculous custom—rendered more ludicrous by being performed in white clothing—was imposed by that capricious tyrant, King John, who, it is said, was bogged in this very pool. I witnessed the ceremony a few years ago, and I can assure my friend, Mr. Surtees, that there is no foundation for his supposition, that they contrive to keep the pond dry."

Leechdom.—A considerable degree of attention has been recently paid to the subject of ancient leechdom, perhaps not much more, relatively perhaps not at all more, empirical than that of our own time. Supernatural influence and agencies entered, however, more largely into it. A very curious remedy for disease in general was the cincture of a patient with a fillet or girdle, which had been previously secured round the shrine or reliquary of a saint, supplemented by the application of a bent silver penny to the affected part: and this process could be accomplished either on the spot or at a distance, when the sufferer could not travel, and lived in another district. The penny afterwards lapsed to the Church. In one of the Lays of Marie de France there is a singular account of a weasel restoring one of its dead fellows to life by fetching a flower, and placing it in the mouth of the defunct creature. The same remedy was subsequently applied to one of the heroines of the tale with equal success. Ellis's *Early English Metrical Romances*, 1848, p. 73. So late as 1903, a mother at Heywood in Lancashire placed a necklace of beads

strung together with white thread on the neck of her child, who suffered from a fat or swollen neck.

Lee Fair.—The anonymous author of the "Dialect of Leeds," 1862, notices the great fair which was anciently held at Lee-Fair, a village in the parish of Woodkirk, (a cell of Black canons to Nostal Priory), and which terminated on St. Bartholomew's Day. This fair was not only for purposes of buying and selling, barter and exchange, but scholastic exercises and disputations were held there. It is supposed that it was a chartered institution allowed to Nostal as a privilege and source of revenue.

Lee Penny or Lee Stone.—The Lee-penny, or Lee-stone, is a curious piece of antiquity belonging to the family of Lee in Scotland, on which Scott's tale of "The Talisman" is founded. But the idea is probably, or rather almost certainly, much older, even than the Scottish tradition. It is a cornelian of a triangular shape, and its size about half an inch on each side. It is set in a groat of Edward III. It has been, by tradition, in the Lee family since the year 1320, that is, a little after the death of King Robert Bruce, who having ordered his heart to be carried to the Holy Land, there to be buried, one of the noble family of Douglas was sent with it, and it is said got the crowned heart in his arms from that circumstance; but the person who carried the heart was Simon Locard of Lee, who just about this time borrowed a large sum of money from Sir William de Lindsay, a prior of Ayr, for which he granted a bond of annuity of ten pounds of silver, during the life of the said Sir William de Lindsay, out of his lands of Lee and Cartland. The original bond, dated 1323, and witnessed by the principal nobility of the country, is still remaining among the family papers. As this was a great sum in those days, it is thought it was borrowed for that expedition; and from his being the person who carried the royal heart, he changed his name to Lockheart, as it is sometimes spelt, or Lockhart, and got a heart within a lock for part of his arms, with the motto *Corda serata pando*. This Simon Lockhart having taken prisoner a Saracen prince or chief, his wife came to ransom him, and on counting out the money or jewels, this stone fell out of her purse, which she hastily snatched up; which Simon Lockhart observing, insisted to have it, else he would not give up his prisoner. Upon this the lady gave it him, and told him its many virtues, viz., that it cured all diseases in cattle, and the bite of a mad dog both in man and beast. It

is used by dipping the stone in water, which is given to the diseased cattle to drink; and the person who has been bit, and the wound or part infected, is washed with the water. There are no words used in the dipping of the stone, nor any money taken by the servants, without incurring the owner's displeasure. Many are the cures said to be performed by it; and people come from all parts of Scotland, and even as far up in England as Yorkshire, to get the water in which the stone is dipped, to give their cattle, when ill of the murrain especially, and black leg. A great many years ago, a complaint was made to the ecclesiastical courts, against the Laird of Lee, then Sir James Lockhart, for using witchcraft. It is said, when the plague was last at Newcastle, the inhabitants sent for the Lee-penny, and gave a bond for a large sum in trust for the loan; and that they thought it did so much good, that they offered to pay the money, and keep the Lee-penny; but the gentleman would not part with it. A copy of this bond is very well attested to have been among the family papers, but supposed to have been spoiled along with many more valuable ones, about fifty years ago, by rain getting into the charter-room during a long minority, and no family residing at Lee. "The most remarkable cure performed upon any person, was that of Lady Baird, of Saughton Hall, near Edinburgh; who having been bit by a mad dog, was come the length of hydrophobia; upon which, having sent to beg the Lee-penny might be sent to her house, she used it for some weeks, drinking and bathing in the water it was dipped in, and was quite recovered. This happened about eighty years ago; but it is very well attested, having been told by the lady of the then Laird of Lee, and who died within these thirty years. She also told, that her husband, Mr. Lockhart, and she were entertained at Saughton Hall, by Sir Robert Baird and his lady, for several days, in the most sumptuous manner, on account of the lady's recovery, and in gratitude for the loan of the Lee-penny so long, as it was never allowed to be carried from the house of Lee. It was tried by a lapidary, and found to be a stone; but of what kind he could not tell."

It seems to be rather a curious coincidence that much about the same time Sir Richard-at-Lee borrowed money of St. Mary's Abbey at York, and mortgaged his lands to it, as we see in the Robin Hood epic. Hazlitt's *Tales and Legends*, 1892, 258-60, 294.

Leg, Foot, &c. Charms.—When Coleridge was at Christ's Hospital in the 18th century, there were the following metrical charms, he tells us, and he con-

cludes that they might have been in use there long before his time:—

"The devil is tying a knot in my leg!
Mark, Luke, and John, unloose it, I beg:

Crosses three we make to ease us:
Two for the thieves, and one for Christ Jesus!"

And the form for a numbed foot was:—

"Foot, foot is fast asleep!
Thumb, thumb, thumb, in spittle we steep:

Crosses three, &c.—"

The romedy was held to apply to a stitch in the side.

Lent.—So-called from the lengthening of the day, varied with Easter, when it occurs. What was called clean Lent is mentioned in the "Plumpton Correspondence," under 1502-3, as occurring on the 5th of March, or Quadragesima Sunday. Camd. Soc. ed. 173. In Fosbrooke's "British Monachism," is the following: "At Barking Nunnery the annual store of provision consisted, inter alia, of green peas for Lent; green peas against midsummer"; with a note copied from the "Order and Government of a Nobleman's House" in the XIIIth volume of the "Archæologia," p. 373, that "if one will have pease soone in the year following, such pease are to be sowen in the waine of the moone, at St. Andro's tide before Christmas." In Smith's "Lives of the Lords of Berkeley," we read that on the anniversary of the founder of St. Augustine's, Bristol, i.e., Sir Robert Fitzharding, on the 5th of February, "At that Monastery there shall be one hundred poore men refreshed, in a dole made unto them in this forme: every man of them hath a chanons loafe of bread, called a myche, and three hearings thearewith. There shalbe doaled also amongst them two bushells of Pesys."—"And in the anniversary daye of Dame Eve, (Lady Eve, wife of the above Lord, Sir Robert Fitzharding), our Foundresse, i.e., 12 Marcii, a dole shalbe made in this forme: that daye shalbe doled to fifty poore men fifty loafes called miches, and to each three hearings, and, amongst them all, one bushell of pease." Lord Robert Fitzharding died Feb. 5th, 1170 [-1] 17 Hen. II., aged about 75 years. Dame Eve, who herself founded and became prioress of the house called the Magdalens, by Bristol, died prioress thereof March 12th, 1173 [-4].

In the Churchwardens' Account of St. Mary-at-Hill, in the City of London, A.D. 1492, is the following article:

"For dyssplying Roddys, ij^d."

And again, Ibid. 1501. "For paintynge the Cross Staffe for Lent, iijj^d." Herrick

in his "Noble Numbers," 1647, in his poem "To keep a True Lent," writes:

"—'Tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soule.

"It is to fast from strife,
From old debate,
And hate;
To circumsise thy life.

"To show a heart grief-rent
To starve thy sin,
Not bin;
And that's to keep thy Lent."

At Dijon, in Burgundy, it is the custom upon the first Sunday in Lent to make large fires in the streets, whence it is called Firebrand Sunday. This practice originated in the processions formerly made on that day by the peasants with lighted torches of straw, to drive away, as they called it, the bad air from the earth.

Letiche.—See *Whiteness*.

Letter.—Defoe says: "I have seen people who, after writing a letter, have prognosticated to themselves the ill success of it, if by any accident it happened to fall to the ground; others have seemed as impatient, and exclaiming against their want of thought, if, thro' haste or forgetfulness, they have chanced to hold it before the fire to dry; but the mistake of a word in it is a sure omen, that whatever request it carries shall be refused." *Mem. of Duncan Campbell*, 1732, 202.

Level Coil.—This is the name of a game mentioned by our old play-writers, and by Gifford is supposed to have been something like the modern child's sport called catch-corner (or puss-in-the-corner), "in which each of the parties strives to supplant and win the place of the other. In Coles's Dictionary it is derived from the Italian *levar il culo*, which is supported by Minshen, and is no doubt correct. Whatever may be thought of this etymology, the diversion appears to have been a rather riotous one, and the phrase hence obtained a figurative sense, which still survives in the colloquial phrase coil." In the last edition of the "Glossary of Nares" (1859), a more particular description of level-coil occurs, so that it seemed unnecessary to enter into farther detail here. But I must add, that, unless I derive a very wrong inference from a perusal of the article in Nares, there were two games (as indeed Gifford seems to have partly suspected), one called level-coil, the other, level-sice, which were quite distinct.

Lich-Gate, or Gate of the Dead.—The gate at or near the entrance

to a church, where the funeral service was in former times often conducted.

Lich-Wake or Lake-Wake.—It is otherwise known as the Lych-wake, Like-wake, and Late-wake. Atkinson's *Cleveland Gloss.*, 1868, p. 327-8. These appear to be variant forms of pronunciation. The word is plainly derived from the Anglo-Saxon *lic* or *lice*, a corpse, and *wæcce*, a wake, vigil, or watching. It is used in this sense by Chaucer in his "Knight's Tale":

"Shall not be told by me
How that Arcite is brent to ashen cold,
Ne how that there the Liche-Wake was
yhold
All that night long."

St. Gregory, in the Epistle treating of the death of his sister Macrina, says: "Cum igitur nocturna Pervigilio, ut in Martyrum celebritate canendis Psalmis perfecta esset, et Crepusculum advenisset," &c. That watching with the corpse was an ancient custom everywhere practised, numerous passages from ecclesiastical writers might be cited to prove, could there be any doubt of the antiquity of a custom, which, owing its origin to the tenderest affections of human nature, has perhaps on that account been used from the infancy of time. Ruddiman observes: "Proper Like Wakes (Scottish) are the meetings of the friends of the deceased, a night or nights before the burial." *Glossary to Douglas's Æneid*, v. *Walkin*. Jamieson says: "This antient custom most probably originated from a silly superstition with respect to the danger of a corpse being carried off by some of the agents of the invisible world, or exposed to the ominous liberties of brute animals. But, in itself, it is certainly a decent and proper one; because of the possibility of the person, considered as dead, being only in a swoon. Whatever was the original design, the lik-wake seems to have very early degenerated into a scene of festivity extremely incongruous to the melancholy occasion." *Etym. Dict. v. Lyk-Wake*. Hutchinson, speaking of the parish of Whitbeck in Cumberland, says: "People always keep wake with the dead," and we learn from another source "that the Late Wake was in the last century a practice common in many parts of Scotland, and not yet exploded in Aberdeenshire, of people sitting up all night with the dead corps, in the chamber of the deceased." Again, we read: "It was customary for the folks at Campsie, co. Stirling, to have at least two lyke-wakes (the corpse being kept two nights before the interment) where the young neighbours watched the corpse, being merry or sorrowful, according to the situation or rank of the de-

ceased." *Cumberland*, i., 553; *Stat. Acc. of Scotland*, v., 435, xv., 372.

"In North Wales," says Pennant (speaking of the manners of the 18th century), "the night before a dead body is to be interred, the friends and neighbours of the deceased resort to the house the corpse is in, each bringing with him some small present of bread, meat, drink, (if the family be something poor); but more especially candles, whatever the family be: and this night is called *wyl nŏs*, whereby the country people seem to mean a watching night. Their going to such a house, they say, is *i wilior corph*, i.e. to watch the corpse; but *wylo* signifies to weep and lament, and so *wyl nŏs* may be a night of lamentation: while they stay together on that night, they are either singing psalms, or reading some part of the Holy Scriptures. "Whenever any body comes into the room where a dead body lyes, especially the *wyl nŏs* and the day of its interment, the first thing he does, he falls on his knees by the corpse, and says the Lord's Prayer."

The abuse of this vigil is of pretty old standing. The 10th Canon of the provincial Synod held in London temp. Edw. III. "endeavours to prevent the disorders committed at people's watching a corpse before burial. Here the Synod takes notice that the design of people's meeting together upon such occasions, was to join their prayers for the benefit of the dead person; that this antient and serviceable usage was overgrown with superstition and turned into a convenience for theft and debauchery: therefore, for a remedy against this disorder, 'tis decreed that, upon the death of any person, none should be allowed to watch before the corpse in a private house, excepting near relations and friends of the deceased, and such as offered to repeat a set number of psalms for the benefit of his soul." The penalty annexed is excommunication. This is also mentioned in Becon's "Reliques of Rome," 1563, and comprized in the catalogue of crimes that were anciently cursed with bell, book and candle.

Bourne complains of the sport, drinking, and lewdness used at these Lake Wakes in his time. Even in Brand's day, they still continued to resemble too much the ancient Bacchanalian orgies. Pennant, in describing Highland ceremonies, says: "The lake wake is a ceremony used at funerals. The evening after the death of any person, the relations or friends of the deceased meet at the house attended by a bagpipe or fiddle: the nearest of kin, be it wife, son, or daughter, opens a melancholy ball, dancing and greeting, i.e. crying violently at the same time; and this

continues till day-light, but with such gambols and frolicks among the younger part of the company, that the less which occasioned them is often more than supplied by the consequences of that night. If the corpse remain unburied for two nights, the same rites are renewed. Thus, Scythian-like they rejoice at the deliverance of their friends out of this life of misery." He tells us in the same place that "the Coranich or singing at funerals is still in use in some places. The songs are generally in praise of the deceased, or a recital of the valiant deeds of their ancestors." *Tour in Scotland, 1769, 112.*

In Jamieson's time the Lych-Wake was retained in Sweden, where it was called Wakstuga, from wak-a, to watch, and perhaps stuga, a room, an apartment, or cottage. Ihre observes, that "although these wakes should be dedicated to the contemplation of our mortality, they have been generally passed in plays and computations, whence they were prohibited in public edicts." *Etym. Dict. v. Lych-Waik; Gloss. Suio-Goth. v. Wake.*

Lich-Way.—A way most direct for a funeral procession on foot from the house to the place of burial, and where a precedent had been set, it was thought that a right was created for others to use the route even across private property. This belongs to the rather long roll of popular errors. The lich-way is cognate to the better-known lichgate and to the locality originally called Lichfield or the Field of the Dead.

Lidford Law.—See Hazlitt's *Proverbs*, 1882, p. 141, and Lysons' *Magna Britannia*, Devonshire, 512, where it is stated that the lords of the manor of Tiverton had formerly the power of capital punishment. In Browne's *Poems*, by Hazlitt, 1869, p. 352, a passage in the verses headed *Lidford Journey* suggests that offences against the laws of the Stannaries were punished by confinement in the gaol here; for the writer thus concludes:

"At sixe a clock I came away
And prayde for those that were to stay
Within a place so Arrant:
Wild and ope to winds that rore,
By Gods grace Ile come there no more,
Vnlesse by some Tin Warrant."

Lifting Monday.—In the "Household Expenses, 18 Edw. I." is this curious account: "Domine de camera Regine. XV. die Maii, vii dominabus et domicellis regine, quia ceperunt dominum regem in lecto suo, in crastino Pasche et ipsum fecerunt finire versus eas pro pace regis, quam fecit de dono suo per manus Hugonis de Cerru, Scutiferi domine de Weston.

xiiiijli." *Archæologia* for 1805. The taking Edward Longshanks in his bed by the above party of ladies of the bedchamber and maids of honour, on Easter Monday, was very probably for the purpose of heaving or lifting the king, on the authority of a custom which then doubtless prevailed among all ranks throughout the kingdom, and which is yet not entirely laid aside in some of our distant provinces; a custom, by which, however strange it may appear, they intended no less than to represent our Saviour's Resurrection. At Warrington, Bolton, and Manchester, and in many other places, as Liverpool, Shrewsbury, and in North Wales, on Easter Monday, the women, forming parties of six or eight each, still continue to surround such of the opposite sex as they meet, and, either with or without their consent, lift them thrice above their heads into the air, with loud shouts at each elevation. On Easter Tuesday, the men, in parties as aforesaid, do the same to the women. By both parties it is converted into a pretence for fining or extorting a small sum, which they always insist on having paid them by the persons whom they have thus elevated. In the "Gentleman's Magazine" for February, 1784, p. 96, a gentleman from Manchester says, that "Lifting was originally designed to represent our Saviour's Resurrection. The men lift the women on Easter Monday, and the women the men on Tuesday. One or more take hold of each leg, and one or more of each arm, near the body, and lift the person up, in a horizontal position, three times. It is a rude, indecent, and dangerous diversion, practised chiefly by the lower class people. Our magistrates constantly prohibit it by the bellman, but it subsists at the end of the town; and the women have of late years converted it into a money job. I believe it is chiefly confined to these Northern counties." See *Hoke-Tide*, *suprà*, Monthly Magazine for April, 1798, p. 273; and Halliwell's *Dict.* in v.

Lights in Churches (Mediæval).—See *Antiquary* for January, 1892, for a paper on this subject.

Limitor or Limitour.—A friar licensed to beg within a certain radius.

Lincoln Green.—See Nares, *Gloss.* in v. and a passage in Hazlitt's *Tales and Legends*, 1892, p. 295-6, where mention occurs of scarlet cloth as well as green. In 1515 Henry VIII. and his companions celebrated May-Day, clad in liveries of Lincoln Green in imitation of Robin Hood and his men.

Lincoln's Inn.—See *Christmas, Lord of Misrule*, &c. In 1662-3, the Prince de la Grange, Lord-Lieutenant of Lincoln's-Inn, entertained Charles II. with a pageant called *Universal Motion*.

Linen Armourer.—The original vocation of the Merchant-Tailor, who quilted the armour worn in the middle ages; the process is shown to some extent by the old arms of the Gild engraved in Hazlitt's work, 1892.

Lin-Shords.—A Lent custom at Ilfracombe. See Halliwell in v.

Liquoring of the Clouts.—The drinking bout formerly usual, when a lying-in was in prospect at a house, and the lady's linen was being aired in readiness for the occasion. On October 1, 1721, the Earl of Rochester's house at Petersham was burnt down, and his fine library destroyed, by the inmates going up to bed intoxicated, and leaving the clothes at the fire.

Little John (otherwise *Micklejohn*), the renowned comrade of Robin Hood, and also a *dramatis persona* in the May games. Among the extracts given by Lysons from the Churchwardens' and Chamberlain's Accounts at Kingston, there is an entry "for Little Johns cote." Both forms of the name are still current.

Liturgical Uses.—These are of Salisbury, York, Salishury and York jointly or in common, Hereford, Bangor, and England in general. In many leading respects they differed little from the rituals printed for circulation abroad, and a considerable proportion of them were from the presses of Paris and Rouen. These service-books consisted of Missals, Horæ, Primers in Latin and English or in English alone, Officia, Manualia or Breviaries, Portiforia, Benedictiones, Antiphonalia, Gradualia or Grails, and Processionalia. They are for the most part of signal rarity, except a few of the later Primers, missals and manuals. Some have the reputation of being unique. All are difficult to find in good state. The sole text of the Durham Benedictional is defective; it is in Latin with an interlinear Anglo-Saxon gloss, and is probably the most ancient of the series, to which it belongs; the nearest to it may be the Salisbury use, founded on Bishop Osmund's eleventh century prototype. There is a very early Antiphonal belonging to the church of Bangor, co. Down, Ireland, and the Huth Library possesses a *Missal* ascribed to Bangor use, presented to the high altar of Oswestry parish church in 1554 (? 1454) by Sir Morris Griffith, priest. Mr. Maskell, to whom the volume formerly belonged, judged it to be for the Welsh Bangor; but there were constant relations between the Welsh borders and Ireland in remote times, and the attribution is at any rate dubious. The oldest processional in type appears to be that of 1508, reprinted with variations in 1517, 1523, and later. There is a fine Sarum Graduale of 1532. In regard to

the mixed uses, MSS. *Horæ* occur, in which many English prayers and even saints are found, although the service is nowhere expressly said to be in English in the exordium, and there are only occasional offices stated to be *ad usum Sarum*. This is the case, but far more rarely, with the York use, which was also widely diffused. There are monographs by Dickinson and others relating to them, and bibliographical descriptions in my *Collections and Notes*.

Livery Cloth.—The *Times* of Dec. 4, 1889, says: "Yesterday a very ancient custom—a relic of the days when the free-men and apprentices of the various companies used to wear the livery of their respective guilds—was observed at Guildhall by the inspection and selection by the Court of Aldermen of the gifts of what is called "livery cloth," which are made, at this season to the great officers of state and other personages. The Lord Chancellor, the Lord Chief Justice, the Master of the Rolls, the Lord Chamberlain, the Vice-Chamberlain, the Lord Steward, the Treasurer and Controller of the Household, the Home Secretary, the Foreign Secretary, the Attorney-General, the Solicitor-General, the Recorder, and the Common Serjeant each receive annually four and a half yards of the best black cloth; the Town Clerk receives six yards of black and six of green cloth, and the principal clerk in the Town Clerk's offices receives four yards of black and four yards of green cloth."

Llandegla, Denbighshire.—Pennant, speaking of the Church dedicated to St. Tecla, Virgin and Martyr, at Llandegla, says: "About two hundred yards from the church, in a quillet called Gwern Degla, rises a small spring. The water is under the tutelage of the saint, and to this day held to be extremely beneficial in the falling sickness. The patient washes his limbs in the well; makes an offering into it of four-pence; walks round it three times; and thrice repeats the Lord's Prayer. These ceremonies are never begun until after sunset, in order to inspire the votaries with greater awe. If the afflicted be of the male sex, like Socrates, he makes an offering of a cock to his Æsculapius, or rather to Tecla Hygeia; if of the fair sex, a hen. The fowl is carried in a basket, first round the well; after that into the church-yard; when the same orisons and the same circum-ambulations are performed round the church. The votary then enters the church; gets under the Communion Table; lies down with the Bible under his or her head, is covered with the carpet or cloth, and rests there till break of day; departing after offering sixpence, and leaving the fowl in

the church. If the bird dies, the cure is supposed to have been effected, and the disease transferred to the devoted victim." *Tours in Wales*, 1810, ii., 15.

Loaves.—While walking by the river at King's Cliffe, two young men found the body of the lad who was drowned in the flooded stream a fortnight ago. Many attempts had been made to find the body, the most curious being to float down the river loaves of bread containing mercury, in the belief that bread so "charmed" will never go past a corpse. Strange to say, the body has been found in the stretch of water where the bread "stopped short." The superstitious have their beliefs in the potency of mercurised bread considerably strengthened. *Daily Mail*, Nov. 16, 1903.

Lodam.—An old game at cards. See Nares, *Glossary*, 1859, in v., and the authorities there cited.

Loggats.—Steevens says, "This is a game played in several parts of England even at this time. A stake is fixed into the ground; those who play, throw loggats at it, and he that is nearest the stakes wins. I have seen it played in different counties at their sheep-shearing feasts, where the winner was entitled to a black fleece, which he afterwards presented to the farmer's maid to spin for the purpose of making a petticoat, and on condition that she knelt down on the fleece to be kissed by all the rustics present." Malone says, "Loggeting in the fields is mentioned for the first time among other new and crafty games and plays, in the statute of 33 Hen. VIII. c. 9. Not being mentioned in former acts against unlawful games, it was probably not practised long before the statute of Henry the eighth was made." "A loggat-ground," says Blount, "like a skittle-ground, is strewn with ashes, but is more extensive. A bowl much larger than the jack of the game of bowls is thrown first. The pins, which I believe are called loggats, are much thinner, and lighter at one extremity than at the other. The bowl being first thrown the players take the pins up by the thinner and lighter end, and fling them towards the bowl, and in such a manner that the pins may once turn round in the air, and slide with the thinner extremity towards the bowl. The pins are about one or two-and-twenty inches long."

Long Bullets.—A game played by casting stones. See Davis, *Suppl. Glossary*, 1881, p. 384.

Long Hundred, The.—We learn from Hicckes's "Thesaurus," that the Norwegians and Islandic people used a method of numbering peculiar to themselves, by the addition of the words, Tolfrædr, or Telfræd, or Tolfræt (whence our word twelve), which made ten signify twelve;

a hundred, a hundred and twenty; a thousand, a thousand two hundred; &c. The reason of this was, that the nations above-named had two decads or tens: a lesser, which they used in common with other nations, consisting of ten units; and a greater, containing twelve (tolf) units. Hence, by the addition of the word Tolfrædr, or Telfræd, the hundred contained not ten times ten, but ten times twelve, that is a hundred and twenty. The Doctor observes that this Tolfædic mode of computation by the greater decads, or tens, which contain twelve units, is still retained amongst us in reckoning certain things by the number twelve, which the Swedes call dusin, the French douzain, and we dozen. And I am informed, he adds, by merchants, &c., that in the number, weight, and measure of many things the hundred among us still consists of that greater tolfædic hundred which is composed of ten times twelve. Hence then without doubt is derived to us the present mode of reckoning many things by six score to the hundred. By the statute, 25 Hen. VIII., c. 13, no person shall have above two thousand sheep on his land; and the twelfth section (after reciting that the hundred in every county be not alike, some reckoning by the great hundred, or six score, and others by five score), declares that the number two thousand shall be accounted ten hundred for every thousand, after the number of the great hundred, and not after the less hundred, so that every thousand shall contain twelve hundred after the less number of the hundred. Percy observes, upon the Northumberland Household Book, "It will be necessary to premise here, that the ancient modes of computation are retained in this book: according to which it is only in money that the hundred consists of five score: in all other articles the enumerations are made by the old Teutonic hundred of six score, or a hundred and twenty." In the 18th century, a man died at Parton in Scotland, aged above ninety, who, about eight months before his death, got a complete set of new teeth, which he employed till near his last breath to excellent purpose. He was four times married, had children by all his wives, and, at the baptism of his last child, which happened not a year before his death, with an air of complacency expressed his thankfulness to his Maker for having "at last sent him the cled score," i.e. twenty-one. See Hazlitt's *Proverbs*, 1882, p. 142.

Long Rope Day.—At Brighton, Good Friday goes under the name of "Long Rope Day." The children of all growths bring up the ropes from the beach, and skip about the streets. This was done as lately as 1863.

Lord, have Mercy upon Us!—

The inscription on houses infected with the plague. See Nares, *Gloss.* in v., and Hazlitt's *Handbook*, 1867, and *Bibl. Coll.*, iii., 36.

Lord of Misrule.—"In the feast of Christmas," says Stow in his "Survey," "there was in the King's House, where-soever he lodged, a Lord of Misrule, or Master of merry sports, and the like had ye in the house of every nobleman of honour or good worship, were he spiritual or temporal. The Mayor of London and either of the sheriffs had their several lords of misrule, ever contending, without quarrel or offence, who should make the rarest pastime to delight the beholders. These lords, beginning their rule at Allhallond Eve, continued the same till the morrow after the feast of the Purification, commonly called Candlemas Day: in which space there were fine and subtle disguisings, masks, and mummeries, with playing at cards for counters, nayels, and points in every house, more for pastimes than for gaine." Ellis prints a letter from the Council of the Princess Mary's household to Cardinal Wolsey, supposed to have been written in 1525, several years before the date of the "Privy Purse Expenses" published by Madden; in this document we get a glimpse of unusually splendid and costly preparations for the then approaching Christmas holidays. The letter is dated Tewkesbury, November 27, without any note of the year. The following passage may be worth extracting: "We humbly besече the same (your grace) to let us knowe youre gracious pleasure concernyng aswell a ship of silver for the almes dishe requysite for her high estate, and spice plats, as also for trumpetts and a rebek to be sent, and whyther we shall apoynte any Lord of Mysrule for the said honorable householde, or provide for enterluds, disgysyngs, or playes in the said fest, or for banket on twelf nyght." Among the Loseley Papers, printed by Kempe in 1836, are several relating to George Ferrers, of St. Albans, Herts, who was Lord of Misrule to Edward VI. Ferrers, in this official capacity, composed a variety of masques and interludes, which are no longer known to exist, and he is also the author of one or two of the legends in the "Mirror for Magistrates," of which Mr. Kempe, by an oversight, describes him as the principal writer. Ferrers received his appointment at Christmas, 1551, and although his literary performances as lord of misrule seem to have perished, a good deal of valuable correspondence illustrative of his functions and proceedings is inserted in Mr. Kempe's volume from the originals at Loseley. There is one singularly interesting letter

in this series, in which Ferrers narrates the manner of his entry into London in 1551, and the proposed devices for the same ceremony in the following year. "As towching my Introduction," he writes to Sir Thomas Cawarden, "whereas the last yeaere my devise was to cum of oute of the mone, this yeaere I imagine to cum oute of a place called vastum vacuum, the great waste, as moche to saie as a place voide or emptie w^{thout} the worlde, where is neither fier, ayre, nor earth; and that I have bene remayning there sins the last yeaere." He desired to be attired in blue velvet, and he wished, if possible, to be with the King on St. Stephen's Day before dinner. He had provided a man to play on a kettle-drum, with his boy, and another drummer with a fife, who were to be dressed like Turks; and so forth. Comp. my *Prefaces, Dedications, and Epistles*, 1874, p. 69. There cannot, perhaps, be a more remarkable proof of the importance which was attached to these mummeries at Christmas than the form, in which the warrants were drawn up for any arrangements connected with them; even the order for a fool's coat is signed by six of the Privy Council. Henry Percy, fifth Earl of Northumberland, it seems from his Household-book for 1512, was accustomed, when he was at home at Christmas, to engage a lord of misrule, who had 30s. in reward.

Henry Machyn notes in his "Diary" under January 4, 1551-2: "The iiij. day of Januarii was mad a grett skaffold in chepe hard by the crosse, agaynst the kynges lord of myssrule cummyng from Grenwyche; and he landed at Towre warff, and with hym yonge knyghts and gentyllmen a gret nombur on hosse bake sum in gownes and cotes and chaynes abowt ther nekes, and on the Towre hyll ther they went in order, furst a standard of yelow and grene sylke with Saint George, and then gonnes and skuybes (squibs) and trompets and bagpipes, and drouselars and flutes, and then a gret compeny all in yelow and gren, and docturs declaryng my lord grett, and then the mores danse dansyng with a tabret," &c. In the Christmas of 1553, it is recorded that Sheriff Maynard "had a lord of misrule, and the mores danse, with a good compeny." This lord, we learn from Stow's *Chronicle*, 1631, p. 608, was Serjeant Wawce or Vaux. The pastime seems to have engaged the attention of the Diarist, for he inserts several entries under the same head in various years. The Sheriff's lord met the King's lord on the present occasion, and on others, and the two joined in procession through a portion of the City, till the King's lord took leave of his brother-mome at Tower wharf by

Sheriff Maynard's procession with his torch-light. Machyn's description of lord of misrule, in 1553, is too curious and picturesque to be omitted. "The xvij day of March cam thrug London, from Algatt, Master Maynard, the sheryff of London, wyth a standard and dromes, and after gyants boyth great and smalle, and theur hobehorsses, and after them the g . . . and after grett horsses and men in cotes of velvet, with chains of gold a-bowt ther nekes, and men in harness; and then the mores danse, and then mony mynsterells; and after came the sergantes and yomen on horsse-bake with rebyns of green and whyte abowt ther nekes, and then la . . . late beyng lord of myssrulle, rod gorgyusly in cloth of gold, and with cheynes of gold abowt hys neke, with hand fulle of rynges of gret waluw, the which serjants rod in cotes of velvet with cheynes of gold; and then com the dullo, and a sawden, and then a priest shreyffing Jack-of-lent on horss-bake, and a doctor ys feyzssyoun, and then Jack-of-lents wyff browght him ye fessysyouns and bad save ys lyff, and he shuld give him a thowsand li. for ys labur; and then cam the carte with the wyrrh hangyd with cloth of gold, and fulle of banners and mynsterels plahyng and syngyng." Sheriff Maynard, Machyn elsewhere tells us, kept a large establishment. He was buried on the 12th November, 1557.

These costly proceedings appear to have been disapproved by the citizens; for by an Act of Common Council, 1 and 2 Phil. and Mary, for retrenching expenses among other things, it was ordered, "that from henceforth there shall be no wyth fetcht home at the Maiors or Sheriffs Houses. Neither shall they keep any lord of misrule in any of their houses." Strype's Stow, Book i. p. 246. Machyn describes a gorgeous lord of misrule who rode through London in 1561, followed by an hundred gentlemen on horseback, with gold chains; and Machyn says that my lord himself was "in clene complett harness, gylt."

Stubbes affords the following account of the Lord of Misrule: "Firste, all the wilde heades of the Parishe, conuentyng together, chuse them a graund Capitaine (of mischeef) whom they innoble with the title of my Lorde of Misserule, and hym they crown with great solemnitie, and adopt for their kyng. This kyng anoynted, chuseth for the twentie, fortie, three-score, or a hundred lustie guttes like to hymselfe, to waite vppon his Lordely maiestie, and to garde his noble persone. Then euery one of these his menne he inuesteth with his lineries, of greene, yel-

lowe, or some other light wanton colour. And as though that were not (baudie) gaudy enough I should saie, they bedecke themselves with scarffes, ribons, and laces, hanged all ouer with golde rynges, precious stones, and other jewelles: this doen, they tye about either legge twentie or fourtie belles with rich hande-kercheefes in their handes, and somtymes laied a crosse ouer their shoulders and neckes, borrowed for the moste parte of their pretie Mopsies and loouyng Bessies for bussing them in the darcke. Thus all thinges sette in order, haue they their hobbie horses, dragos, and other antiques, together with their baudie pipers, and thunderyng drommers, to strike vp the Deuilles Daunce withall, then marche these heathen companie towards the churche and churche-yarde, their pipers pipyng, their drommers thonderyng, their stumpes dauncyng, their belles iynglyng, their handkerchees swyngyng about their heades like madmen, their hobbie horses, and other monsters skirmishyng amongst the throng: and in this sorte they goe to the churche, (though the minister bee at praier or preachyng) dauncyng and swyngyng their handkerchees ouer their heades, in the church, like Deuilles incarnate, with suche a confused noise, that no man can heare his owne voice. Then the foolish people, they looke, they stare, they laugh, they fleere, and mount upon formes and pewes, to see these goodly pageauntes, solemnized in this sort. Then after this, about the churche they goe againe and againe, and so forthe into the churche yerde, where they have commonly their Sommer haules, their bowers, arbours, and banquettyng houses set vp, wherein they feaste, banquet, and daunce all that daie, and (peraduenture) all that night too. And thus these terrestrial furies spend their Sabbath daie. Then for the further innoblyng of this honorable Lurdane (Lorde I should aye) they have also certaine papers, wherein is paynted some bablerie or other, of imagerie worke, and these they call my Lord of Misrules badges. these thei geue to euery one, that will geue money for thé to maintain them in this their heathenrie, duellerie, whoredome, dronkenness, pride, and what not. And who will not shewe himselfe buxome to them, and geue the money for these the deuilles cognizaunces, they shall be mocked, and shouted at shamefully. And so assotted are some that they not onely geue them money, to maintain their abomination withall, but also weare their badges and cognizances in their hattes, or cappes openly. An other sorte of fantastical fooles, bring to these helhounds (the lorde of Misrule and his complices) some bread: some good ale, some newe

chese, some olde cheese, some custardes, some cakes, some flaunes, some tartes, some creame, some meate, some one thing, some an other : but if they knewe that as often as they bring any to the maintenance of these execrable pastymes, they offer sacrifice to the Deuill and Sathanas, they would repent, and withdrawe their hands, whiche God graunt they maie."

In the "Lincoln Articles," 1585, one is:—"Whether your Minister or Churchwardens have suffered any lord of Misrule, or Sommer lords, or ladies or any disguised person in Christmas, or at Maigames, or morris dancers or at any other time, to come unreverently into the churchyard, and there to daunce or play any unseemly part with scoffs, iestes, wanton gestures, or ribald talk, namely in the time of common praier?" I find the following in the York Articles (any year till 1640):—"Whether hath your church or churchyard beene abused and prophaned by any fighting, chiding, brawling, or quarrelling, and playes, Lords of Misrule, summer lords, morris-dancers, pedlers, bowlers, bearewards, butchers feastes, schooles, temporal courts, or leets, lay-juries, musters, or other prophane usage in your church or church-yard."

Lodge, in his "Wits Miserie," 1596, p. 84, speaking of a jeaster, says: "This fellow in person is comely, in apparel courtly, but in behaviour a very ape, and no man; his studye is to coine bitter jeastes, or to show antique motions, or to sing baudie sonnets and ballads: give him a little wine in his head, he is continually flearing and making of mouths; he laughs intemperately at every little occasion, and dances about the houses, leaps over tables, outskips men's heads, trips up his companions' heeles, burns sacke with a candle, and hath all the feates of a Lord of Misrule in the cuntry. It is a special marke of him at table, he sits and makes faces." Hinde, in his "Life of Bruen," p. 86, censures those gentlemen "who had much rather spend much of their estate in maintaining idle and base persons to serve their owne lustes and satisfie the humour of a rude and profane people as many do their hors-riders, faulkeners, huntsmen, lords of misrule, pipers, and minstrels, rather to lead them and their followers (both in their publick assemblies and private families) a dance about the calfe, than such a dance as David danced before the Arke, with spiritual rejoicing in God's mercies," &c." Urquhart, in "The Discovery of a most exquisite Jewel, &c." 1651, p. 238, says: "They may be said to use their King as about Christmas we used to do the King of Misrule, whom we invest with that title to no other end, but to

countenance the Bacchanalian riots and preposterous disorders of the family where he is installed." Christmas, says Selden, in his "Table Talk," succeeds the Saturnalia, the same time, the same number of holy days: then the Master waited upon the servant like the lord of misrule. The name only of the Lord of Misrule is now remembered. In Scotland he was known as the *Abbot of Misrule*, or of *Bon Accord*.

In a similar way, Peter the Great of Russia had his prince-pope, who was head of a College of Fools. One of Peter's last acts was to hold an election to supply the place of Buturlin; and an account of the ceremony has been given in a Transatlantic magazine, Scribner's *Monthly*, xxii., 886. This Abbot of Misrule, or Unreason, appears to have borne much resemblance to the *Abbas Stultorum*, who presided over the Feast of Fools in France. At Rodez, the capital of the Province of Rouergue in France, they had an Abbé de la Malgouverné, who corresponds exactly with our Abbot of Misrule. See Warton's "Obs. on the F. Q." vol. ii., p. 211. See also Fuller's "Church History," 1655. "Hist. of Cambridge," p. 159. Life of Dr. Dee in Joan. Glastoniensis Chronica, ed. 1726, append. p. 502. Dugd. "Orig. Jurid." ed. 1671, pp. 154, 156, 247, 285. In a *Calendar Historical*, printed at Geneva, 1569, the only holy-day marked is February 18: "The holie-day of foles and misrules was kept at Rome." This entry seems to refer to the ecclesiastical *Feast of Fools*, a survival in an altered form of the Roman *Saturnalia*. Wright's *Archæological Album*, 1845, pp. 161-4, where a very interesting account may be found of this continental and Catholic festival and orgy.

Lordship or Seignioralty.—The germinal or primary notion and principle resident in rule of any kind by a man over his fellow-men were the engagement to provide them with the means of sustenance; and the first idea of conquest is to be similarly sought in the need on the part of growing communities of additional sources of food. Hampton's *Origines Patricie*, 1846, chapters iii. and iv. Selden puts the matter differently, goes down less to the root, where he writes: "A king is a thing men have used for their own sakes, for quietness' sake. Just as in a family one man is appointed to buy the meat. . . ." *Table Talk*, 1689, ed. 1860, p. 172. The development and evolution of royalty have overlaid the foundation of it, and in the modern kingship and kingly prerogative and majesty we lose the commencement of the system. The term lady equally owes itself to the idea of food, signifying Loaf-Giver.

Love.—To play at a game of chance

for love is to play for nothing. At the game of ping-pong the two parties engaged are said to be so many to love, that is, so many to nothing.

Love Charms, Philtres, &c.—

Theocritus and Virgil have both introduced women into their pastorals, using charms and incantations to recover the affections of their sweetheart. In Bradshaw's "Shepherd's Starre," 1591, sig. B, which is a paraphrase of the third of the Canticles of Theocritus, Dialogue-wise. Amaryllis. Corydon. Tityrus.

Corydon says: "There is a custome amongst us swaynes in Crotona, (an ancient towne in Italy, on that side where Sicilia bordereth), to elect by our divination Lordes and Ladies, with the leaf of the flower telephilon, which being laide before the fier leapeth unto them whom it loveth, and skippeth from them whom it hateth. Tityrus and I, in experience of our lott, whose happe it should be to injoye your love, instead of Telephilon we burned mistletoe and boxe for our divination, and unto me Amaryllis you fled, and chose rather to turne to an unworthy shepherd, then to burne like an unworthy lover." Again, at sig. G 2, occurs:—"Lately, I asked counsell of Agræo, a prophetesse, how to know Amaryllis should ever love mee, shee taught mee to take telephilon, a kinde of leafe that pepper beareth, so called of *Δηλιφιλον*, because it foresheweth love, and to clap the leaves in the palme of my hand. If they yeelded a great sound, then surely shee should love me greatly; if a little sound, then little love. But either I was deafe, being fenceles through love, or else no sound at all was heard, and so Agræo the Divinatrix tolde me a true rule. Now I preferre my garlande made in sorrowfull hast, of which the flowers, some signifying death, and som mourning, but none belonging to marriage, do manifest that Amaryllis hath no respect of meane men." He had before said: "I will go gather a coronet, and will weave and infolde it with the knottes of truest love, with greene lawrell Apollos scepter, which shall betoken her wisdome, and with the myrtle faire Venus poesie, which shall shewe her beantie. And with Amaranthus Dianas Herbe, whereby bloud is stenchd, so may shee imitate the herbe, and have remorce." Newton enquires, under breaches of the seventh commandment, "Whether, by any secret sleight or cunning, as drinkes, drugges, medicines, charmed potions, amatorious philtres, figures, characters, or any such like paltering instruments, devises, or practises, thou hast gone about to procure others to doate for love of thee." *Tryall of a man's own Selfe*, 1586, p. 116. Ferrand adds: "It is most certain that Botanomancy,

which is done by the noise or crackling that Kneeholme, box, or bay-leaves make when they are crushed betwixt one's hands, or cast into the fire, was of old in use among the Pagans, who were wont to bruise poppy flowers betwixt their hands, by this meanes thinking to know their loves: and for this cause Theocritus calls this hearb *Τηλιφιλον*, quasi *Δηλιφιλον*, as if we should say Tel-love." The same author, speaking of the ancient love charms, characters, amulets, or such like periapses, says, they are "such as no Christian Physitian ought to use: notwithstanding that the common people doe to this day too superstitiously believe and put in practice many of these paganish devices." *Erotomania*, 1640, pp. 176, 310. It is said elsewhere of the quack astrologer that "He traps a young heiress to run away with a footman, by perswading a young girl 'tis her destiny: and sells the old and ugly philtres and love-powder to procure them sweethearts." *Character of a Q. A.*, 1675, sign. C 2. Lyly, in "Euphues and his England," 1580, makes one of his characters say: "I haue hearde often-times that in love there are three things for to bee vsed: if time serue, violence, if wealth be great, gold, if necessitie compell, sorcerie. But of these three but one can stande me in-steede, the last, but not the least, which is able to worke the mindes of all the woemen like wax, when the others can scarce wind them like a with." He proceeds to enumerate various spells and charms, which seem to be intended satirically by the author. Lovers, indeed, have always been fond of enchantment. Shakespear has represented Othello as accused of winning his Desdemona "by conjuration and mighty magic." Brabantio, for instance, says to Othello, referring to Desdemona:

—"Thou hast practis'd on her with foul charms;

Abus'd her delicate youth with drugs or minerals

That weaken motion: "

Again, the same person exclaims:

"She is abus'd, stol'n from me, and corrupted

By spells and medicines bought of mountebanks."

—"I therefore vouch again

That with some mixtures powerful o'er the blood,

Or with some dram conjur'd to this effect

He wrought upon her."

Act i., sc. 2-3.

"*Gelas*. Doe you thinck, Is't possible to obteyne a maydens loue By pouders or by philtres?

Pseud. Art thou Venus vassall?

Gelas, I am a man compact of flesh
and blood;

I feel a stirring heate.

Pseud. Vpon the mountaines of Thes-
salia

I doe remember that I sawe an oake,
That brought forth goulden akornes of
greate price:

If any young man had but one of theis,
The maides would almost dye for loue of
him."

Timon, a Play, i., 4. In the "Letting of
Humours Blood in the Head-Vaine," 1600,
by S. Rowlands, the author speaks of an
odd kind of charm or philtre for procur-
ing love:

—"(says he) take me a turtle-doue,
And in an ouen let her lie and bake
So dry, that you may powder of her
make:

Which being put into a cup of wine,
The wench that drinkes it, will to loue
incline."

Browne, the Devonshire poet, instructs
us that there was formerly a kind of love-
charm performed with the leaves of the
alder:

"Then comes another, and her hand
bereaues

The soone slipt alder of two clammy
leaves,
And clapping them together, bids him
see

And learne of loue the hidden mystery.
Braue Flood (quoth she) that hold'st vs
in suspence,

And shew'st a God-like powre in abstin-
ence,

At this thy coldnesse we doe nothing
wonder,

These leaues did so, when once they grew
asunder;

But since the one did taste the others
blisse,

And felt his partners kinde, partake
with his,

Behold how close they ioyne."

He refers to another, which also does not
seem to be elsewhere on record:

"Those, seen of one who every herbe
would try,

And what the blood of elephants im-
parts

To coole his flame, yet would he (forced)
cry,

Love! why to wounde her had I not thy
darts?"

Loudon describes the *Scabiosa* as a kind of
medicinal weed, used in cutaneous com-
plaints, and the elephant is a variety of
this. The subsequent passage from Swet-
nam's "Arraignment of Women," 1615,
points out some of the vagaries of lovers

of that age: "Some thinke, that if a
woman smile on them she is presentlie
over head and eares in love. One must
weare her glove, another her garter, an-
other her colours of delight." Heath, in his
"House of Correction," 1619, has an epi-
gram "In Pigmæum," which shrewdly
animadvertes upon this folly of the age.
Herrick has—

"*A Charme, or an Allay, for Love.*"

If so be a toad be laid

In a sheep-skin newly flaid,

And that ty'd to man, 'twil sever

Him and his affections ever."

Aubrey has the following direction for
anybody who wishes to know whom he
shall marry: "You must lie in another
county, and knit the left garter about the
right-legged stocking (let the other garter
and stocking alone), and, as you rehearse
these following, at every comma, knit a
knot:

'This knot I knit,

To know the thing I know not yet,

That I may see,

The man (woman) that shall my hus-
band (wife) be,

How he goes, and what he wears,

And what he does, all days, and years."

Miscellanies, ed. 1857, chapter on *Magic*.

"In the True Fortune Teller," an early
chap-book, there is a recipe "To know
whether a woman will have the man she
wishes":—"Get two lemon-peels, wear
them all day, one in each pocket; at night
rub the four posts of the bedstead with
them; if she is to succeed, the person will
appear in her sleep, and present her with
a couple of lemons; if not, there is no
hope!" Girls made trial also of the fide-
lity of their swains by sticking an apple-
kernel on each cheek; or, according to a
writer in the "Connoisseur," two on the
forehead. That which fell first indicated
that the love of him whose name it bore
was unsound. Something of this kind
occurs in the eighth chapter of Beroaldus's
"Life of Claudius Cæsar." If a person
desires to be revenged on a false lover,
take a bird's heart, and at midnight stick
it full of pins: a likeness of the person,
whom you have thus published, will im-
mediately appear to you in great agony.
Among the poorer classes, some dragon's
blood, carefully wrapped in paper, and
thrown on to the fire, while the person
using the charm repeats—

"May he no pleasure or profit see,
Till he comes back again to me—"

was supposed to have efficacy in conjuring
back a neglectful or perfidious lover. This
practice is of kin to the Turkish creed,
that the hyæna (probably in a state of
solution, but how taken does not appear

anywhere) was of service in love-philtres as a means contributing to the recovery of estranged affections. It appears to have been considered formerly an efficacious method of causing a man to dream of his mistress, or a woman of her lover, to "Hide some dazy-roots under your pillow, and hang your shoes out of the window." Scott's *Mock Marriage*, 1696, Sign. G. The young girls in Northamptonshire pull out the threads from the blossom of the knapweed, and deposit them in their bosoms, and if they name their lover, and guess right, the bud within an hour will flower again. The young women of Craven, observes Carr, "have a custom of using kale by way of a charm, when they are desirous of knowing whom they shall afterwards marry. The rules observed by the person who practices it are these: At bedtime she stands on something on which she never stood before, and repeats the following lines, holding in her hand a pot of cold kale :

"Hot kale, or cold kale, I drink thee,
If ever I marry a man, or a man marry
me,
I wish this night I may him see, to-mor-
row may him ken
In church, fair, or market above all
other men."

"She then drinks nine times, goes to bed backwards, and during the night she expects to see, in a dream, her future husband." *Dialect of Craven*, 1828, in v. Kale. They have another love-charm in the North, peculiar to St. Faith's Day, the 6th of October. A flour-cake is made (the ingredients being flour, spring-water, salt and sugar) by three maidens or three widows, each taking an equal part. It is baked before the fire in an oven, no one speaking during the process, and each must turn it three times. It is divided, when ready, into three equal parts; each cuts her share into nine small slices, and passes each slice three times through a wedding-ring, the property of some woman who has been married not less than seven years. Then they undress, and during the time they are so occupied, they must eat the slices, repeating these lines :

"O, good St. Faith, be kind to night,
And bring to me my heart's delight :
Let me my future husband view,
And be my visions chaste and true."

They all sleep in one bed, and the ring must be placed at the head of it; and then they are sure to obtain the desired object. Compare *Charms*.

Love-Feast.—An annual feast celebrated in some parishes on the Thursday next before Easter. Halliwell in v.

Love Powder or Potion.—In the "Connoisseur," No. 56, was publicly advertised a most efficacious love powder, by which a despairing lover might create affection in the bosom of the most cruel mistress. We have in Gay's "Shepherd's Week":

"Strait to the 'Pothecary's shop I went,
And in love powder all my money spent,
Behap what will, next Sunday after
prayers,
When to the ale-house Lubberkin re-
pairs,
These golden flies into this mug I'll
throw,
And soon the swain with fervent love
shall glow."

Werenfels says: "Whenever the superstitious person is in love, he will complain that tempting powder has been given him." Miss Blandy, who was executed for poisoning her father, persisted to the last in affirming that she thought the powder which her villainous lover, Cranston, sent her to administer to him was a love powder, which was to conciliate her father's affection to the villain. She met her death with this asseveration, and I presume that those who have considered the wonderful power of superstition, added to the fascination of love, will be half persuaded to believe that she did not go out of the world with a lie in her mouth. Her dying request, too, to be buried close to her father, appears to me a corroborating proof that she was not, in the blackest sense of the word, his wilful murderess.

Loving Cup.—The cup, one with two handles, and generally of silver, used at the public banquets of municipal bodies, in particular the Corporation of London and City Companies. The ceremony is too familiar to require description.

Low or White Sunday.—(First Sunday after Easter). Sometimes called Quasimodo Sunday, or the *Little Sunday after Easter*. It is spelled Loe Sunday in a printed copy of the sermon delivered by the King's Chaplain, before James I., his family, and council, on that anniversary in the year 1606. The word *Whit* may be derived from the Dutch *Uit*; in that Liturgy the festival is so termed. Fry's *Bibliogr., Memoranda.*, 1816, p. 42. This day appears to have received its designation of Low from the circumstance that it is the lowest, i.e. latest day for discharging the Easter Dues or offerings, and of white, because on that day the neophytes discontinued the white garments assumed by them on Easter Eve, or Holy Saturday. Blount, in his *Jocular Tenures* (Hazlitt's ed., 1874, p. 206-7), speaks of a custom, which once prevailed on Low Sunday at Lostwithiel, in Cornwall: "On Low Sun-

day, the freeholders of the town and manor assembled in an adjoining field, and from amongst them one was chosen, whom they dressed in the most sumptuous manner, with a crown on his head, a sceptre in his hand, and, being mounted on a fine horse, a sword of state was carried before him, while all the freeholders walked in procession through the principal street to the church. When he arrived at the great gate, the curate, dressed in his best robes, received him, and conducted him to a princely seat in the church to hear mass. This being over, he repaired, in the same pompous manner, to a house provided for that purpose, where a feast was made for all his attendants, he sitting at the head of the table, and being served by the principal townsmen, kneeling, together with all other marks of respect usually shown to regal dignity."

Lubin, The.—I do not find that there has ever been any traditional belief in a creature of this sort in England. It appears to have been credited in France, or at least in some parts of that country, that a spirit, in the likeness of a wolf, haunted the vicinity of cemeteries and churchyards, in the endeavour to prey on the bodies of the dead, like the ghoul of Arabian fiction.

Lubrican.—I find Lubrican as the name of a spirit in the second part of Dekker's "Honest Whore," 1630, signat. E 3:

—"As for your Irish Lubrican, that spirit

Whom by preposterous charmes thy lust hath raised

In a wrong circle, him Ile damne more blacke

Then any tyrants soule."

A jealous husband is threatening an Irish servant, with whom he suspects his wife to have played false.

Luck-Money.—A payment still made, but not in the same general way as formerly, by the salesman to the buyer at fairs and markets: 2s. per score on sheep and 1s. a head on bullocks, an essential feature in the transaction being that the recipient should spit on the coin or coins. This is a practice and belief borrowed from the ancient Egyptians by the inhabitants of modern Egypt, and derived through the former and the Greeks and Romans by ourselves. It is common to most parts of the European continent, and is distinct from the *Handsel* or *Handgeld*.

Luck of Eden Hall.—Hutchinson, speaking of Eden-Hall, says: "In this house are some good old-fashioned apartments. An old painted drinking glass, called the Luck of Eden Hall, is preserved with great care. In the garden near to the house, is a well of excellent

spring water, called St. Cuthbert's Well, (the church is dedicated to that saint); this glass is supposed to have been a sacred chalice; but the legendary tale is, that the butler going to draw water, surprised a company of fairies, who were amusing themselves upon the green, near the well: he seized the glass, which was standing upon its margin; they tried to recover it; but after an ineffectual struggle, flew away, saying,

'If that glass either break or fall,
Farewell the luck of Eden Hall.'

This cup is celebrated in the Duke of Wharton's ballad upon the remarkable drinking match held at Sir Christopher Musgrave's. Another reading of the lines said to have been left with it, is

"Whene'er this cup shall break or fall,
Farewell the luck of Eden Hall."

Cumberland, i., 269.

Lucky or Unlucky Days.—

Bourne observes, "that among these (the ancients) were lucky and unlucky days: some were *dies atri*, and some *dies albi*. The atri were pointed out in their calendar with a black character, the albi with a white. The former, to denote it a day of bad success, the latter a day of good. Thus have the monks, in the dark unlearned ages of Popery, copy'd after the heathens, and dream'd themselves into the like superstitions, esteeming one day more successful than another." He tells us, also that St. Austin, upon the passage of St. Paul to the Galatians against observing days, and months, and times, and years, explains it to have this meaning: "The persons the Apostle blames, are those who say, I will not set forward on my journey because it is the next day after such a time, or because the moon is so; or I'll set forward, that I may have luck, because such is just now the position of the stars. I will not traffick this month, because such a star presides, or I will because it does. I shall plant no vines this year, because it is leap year." &c. *Antiq. Vulg.* ch. 18. I find an observation on the 13th of December in the "Romish Calendar," that on this day prognostications of the months were drawn for the whole year. As also, that on the day of St. Barnabas, and on that of St. Simon and St. Jude, a tempest often arises. In the "Schola Curiositatis," ii., 236, we read: "Multi nolunt opus inchoare die Martis tanquam infausto die." In the Calendar prefixed to Grafton's "Abridgment," 1565, the unlucky days, according to the opinion of the astronomers, are noted, which I have extracted as follows: "January 1, 2, 4, 5, 10, 15, 17, 29, very unlucky. February 26, 27, 28, unlucky; 8, 10, 17, very unlucky. March 16, 17, 20, very unlucky.

April 7, 8, 10, 20, unlucky; 16, 21, very unlucky. May, 3, 6, unlucky; 7, 15, 20, very unlucky. June, 10, 22, unlucky; 4, 8, very unlucky. July, 15, 21, very unlucky. August, 1, 29, 30, unlucky; 19, 20, very unlucky. September 2, 4, 21, 23, unlucky; 6, 7, very unlucky. October 4, 16, 24, unlucky; 6, very unlucky. November 5, 6, 29, 30, unlucky; 15, 20, very unlucky. December 15, 22, unlucky; 6, 7, 9, very unlucky." In "Erra Pater," 1565, the unlucky days vary from these of Gratton.

At the end of an old MS. mentioned in the Duke de la Valliere's Catalogue, i. 44 (Add.), there is part of a Calendar in which the following unlucky days are noticed: "Januar. viii. Non. (10th) dies ater et nefastus. viii. Id. (25th) dies ater et nefastus. Mar. vi. Non. (10th) non est bonum nugere (q. nubere?) Jan. iiiii. Kal. (2nd) dies ater." Some days, however, are commonly deemed unlucky: among others, Friday labours under that opprobrium; and it is pretty generally held that no new work of enterprise should commence on that day. Likewise, respecting the weather there is this proverb:

—"Friday's moon,
Come when it will, it comes too soon."

It is yet accounted unlucky to be married on a Friday or on the 13th of the month, the latter having the same sinister significance as the presence of thirteen at table.

A respectable merchant of the city of London informed Mr. Brand about 1790 that no person there will begin any business on a Friday, and this is yet a common superstition. Sailors do not like starting on a voyage on that day. Moryson, in his "Itinerary," 1617, speaking of the King of Poland at the port of Dantzic in 1593, says: "The next day the king had a good wind, but before this (as those of the Romish religion are very superstitious), the king and the queen (being of the house of Austria), while sometimes they thought Monday, sometimes Friday, to be unlucky days, had lost many fair winds." The Spaniards hold Friday to be a very unlucky day, and never undertake anything of consequence upon it. "Voyage en Espagne par le Marquis de Langle," tom. ii. p. 36. Brockett, in his "North Country Glossary," 184, has noticed that Buchanan in the 6th volume of the "Asiatic Researches," points out that the Burmese held this superstition respecting the inauspicious character of Friday as well as ourselves. Among the Finns whoever undertakes any business on a Monday or Friday must expect very little success. Tooke's "Russia," vol. i., p. 47. And yet from

the following extract, it should seem to appear that Friday is elsewhere considered in a different light: "On Friday the 28th of Zkand, his Majesty (Aurengzebe) performed his morning devotions in company with his attendants: after which, as was frequently his custom, he exclaimed, 'O that my death may happen on a Friday, for blessed is he who dieth on that day.'"

It was considered improper to partake of goose, to be let blood, or to take any medicinal draught, on three particular Mondays in the year, if the days in question fell on a Monday, viz., March 22, August 20, and the last Monday in December. The "Schola Salernitana" adds, that the first of May, and the last of April and September were also considered unsuitable for phlebotomy, and for the use of goose as a diet. The "Schola" does not support the opinion. In some verses in a manuscript at Cambridge it is said that if the anniversary of Christ's birth falls on a Sunday, there will be a good winter, but heavy winds; the summer dry and fair, with plenty of sheep and bees, but scarcity of other victual. There will be peace in the land, but

"Who so stelyth oght schalbe takyn sone,

And what chylde on that day boorn be,
Off gret worschyp schall he be."

—Hazlitt's *Popular Poetry*, ii., 2. Lord Burghley, in his *Precepts*, 1636, p. 36, expresses himself thus: "Though I think no day amisse to undertake any good enterprise or businesse in hande, yet have I observed some, and no meane clerkes, very cautionarie to forbear these three Mundayes in the yeaere, which I leave to thine owne consideration, either to use or refuse, viz. 1. The first Munday in April, which day Caine was born, and his brother Abel slain. 2. The second Munday in August, which day Sodome and Gomorrah were destroyed. 3. The last Munday in December, which day Judas was born, that betrayed our Saviour Christ." Grose tells us that many persons have certain days of the week and month on which they are particularly fortunate, and others in which they are as generally unlucky. These days are different to different persons. Aubrey has given several instances of both in divers persons. Thursday was noted as a fatal day to King Henry VIII. and his posterity. Stow's *Annals*, 1631, p. 812. September 3 was more than once an auspicious day to the Protector Cromwell, and on that day, too, he died. Newton enquires under "sinnes externall and outward" against the first commandment, "whether, for the procur-

ing of anything good or bad, thou hast used any unlawfull meanes, or superstitious and damnable helps. Of which sort bee the observation and choise of dayes, of planetarie houres, of motions and courses of starres, mumbling of prophane praiers, consisting of words both strange and senselesse, adjurations, sacrifices, consecrations, and hallowings of divers thinges, rytes and ceremonies unknowne to the Church of God, toyish characters and figures, demanding of questions and aunswears of the dead, dealing with damned spirits, or with any instrument of phanaticall divination, as basons, rings, cristalls, glasses, roddes, prickes, numbers, dreames, lots, fortune tellings, oracles, soothsayings, horoscoping, or marking the houres of nativites, witchcraftes, enchantments, and all such superstitious trumperie:—the enclosing or binding of spirits to certain instruments, and such like devises of Sathan the Devill." Under the same head he asks, "Whether the apothecarie have superstitiously observed or fondly stayed for choise dayes or houres, or any other ceremonious rites in gathering his herbs and other simples for the making of drougs and receipts." *Tryall of a Man's own Self*, 1586, p. 44.

The following passage on this subject is taken from Melton's "Astrologaster," 1620: "Those observers of time are to be laught at that will not goe out of their house before they have had counsell of their almanacke, and will rather have the house fall on their heads than stirre if they note some natural effect about the motion of the aire, which they suppose will varie the lucky blasts of the starres, that will not marry, nor traffique, or doe the like, but under some constellation. These, sure, are no Christians: because faithfull men ought not to doubt that the Divine Providence from any part of the world, or from any time whatsoever, is absent. Therefore we should not impute any secular businesse to the power of the starres, but to know that all things are disposed by the arbitrement of the King of Kings. The Christian faith is violated when, so like a pagan and apostate, any man doth observe those days which are called *Egyptiaci*, or the calends of Januarie, or any moneth, or day, or time, or yeere, eyther to travell, marry, or to doe any thing in." Mason enumerates among the superstitious of his age "Regardars of times, as they are which will have one time more lucky then another: to be borne at one hower more unfortunate then at another: to take a journey or any other enterprize in hand, to be more dangerous or prosperous at one time then at another: as likewise if such a festival day

fall upon such a day of the weeke, or such like, we shall have such a yeare following: and many other such like vaine speculations, set downe by our astrologians, having neither footing in God's word, nor yet natural reason to support them; but being grounded onely upon the superstitious imagination of man's braine." *Anatomie of Sorcerie*, 1612, p. 25. Lodge, in his "Wits Miserie," 1596, p. 12, glances as follows at the superstitious observer of lucky and unlucky times: "He will not eat his dinner before he hath lookt in his almanacke." Hall, in his "Characters," 1608, speaking of the superstitious man, observes: "If his journey began unawares on the dismal day, he feares a mischiefe." This individual would only go to sea on a Sunday. A good deal of additional information on this subject is to be found in John Gibbon's *Day Fatality*, 1678 and 1686, and in Aubrey's *Miscellanies*, 1696, 1721, 1857.

Lucky and Unlucky Days in Scotland.—The Minister of Logierait, in Perthshire, says: "In this parish, and in the neighbourhood, a variety of superstitious practices still (1793) prevail among the vulgar, which may be in part the remains of ancient idolatry, or of the corrupted Christianity of the Romish Church, and partly, perhaps, the result of the natural hopes and fears of the human mind in a state of simplicity and ignorance. Lucky and unlucky days are by many anxiously observed. That day of the week upon which the 14th of May happens to fall, for instance, is esteemed unlucky through all the remainder of the year; none marry or begin any business upon it. None chuse to marry in January or May; or to have their banns proclaimed in the end of one quarter of the year, and to marry in the beginning of the next. Some things are to be done before the full moon; other after. In fevers the illness is expected to be more severe on Sunday than on the other days of the week; if easier on Sunday, a relapse is feared," v. 80. The minister of Kirkwall and St. Ola, Orkney, remarks: "In many days of the year they will neither go to sea in search of fish, nor perform any sort of work at home," vii., 560. Again, we are told: "There are few superstitious usages among them. No gentleman, however, of the name of Sinclair, either in Canisbay, or throughout Caithness, will put on green apparel, or think of crossing the Ord upon a Monday. They were dressed in green, and they crossed the Ord upon a Monday, in their way to the Battle of Flodden, where they fought and fell in the service of their country, almost without leaving a representative of their name behind them. The day and the

dress are accordingly regarded as inauspicious. If the Ord must be got beyond on Monday, the journey is performed by sea," viii., 156, xv., 541. "There are happy and unhappy days for beginning any undertaking. Thus few would choose to be married here on Friday, though it is the ordinary day in other quarters of the Church." Ibid. vol. xv. p. 258. Parish of Monzie, Perth: "The inhabitants are stated to be not entirely free from superstition. Lucky and unlucky days are still attended to, especially about the end and beginning of the year. No person will be proclaimed for marriage in the end of one year, or even quarter of the year, and be married in the beginning of the next." Ibid. vol. xxi. p. 148. "Lucky and unlucky days, dreams, and omens, are still too much observed by the country people." Barnabe Googe thus translates the remarks of Naogeorgus on this subject:

"And first, betwixt the dayes they make
no little difference,
For all be not of vertue like, nor like
preheminece.
But some of them Egyptian are, and
full of jeoparddee,
And some againe, beside the rest, both
good and luckie bee.
Like diffrence of the nights they make,
as if the Almighty King,
That made them in every, gracious were
to them in every thing."
—*Popish Kingdom*, 1570, p. 42.

"Sed et circa dies injecta est animis religio. Inde dies nefasti, qui Ἀπόφραδες Græcis, quibus iter aut aliquid alicujus momenti indipisci, periculosum existimatur."—"De quibus diebus faustis aut infaustis, multa, Hesiodus Ἡέρας et Virgilius primo Georgicon. Quam scrupulosam superstitionem, sese illigantem delira formidine, damnat Apostolus ad Galatas, 4:—"Observatis dies, et menses, et tempora, et annos: metuo ne incassum circa vos me fatigaverim." Pet. Molinaei Vates, p. 155. The modern Greeks view Tuesday in an inauspicious light. See on this subject, Selden "De Jure Nat. Gen." lib. iii. cap. 17, et Alexand. ab Alexandro "Genial. Dier." lib. iv. c. 20. Comp. *Perilous Days*.

Lucy, St.—See Nares, 1859, in v.

Lug and a Bite.—A boy's game played with apples. See Halliwell in v.

Luke's Day, St.—In Chapman's *Monsieur D'Olive*, 1606, sign. F 4, verso, D'Olive says: "As St. Valentine's Day is fortunate to choose louers, St. Luke's to chooso husbands, so shall this day be to the choosing of Lordes." The author of the *Mastive or Young Whelp* of the *Olde Dogge*, 1615,

in his preface, observes:—"I'll not defile my hands by giuing such the least of chastisement, but leave them peremptorily for the lashing of the dogge-whipper for those cures provided." Drake tells us, that St. Luke's Day is known in York by the name of Whip-Dog Day, from a strange custom that school-boys use here of whipping all the dogs that are seen in the streets that day. Whence this uncommon persecution took its rise is uncertain: yet, though it is certainly very old, I am not of opinion, with some, that it is as ancient as the Romans. The tradition that I have heard of its origin seems very probable, that in times of popery, a priest celebrating mass at this festival in some church in York, unfortunately dropped the Pax after consecration: which was snatched up suddenly and swallowed by a dog that lay under the altar table. The profanation of this high mystery occasioned the death of the dog, and a persecution began, and has since continued, on this day, to be severely carried on against his whole tribe in our city." Eboracum, p. 219. Mr. Atkinson gives a somewhat different account:—"Dog-whipper. A parish official whose duties consisted in expelling any dog or dogs which might intrude into the church during the performance of any service. The office was usually joined with that of sexton and pew-opener. The short, stout dog-whip was a regular part of the dog-whipper's equipment. . . . In Derby Church the office has existed down to the year 1861, and has become almost hereditary in one family. . . . But, as is so often the case, the usage was not confined to this country, and I remember to have seen an engraving in Lacroix of a scene in an old French church, where a man is engaged in whipping a dog out of the building. *Cleveland Glossary*, 1868, p. 145. It appears that in King Charles II.'s time, it was customary at Hull to carry home what they called the Down-Plat on St. Luke's Night with great formality and show. *Poems*, by W. C., 1684, p. 48. St. Luke is the patron saint of the Worshipful Company of Painters from his legendary association with that art.

Luke's Fair, St.—See *Fairs*.

Lullaby.—Dr. Rimbault, in "A Little Book of Songs and Ballads," 1851, has printed from a collection of music with the words, published about 1530, an ancient lullaby song, which commences with this stanza:

"By by, lullaby,
Rockyd I my chyld:
In a dream late as I lay,
Methought I heard a mayden say
And spak these wordys mylde:

My lytl sone with the I play,
And ever she song by lullaby,
Thus rockyd she hyr chyld.
By by, lullaby,
Rockid I my child, by by."

But there is an earlier production of the same class in a MS. on paper before me of the first half of the fifteenth century which contains a second harmonized:

Lullay Lullay thow lytil child slep &
be wel style

The kyng of blys thy fader is as it was
his wille

Thys other nyzt y say a syght a mayde
a cradel kepe

Lullay scho seke & seyde amonge ly
stille my childe & slepe.

How schold y slepe y ma not for wepe
so sor y am by gone

Slepe y wolde y may not for colde &
clothys han y none

ffor adams gult man kinde is spilde
& that me rewyth sore

ffor adam & eve y schal leve her3 thryt-
ty wint3 & more.

Lurch.—A reference to this may be found under *Ticktack*.

Lych-Gate } See *Lich-Gate* and *Way*.
Lych-Way }

Lying-In. — Henry tells us, that

"amongst the antient Britons, when a birth was attended with any difficulty, they put certain girdles made for that purpose, about the woman in labour, which they imagined gave immediate and effectual relief. Such girdles were kept with care, till very lately in many families in the Highlands of Scotland. They were impressed with several mystical figures; and the ceremony of binding them about the woman's waist was accompanied with words and gestures which shewed the custom to have been of great antiquity, and to have come originally from the Druids." *Hist. of Britain*, i., 459. Under December, 1502, in the Privy Purse Expenses of Elizabeth of York, there is this entry: "—to a monke that brought our Lady gyrdelle to the Quene in rewarde . . . vjs. viijd."—upon which the editor notes: "Probably one of the numerous relics, with which the monasteries and abbeys then abounded, and which might have been brought to the Queen for her to put on when in labour, as it was a common practice for women in this situation to wear blessed girdles." *Comp. Relics*. It appears that lying-in women were also accustomed sometimes to wrap round them under similar circumstances a long scroll, containing the Magnificat written upon it. In a letter to Lord Cromwell from Dr. Leighton, about 1537, occurs this passage: "I send you also Our Ladys Girdle

of Bruton red silke, a solemn relike, sent to women in travail." The phrase *enceinte* applied to a woman with child doubtless came from this source. The unusual tenderness for women in childbed is pleasantly illustrated by an ordinance of Henry V., published for the information of his army abroad, to the effect that any English soldier found robbing a woman so situated should forfeit all his goods and hold his life at the King's mercy. From a MS. once in the possession of Peter Le Neve, Norroy, containing an account of Ceremonies and Services at the Court of Henry VII., the following directions to be observed at the lying-in of the queen appear:—

"Item, as for the delyverance of the Quene, it must be knowene in what chambre she shalbe delyvered by the grace of God: And that chambre must be hangid, so that she may haue light, wth riche arras, roofte, sides, and windowes and all, except one windowe whereby she may haue light, when it plessithe hir: w^t a rialle bedde there in: The flore must be laid w^t carpets over and over; and there must be ordained a faire pallet w^t all the stuf longinge y^{to}, w^t a riche sparverie hanging ouer; and there muste be set a cupbord faire coueryd w^t sute of the same that the chambre is hangid w^t. And when it plessithe the Quene to take hir chambre, she shalbe brought thedur w^t lords and ladyes of estat, and to be brought vnto the chapelle or the chirche, and there to ressaue hir Godde; and then to com into the gret chambre, and there to take spice & wyne vnder the clothe of estat; and that done, ij of the grettest estats to led hir into hir chambre, where she shall be delyuerid, and they to take there leve of the Quene; then all the ladyes & gentille women to go in w^t hir, and no man after to come in to the chambre saue women; and women to be incid; al maner of officers, butlers, panthers, sewers, and all maner officers shall bring y^m al maner things that them shall nede to the gret chambre dore, and the women officers to ressaue it." *Antiq. Repertory*, 1807, i., 304-5. It is stated that when the queen of King Henry VII. tok her chamber in order to her delivery, "the Erles of Shrewsbury and of Kente hyld the towelles, whan the Quene toke her rightes; and the torches were holden by knights. When she was comen into hir great chambre, she stode undre hir clothe of estate: then there was ordeyned a voide of especes and swet wyne: that doone, my Lorde, the Quenes Chamberlain, in very goode wordes desired in the Quenes name, the pepul there present to pray God to sende hir the goode oure: and so she departed to her inner chambre." The naming of the term Rights is eluci-

dated by the following passage in the "Examination of the Masse," (circa 1550), signat. B 8: "Yf the Masse and Supper of y^e Lord be al one thyng, the Rightes, the Housell, the Sacramente of Christes bodye and bloude, and the Supper of the Lord are all one thyng." From a MS. formerly in the collection of Herbert, dated 1475, I transcribe the following charm, or more properly charect, to be bound to the thigh of a lying-in woman: "For woman that travelyth of chylde, bynd thys wryt to her thye: In nomine Patris ✱ et Filii ✱ et Spiritus Sancti ✱ Amen. ✱ Per virtutem Domini sint medicina moi pia crux et passio Christi. ✱ Vulnera quinque Domini sint medicina mei. ✱ Sancta Maria peperit Christum. ✱ Sancta Anna peperit Mariam. ✱ Sancta Elizabeth peperit Johannem. ✱ Sancta Cecilia peperit Remigium. ✱ Sator Arepo tenet opera rotas. ✱ Christus vincit. ✱ Christus regnat. ✱ Christus dixit Lazare veni foras. ✱ Christus imperat. ✱ Christus te vocat. ✱ Mundus te gaudet. ✱ Lex te desiderat. ✱ Deus ultionum Dominus. ✱ Deus preliorum Dominus libera famulam tuam N. ✱ Dextra Domini fecit virtutem. a. g. l. a. ✱ Alpha ✱ et Omega. ✱ Anna peperit Mariam, ✱ Elizabeth precusorem, ✱ Maria Dominum nostrum Jesum Christum, sine dolore et tristitia. O infans sive vivus sive mortuus exi foras ✱ Christus te vocat ad lucem. ✱ Agynos ✱ Agynos. ✱ Agynos ✱ Christus vincit. ✱ Christus imperat. ✱ Christus regnat. ✱ Sanctus ✱ Sanctus ✱ Sanctus ✱ Dominus Deus. ✱ Christus qui es, qui eras, ✱ et qui venturus es. ✱ Amen. bhurnon blictaono ✱ Christus Nazarenus ✱ Rex Judeorum filii Dei ✱ miserere mei ✱ Amen."

In Bale's *Comedy of Three Laws*, 1538, Hypocrisy is introduced mentioning the following charms against barrenness:

"In Parys we have the mantell of Saynt Lewes,
Which women seke moch, for helpe of
their barrenness:
For be it ones layed upon a wommanys
bellye,
She go thens with chylde, the myracles
are seene there daylye.
And as for Lyons, there is the length
of our Lorde
In a great pyller. She that will with a
coorde
Be fast bound to it, and take soche
chaunce as fall,
Shall sure have chylde, for within it is
hollowe all."

Thomas Thacker, in a letter to Thomas Cromwell, written about 1538, refers to "the image of Saint Moodwyn of Burton

upon Trent, with hir red kowe and hir staff, which wymen laboryng of child in those parties were very desirous to have with them to leane upon, and to walke with yt." It is a traditional belief among the Cornish fishwomen, that the use of the ray-fish, which is common on the north coast, is conducive to parturition. In Bonner's Injunctions at his Visitation from September 3rd, 1554, to October 8th, 1555, we read: "A mydwife (of the diocese and jurisdiction of London) shal not use or exercise any witchecraftes, charmes, sorcerye, invocations or praiers other than suche as be allowable and may stand with the lawes and ordinances of the Catholike Church." In Articles to be enquired in the Visitacyon, 1 Eliz. 1559, the following occurs: "Item, whether you knowe anye that doe use charmes, sorcery, enchauntementes, invocations, circles, witchecraftes, south-sayinge, or any like craftes or imaginacions invented by the Devyl, and specially in the tyme of womens travayle."

It should seem that the expression of "the lady in the straw," meant to signify the lady who is brought to bed, is derived from the circumstance that all beds were anciently stuffed with straw, so that it is synonymous with saying "the lady in bed," or that is confined to her bed. It appears that even so late as King Henry the VIII.'s time there were directions for certain persons to examine every night the straw of the King's bed, that no daggers might be concealed therein. In "Plaine Percevall, the Peace-maker of England," 1589, we find an expression which strongly marks the general use of straw in beds during that reign: "These high-flying sparks will light on the heads of us all, and kindle in our bed-straw." In an old book of receipts we read "How and wherewith, the child-bed woman's bed ought to be furnished. A large bolster, made of linnen cloth, must be stuffed with straw, and be spread on the ground, that her upper part may lye higher than her lower; on this the woman may lye, so that she may seem to lean and bow, rather than to lye drawing up her feet unto her that she receive no hurt." A *Rich Closet of Physical Secrets*, p. 9. In the old Herbals we find descriptions of a herb entitled "The Ladies Bed-Straw." Pecoock, in his "Repressor of Over-much Blaming of the Clergy," observes: "Sum other vntrewre opinioun of men is . . . that iij sistris (whiche ben spirits) comen to the cradilis of infantis, for to sette to the babe what schal bifalle to him." These are, of course, the Three Weird Sisters, or Parcae.

It is related that when Mary, Queen of Scots was lying in, the Countess of Athole, who was supposed to have magical powers, was at the same place in a similar situa-

tion; and it is stated by someone who was at Edinburgh Castle at the time that Lady Athole cast the pains of her own childbirth on the lady who was attending on the Queen. Chambers remarks: "It was a prevalent belief of that age, that the pains of parturition could be transferred by supernatural art; and not merely to another woman, but to a man or to one of the lowest animals. Amongst the charges against an enchantress of the upper ranks called Eupham McCalyean, twenty-five years after this time, is one to the effect that, for relief of her pain at the time of the birth of her own sons, she had had a bored stone laid under her pillow, and enchanted powder rolled up in her hair, likewise "your guidman's sark taen aff him, and laid whomplit under your bed-feet: the whilk being practisit, your sickness was casten aff you unnaturally upon ane dog, whilk ran away, and was never seen again." *Dom. Annals*, i., 39.

It was stated (1877) in the *Daily News*, that the practice was known at Berne in Switzerland, of the husband lying down in the wife's stead; and it is also still believed that a pregnant woman may be exempt from suffering or pain, if her husband bears it by proxy. This same strange illusion is said to prevail among the Chinese.

Pennant informs us that the Highland midwives gave new-born babes a small spoonful of earth and whisky, as the first food they take. Gough's *Camden*, iii., 658, It is considered lucky for the mother before she goes downstairs after her confinement, to ascend one step, and back; and I believe that it is considered sufficient by the learned, if the lady lifts her foot, and lays it for a moment on a stool or any other similar object. In "Seven Dialogues" (from Erasmus), by W. Burton, 1606, in that of the woman in child-bed occurs the following passage: "Eut. By chance I (passing by these houses) sawe the crowe, or the ring of the dore bound about with a white linnen cloth, and I marvelled what the reason of it should be. Fab. Are you such a stranger in this cuntry that you doe not knowe the reason of that? doe you not knowe that it is a signe that there is a woman lying in where that is?" So, in *A Voyage to Holland by an English Gentleman*, 1691: "Where the woman lies in the ringe of the dore does pennance, and is lapped about with linnen, either to shew you that loud knocking may wake the child, or else that for a month the ring is not to be run at: but if the child be dead there is thrust out a nosegay tied to a stick's end; perhaps for an emblem of the life of man, which may wither as soon as born; or else let you know, that though these fade upon their gathering, yet from the same stock the

next year a new shoot may spring." Bartholinus informs us that the Danish women, before they put the new-born infant into the cradle, place there or over the door as amulets, to prevent the evil spirit from hurting the child, garlick, salt, bread, and steel, or some cutting instrument made of that metal. *Century of Rare Anatomical Histories*, p. 19. Compare *Children*.

Mab, Queen.—Shakespear's portrait of Queen Mab must not be omitted here. He puts it into the mouth of Mercurio, in "Romeo and Juliet," 1597:

"She is the fairies' midwife; and she comes

In shape no bigger than an agate-stone
On the fore-finger of an alderman,
Drawn with a team of little atomies
Athwart men's noses as they lie asleep:
Her waggon-spokes made of long spinners' legs;

The cover, of the wings of grasshoppers;
Her traces, of the smallest spider's web;
Her collars, of the moonshine's wat'ry beams;

Her whip, of cricket's bone; the lash, of film:

Her waggoner, a small grey-coated gnat,
Not half so big as a round little worm
Prick'd from the lazy finger of a maid:
Her chariot is an empty hazelnut,
Made by the joiner squirrel, or old grub,
Time out of mind the Fairies' coach-makers.

And in this state she gallops night by night

Through lovers' brains, and then they dream of love:

On courtiers' knees, that dream on court'sies straight:

O'er lawyers' fingers, who straight dream on fees:

O'er ladies' lips, who straight on kisses dream;

Which oft the angry Mab with blisters plagues,

Because their breaths with sweet-meats tainted are.

Sometimes she gallops o'er a courtier's nose,

And then dreams he of smelling out a suit:

And sometimes comes she with a tithe-pig's tail,

Tickling a parson's nose as 'a lies asleep,
Then dreams he of another benefice:

Sometimes she driveth o'er a soldier's neck,

And then he dreams of cutting foreign throats,

Of breaches, ambuscadoes, Spanish blades,

Of healths five fathoms deep; and then anon

Drums in his ear; at which he starts,
and wakes;
And, being thus frightened, swears a
prayer or two,
And sleeps again."

Mace Monday.—(July 26). A feast of bacon and beans is held on this day in Newbury in Berks, and elsewhere. It is mentioned in the "Devonshire Dialogue," 1839. A cabbage stuck on a pole serves as a substitute for a mace, and all the other emblems of civic grandeur are similarly parodied.

Madron.—An Irish game of cards.

Madron or Madern, St., Well of, Cornwall.—This well is reputed to possess medicinal properties of a very high order, and its fame is of considerable antiquity. The most celebrated cure recorded in connection with it is, doubtless, that of the cripple, John Trelille, which is narrated by Bishop Hall in his treatise "On the Invisible World," and again (from a contemporary writer) in the "Cornish Magazine" for 1828. The latter account the late Mr. Couch, of Bodmin, sent to the "Journal of the Royal Institution of Cornwall" in 1864, where it is printed: "I will relate one miracle more done in our own country, to the great wonder of the inhabitants, but a few years ago, viz.: about the year 1640. The process of the business was told the King when at Oxford, which he caused to be further examined. It was this:—A certain boy, of twelve years of age, called John Trelille, on the coast of Cornwall, not far from the Land's End, as they were playing at foot-ball, snatching up the ball, ran away with it; whereupon a girl, in anger, struck him with a thick stick on the backbone, and so bruised or broke it that for sixteen years after he was forced to go creeping on the ground. In this condition he arrived to the twenty-eighth year of his age, when he dreamed that if he did but bathe in St. Madern's Well, or in the stream running from it, he should recover his former strength and health. This is a place in Cornwall frequented at this time by many on the Thursday in May; near to which Well is a chapel dedicated to St. Madern, where is yet an altar, and right against it a grassy hillock, (made every year anew by the country people), which they call St. Madern's Bed. The chapel roof is quite decayed; but a kind of thorn, of itself shooting forth out of the old walls, so extends its boughs that it covers the whole chapel, and supplies, as it were, a roof. On Thursday in May, assisted by one Perriman, his neighbour, entertaining great hopes from his dream, thither he went, and, laying before the altar, and praying very fervently that he

might regain his health and the strength of his limbs, he washed his whole body in the stream that flowed from the well, and ran through the chapel. After which, having slept about one hour and a half in St. Madern's Bed, through the extremity of pain he felt in his nerves and arteries, he began to cry out, and, his companions helping and lifting him up, he perceived his limbs and joints somewhat expanded, and himself become stronger, insomuch that, partly with his feet, partly with his hands, he went more erect than before. Before the following Thursday he got two crutches, resting on which he would make a shift to walk, which before he could not do; and, coming to the chapel as before, after having bathed himself, he slept on the same bed, and awaking, found himself much stronger and more upright; and so, leaving one crutch in the chapel, he went home with the other. The third Thursday, he returned to the chapel, and bathed as before, slept, and when he awoke rose up quite cured; yea, grew so strong that he wrought day-labour among other hired servants; and, four years after, enlisted himself a soldier in the King's army, where he behaved himself with much stoutness both of mind and body; at length in 1644 he was slain at Lyme in Dorsetshire." *R. P. Francisci Convent: Paralip. Philos.*, iv., 48. A letter dated Penzance, May 17, 1819, was communicated to "Current Notes" for February, 1856; it contains some information on this subject, which appeared to be worth quoting. "In Cornwall," says the writer, "there are several wells, which bear the name of some patron saint, who appears to have had a chapel consecrated to him, or her, on the spot. These chapels probably were simply oratories, but in the parish of Madder (now called Madron) is a well called 'Madern Well,' inclosed in a complete Baptistery: the walls, seats, doorway, and altar of which still remain. . . . I was surprised at being informed that the superstitious of the neighbourhood attend on the first Thursday in May to consult this oracle by dropping pins, &c. Why on the Thursday? May not this be some vestige of the day on which the baptisteries were opened after being kept closed and sealed during Lent, which was Maundy Thursday? My informant told me that Thursday was the particular day of the week, though some came on the second and third Thursday. May was the first month after Easter, when the waters had been especially blessed: for then was the great time of baptism."

Magdalen College, Oxford.—

On St. John's Day, in the quadrangle, where the Yeoman's open-air pulpit is found, rushes, grass, and green boughs,

are spread about, and a sermon delivered to the audience assembled, the accessories mentioned being supposed (oddly enough) to be significant of the Baptist's sojourn in the Wilderness. In 1501, Henry VII. having given the advowsons of Slimbridge, co. Gloucester, and Fyndon, co. Sussex, to this College, with an acre of land in each parish, a service was annually performed on Trinity Sunday in honour of the royal benefactor, and after the King's death a service or requiem. At present the choristers and other members of the College and their friends assemble at or about half-past four on May-Day morning at the top of Magdalen Tower, erected in 1492, and, seated with their faces toward the East, the choir sings, on the stroke of five, a Latin hymn in honour of the Trinity. A considerable crowd usually gathers on the bridge adjacent, and the voices on the tower may, it is said, be sometimes heard at two miles' distance. At the conclusion of this part of the ceremony, all heads are covered again, and the belfry rings out a peal in celebration of the anniversary, while the boys blow on tin horns. The hymn has been attributed to Benjamin Rogers in the time of Charles II., and appears formerly to have been used at Magdalen daily as an after-grace. The rents arising from the property above-mentioned were originally divided among the fellows; but the money is now applied to the provision of an entertainment for the choir. The present writer attended the observance in 1901, and was sensible of the oscillation of the great tower.

Magic.—Moresin affirms that the ancients, who believed in spells and other magical influences, were surpassed far by the Roman Catholics, who held that God himself was to be reached by incantations and exorcisms, so that it was impossible that anything, the most secret thoughts of the human heart, could be kept from discovery. *Papatus*, 1594, p. 7. Avicenna, to prove that there are charms, affirms that all material substances are subject to the human soul; but another writer more judiciously observes that when the minds of men are haunted with dreams of charms and enchantments, they are apt to fancy that the most common occurrences in nature are the effects of magical art. Some very interesting information on this subject will be found in the learned Preface by Mr. Richard Price to Warton's "History of Poetry," 1871; it seemed to be scarcely worth while, or even desirable to transplant it hither.

In the City of London Records under 1382 there is a case of a cobbler, who pretended to have the power of discovery in charges of theft, where a

certain Paris kerchief had been stolen from a married woman, named Alice Trigg. This fellow, William Norhampton, also foretold that Alice would within a month be drowned, and so terrified her that she was on the point of death, for he happened to be in possession of certain particulars of her private concerns, and thus made her credit his supernatural insight. It was acknowledged by him, on being charged with the matter, that he knew nothing about it, or about magical arts, and had acted deceitfully, and he was sentenced to the pillory. *Riley's Memorials*, 1868, p. 475-6. In the same year a similar offence was committed by one Robert Berewold, who undertook by certain means to reveal the person, who had purloined a cup from Matilda de Eye. He thereupon took a loaf, and fixed in the top of it a round peg of wood, and four knives at the four sides, cruciformly, and then pronounced magical incantation over it. Which, when he had finished, he declared Johanna Wolsy the culprit. The accusation being proved false, the said Berewold was condemned to stand in the pillory with the loaf, and the peg and knives, hung round his neck. *Ibid.* 472-3. In the *Life of Montaigne*, by Bayle St. John, 1858, we hear of a magician, who proposed to render the dresses and under-garments of the ladies about the Court transparent for the benefit of Francis I. and his friends; but we do not know whether the scheme was adopted or proved successful. In any case the account suggests an anticipation of the system of rays, by which science now penetrates all sorts of interiors from a man's stomach to his portmanteau. *Comp. Sorcery, Witchcraft, &c.*

Magpie.—Magot-pie is the original name of the bird; magot being the familiar appellation given to pies, as we say Robin to a red-breast, Tom to a titmouse, Philip to a sparrow, &c. The modern mag is the abbreviation of the ancient magot, a word which we had from the French. But it has also been supposed that mag is a short form of Margaret or Margery, as we speak of Jack-Daw.

"Skata, Pica. Quum illius plurimus in Auguriis usus fuerit, v. Plinii 'Hist. Nat.' lib. x. 18, interque aves sinisterioris Ominis semper locum inveniret, unde etiam videmus, veteris Superstitionis tenacem plebem nostram volucrem hanc Stabulorum portis expansis alis suspendere, ut, quod ait Apuleius, suo corpore luat illud Infortunium quod aliis portendit; hinc arbitror a scada nocere, A.S. scathian nomen illi inditum fuisse. Vocatur alias Skjura, fortè a garritu, ut etiam Latina Garrulus nuncupabatur."—Ihre. Such is the opinion of the common people in

Sweden. Shakespear says in *Macbeth*, iii., 4:—

“Augurs, and understood relations,
have

By magot-pies and choughs and rooks
brought forth

The secret’st man of blood.”

on which Steevens observes:—“In Cotgrave’s Dictionary a magpie is called Magatapie. In the ‘Night Raven,’ by S. Rowlands, 1620, we have:

‘I neither tattle with Jack Daw
Or maggot-pye on thack’d house straw.’”

The form magatapie is still found in the West of England. Scot says that to prognosticate that guests approach to your house, upon the chattering of pies or haggisters, (haggister in Kent signifies a magpie) is altogether vanity and superstition. *Discovery*, ed. 1665, p. 95. Gaule almost repeats this observation. Home, in his “*Dæmonologie*,” 1650, speaking of popular superstitions, page 59, tells us: “By the chattering of magpies, they know they shall have strangers.”

Ross tells us that, in the time of Charles VIII. of France, the battle fought between the French and Bretons, in which the latter were overthrown, was foreshewed by a skirmish between magpies and Jack Daws. *App. to Arcana Microcosmi*, p. 219. The chattering of a magpie is ranked by Bourne among omens. *Antiq. Vulg.*, p. 71. It is very observable that, according to Lambarde, Editha persuaded her husband to build a monastery at Oseney near Oxford, upon such a prognostication. *Topographical Dictionary*, p. 260. It is unlucky, says Grose, to see first one magpie, and then more, but to see two, denotes marriage or merriment; three, a successful journey; four, an unexpected piece of good news; five, you will shortly be in a great company. The bad omen is thought to be averted by turning thrice round or by spitting three times. In 1865, a gentleman on horseback saw a magpie, and took no notice. Presently after he was thrown. He said he would never forget again to spit at a magpie. In Lancashire it is accounted very unlucky to see two magpies (called there pynots; in Northumberland, pyanots) together; thus Tim Bobbin says: “I saigh two rott’n Pynots (hongum) that wur a sign o bad fashin: for I heard my Gronny say hoode os leef o seen two owd Harries (devils) os two pynots.” *Lancashire Dialect*, 1775, p. 31. In Lincolnshire the superstition as to number also prevails. See Hazlitt’s *Proverbs*, 1882, p. 321.

Maiden Feast.—In the “Statistical Account of Scotland,” we read, “It

was in the last century, the custom to give what was called a Maiden Feast, upon the finishing of the harvest: and to prepare for which, the last handful of corn reaped in the field was called the Corn Lady or Maiden. This was generally contrived to fall into the hands of one of the finest girls in the field, and was dressed up with ribbands, and brought home in triumph with the music of fiddles or bagpipes. A good dinner was given to the whole band, and the evening spent in joviality and dancing, while the fortunate lass who took the Maiden was the Queen of the Feast: after which this handful of corn was dressed out generally in the form of a cross, and hung up with the date of the year in some conspicuous part of the house. This custom is now entirely done away, and in its room each shearer is given 6d. and a loaf of bread. However, some farmers, when all their corns are brought in, give their servants a dinner and a jovial evening, by way of harvest-home.” xix., 550, par. of Lansforgan, co. Perth.

Maid Marian.—Tollett thus describes Maid Marian, who, as Queen of May, has a golden crown on her head, and in her left hand a red pink, as emblem of Summer. Her vesture was once fashionable in the highest degree. Margaret, the eldest daughter of Henry the Seventh, was married to James King of Scotland with the crown upon her head and her hair hanging down. Betwixt the crown and the hair was a very rich coif, hanging down behind the whole length of the body. This simple example sufficiently explains the dress of Marian’s head. Her coif is purple, her surcoat blue, her cuffs white, the skirts of her robe yellow, the sleeves of a carnation colour, and her stomacher red, with a yellow lace in cross-bars. In Shakespear’s “Henry the Eighth,” Anne Boleyn, at her coronation, is in her hair, or as Hollingshed put it, her hair hanged down, but on her head she had a coif, with a circlet about it full of rich stones. In the Marriage of Joseph and the Virgin, a painting formerly at Strawberry Hill, and now in the possession of his Grace the Duke of Buccleuch, Mary is represented with her hair hanging down exactly in the same manner, and with a coronet on her head, the latter feature common to the early Bavarian and other coins, where the Virgin appears as part of the type. This costume may help to fix the date of the picture, which Walpole erroneously supposed to represent the nuptials of Henry VI.—*Anecd. of Painting*, ed. 1862, p. 34. Maid Marian, “the Lord Fitzwater’s Daughter” of the Poets, is mentioned in a subjoined extract from a MS. of the 15th century:

"At Ewle we wonten gambole, daunse,
to carol, and to sing,
To have gud spiced sewe, and roste, and
At Easter Eve, pampuffles; gangtide-
plum pie for a king;
gates did holie masses bring;
At Paske begunn oure Morris, and ere
Pentecoste oure May.
Thro' Roben Hood, litell John, Frier
Tuck and Mariam deftly play,
And lord and ladie gang 'till kirk with
lads and lasses gay;
Fra masse and een songe sa gud cheere
and glee on every green.
As save oure wakes 'twixt Eames and
Sibbes, like gam was never seene.
At Baptis-day, with ale and cakes, bout
bonfires neighbours stood:
At Martlemas wa turn'd a crabbe, thilk
told of Roben Hood,
Till after long time myrke, when blest
were windowes, dores, and lightes,
And pailles were fild, and harthes were
swept, gainst fairie elves and
sprites:
Rock and Plow Monday gams sal gang
with saint feasts and kirk sightes."

In Coates' "History of Reading," p. 220, in the Churchwardens' Accounts of St. Lawrence Parish, is the following entry: "1531. It. for fyve ells of canvas for a cote for Made Maryon, at iii. ob. the ell. xvij^d. ob." In the old play of "Robin Hood," and many other dramatic performances where she happened to be introduced, Maid Marian was usually impersonated by some pretty boy of feminine appearance. In the "Downfall of Robert Earl of Huntingdon," 1601, Skelton the chorus exclaims: "What, our Maid Marian, leaping like a lad!" After the morris degenerated into a piece of coarse buffoonery, and Maid Marian was personated by a clown, this once elegant Queen of May obtained the name of Malkin. To this Fletcher alludes in "Monsieur Thomas":

"Put on the shape of order and human-
ity,
Or you must marry Malkyn, the May-
lady."

It appears by one of the extracts given in Lysons' "Environs," that in the reign of Henry VIII. at Kingston-upon-Thames, the character was performed by a woman who received a shilling each year for her trouble. Comp. *Midsummer Ale* and *Robin Hood*.

Maid's Money.—At the town-hall, Guildford, on January 23, 1902, two domestic servants threw dice to decide which should be the recipient of "the maid's money," left in 1674 by John How for the servant who had been upwards of two years in the same situation in the

borough, and who threw the highest number with two dice in competition with another qualified servant. Clara Howard, who had been in one service over eight years, scored the highest number, and received a cheque for twelve guineas.

Making and Marring.—See *White and Black*.

Mallard.—At All Souls' College, Oxford, on the 14th January, they used to have a supper, and sit up all night drinking and singing, which was known as "All Souls' College Mallard." The song was called *The Mallard*, and originally the fellows rambled about the College precincts with sticks and poles in search of the mallard. The meaning of the custom seems to be unknown. Hearne's *Diary*, Jan. 18, 1722-3.

Manciple.—A person employed in former times as a purveyor in great houses, in the Inns of Court, and in the Universities. The term is nearly forgotten. But the functionary so called is introduced by Chaucer as the narrator of one of his series of Tales. He tells the story of the Crow, when the party had reached Bob-up-and-Down or Harbledown. Comp. Nares, *Gloss.* in v.

Man in the Moon.—This is one of the most ancient as well as one of the most popular superstitions. It is supposed to have originated in the account given in the Book of Numbers, of a man punished with death for gathering sticks on the Sabbath-day. In one of the drawings representing this extraordinary and familiar character, he appears as a man with a staff over his shoulder, on which he carries his fatal bundle of sticks, followed by a dog. It was formerly, as it still remains, a common tavern-sign, and two or three differing portraiture of the renowned sabbath-breaker have been handed down. "History of Sign-boards," 1867, plates 8 and 17. The vulgar parody on the old legend, apparent in the former of these engravings, may have something to do with the saying, which was so popular and well understood, "The Man in the Moon drinks claret." Peacock, in his "Repressor," enumerates among "vntrewe opiniouns," the one that "a man which stale sumtyme a birthan of thornis was sette into the moone, there for to abide for evere." In the old play of "Timon," act iv. sc. 3, Stilpo says: "The man in the moone is not in the moone superficially, although he bee in the moone (as the Greeks will haue it), catapodially, specifically, and quidditatively." In the "Midsummer Night's dream," Quince the carpenter, in arranging his dramatis personæ for the play before the Duke, directs that "One must come in with a bush of thorns and a lan-

tern, and say, he comes to disfigure, or to present, the person of moonshine," which we afterwards find done. "All that I have to say," concludes Moon, in act v. sc. i., "is, to tell you that the lantern is the moon; I, the man in the moon; this thorn bush, my thorn bush; and this dog, my dog." And such a character appears to have been familiar to the old English stage. See also the *Tempest*, ii., 2. The man in the moon is thus alluded to in the second act of Dekker's "Honest Whore," 1630, signat. D 2: "Thou art more than the moone, for thou hast neither changing quarters, nor a man standing in thy circle with a bush of thornes." Mr. Baring Gould notices a representation of the man in the moon in Gyffin church, near Conway. It is in the roof of the chancel, where are symbols of the sun, moon, and stars, &c.; and in the disk of the lunar orb is the man, with his bundle of sticks, but not his dog. The same writer draws attention to a deed 9 Edw. III. which bears a seal, with the man in the moon as a device, and this legend:

"Te, Waltere, docebo
cur spuias phebo
gero."

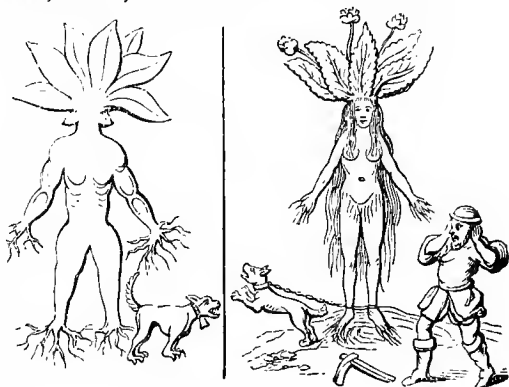
It is necessary to explain that the document is a deed of conveyance from Walter de Grendesse of Kingston-upon-Thames, to his mother.

Man, Isle of.—See *Manx*.

Mandrake.—The earliest references to the Mandragora or Mandrake and its extraordinary properties is, so far as I know, in Genesis, respecting which Cruden has a note, in the course of which he says: "It is reported that in the province of Pekin there is a kind of mandrake so valuable, that a pound of that root is worth thrice its weight in silver, for they say it so wonderfully restores the sinking spirits of dying persons that there is often time for the use of other means, and thereby recovering them to life and health. Those mandrakes which Reuben brought home to his mother, are by some called violets, by others lilies or jessamins, by others citrons. Some reckon them to be such agreeable flowers of the field where-with children were pleased, Reuben that gathered them being only about five or six years of age."

In his Anglo-Norman "Bestiary," written in the first half of the twelfth century, Philip de Thaun writes: "He (Isidore) says of the mandragore, that it has two roots, which have the make of man and woman; the female root resembles woman and girl; the female is leaved like a leaf of lettuce; the male

remains leaved as the heart is (i.e. has the leaves peculiar to the plant). It is gathered by a stratagem. . . . The man who is to gather it must fly round about it; must take great care that he does not touch it; then let him take a dog bound—let it be tied to it—which has been close tied up, and has fasted three days—and let it be shown bread, and call from afar; the dog will draw it to him; the root will break: it will send forth a cry; the dog will fall down dead at the cry which he will hear—such virtue this herb has, that no one can hear of it, but he must always die; and if the man heard it, he would directly die—therefore he must stop his ears, and take care that he hear not the cry, lest he die, as the dog will do, which shall hear the cry. When one has this root, it is of great value for medicine, for it cures of every infirmity—except only death." Wright's *Popular Treatises on Science*, 1841, 101-2, where a cut of a female



MANDRAKE.

mandrake is given. In the Anglo-Norman *Bestiary* cited just above, it is said that the elephant is of so cold a nature that the male does not seek the company of a female till wandering in the direction of Paradise, he find the mandrake, which has aphrodisiac virtues. Wright's *Archæological Album*, 1845, 177-8. This idea tallies with the story of Rachel in the Bible. But the belief in the semi-human character and physiology of the mandrake appears to have been shaken at a very early date in our country, for in the "Grete Herball," 1526, the idea of a herb endowed with human faculties and sensibilities is expressly declared to be inadmissible. A cut of a female mandrake is here given, very similar to one copied by Berjeau's *Bookworm*, iii., 106-7, from an old Dutch Herball. It is in both cases the figure of a naked woman

with the plant shooting into leaf and flower from her head. But even in some of the early lists the mandrake is mentioned without any reference to its miraculous properties or double gender; and Gerarde in his *Herbal*, 1597, derides the whole notion.

The superstitious belief in mandrakes not unnaturally led to a trade in imitations formed of briony and other plants, which lent themselves to such a purpose. Lupton, in his "Thousand Notable Things," 1579, refers to this imposture, and he is followed by Sir Thomas Browne in his *Vulgar Errors*, and others.

Even when the faith in its miraculous nature no longer existed, however, the mandragora or mandrake was still regarded as a strong narcotic, a property which may perhaps explain the medicinal virtue just imputed to it. Massinger, in the "Unnatural Combat," makes the usher say:

"Here's music
In this bag shall wake her, though she
had drunk opium,
Or eaten mandrakes—"

Shakespear himself makes Iago say of Othello:

"— Not poppy, nor mandragora,
Nor all the drowsy syrups of the world,
Shall ever medicine thee to that sweet
sleep
Which thou ow'dst yesterday."

The mandrake is mentioned in the "Flying betwixt Montgomery and Polwart," 1629:

"The Weird Sisters wandring, as they
were wont then,
Saw reavens rugand at that ratton, be
a Ron ruit,
They mused at the mandrake, vnmade
lik a man;
A beast bund with a bonerand, in auc
old buit."

This is what Dekker refers to in his "News from Hell," 1606. Randolph, in the "Jealous Lovers," 1632, makes Dippos say to Chremylas:

"The ravens, screech-owls, and the
mandrakes voice
Shall be thy constant musick."

Nabbes, in his play of "Totenham Court," 1638, has this passage; it is Worthgood, who speaks:

"— The dismal shrieks
Of fattall owles, and groanes of dying
mandrakes.
Whilst her soft palme warm'd mine,
were musicke to me."

"The fleshy mandrake, where it doth
grow
In noonshade of the mistletow,
And where the phenix airyes."—
Drayton's *Muses Elizium*, 1630, p. 24.

The value of the mandrake or mandragora as a narcotic has been noted above in the sketch of the subject in its more popular aspect. But it will have been perceived that even some of our own early writers disbelieved the properties ascribed to it by folklore or vulgar superstition. It was in fact familiar to the ancients and throughout the middle ages as a powder which, dissolved in wine or otherwise, assuaged pain, and produced temporary insensibility during surgical operations. Edouard Fournier, *Le Vieuz-Neuf*, 1877, i, 86-7.

Manna.—Peacham tells us, "There are many that believe and affirm the manna which is sold in the shoppes of our apothecaries, to be of the same which fell from Heaven, and wherewith the Israelites were fedde." He then proceeds to give reasons why this cannot be. *Truth of our Times*, 1638, p. 174. Not unlike what is popularly known as manna is the sweet gum, which is yielded by the damson and other trees in this country, and which accumulates on the bark. We all remember the line in Virgil, where he feigns that when the golden age should return under the auspices of Asinius Gallus, among other prodigies,

"— duræ quercus sudabunt roscida
mella—"

This is, of course, our mel-dew or honey-dew; it drops, to a modified extent, from the full-leaved lime; but in New Zealand, the manuka-tree exudes a resin, which readily clots into a hard substance, very agreeable to the palate, and much liked. See W. Browne's *Works* by Hazlitt, ii., Notes v. *Mel-Dew*.

Manx Christenings.—Waldron, speaking of the Manx christenings, says: "The whole country round are invited to them; and, after having baptized the child, which they always do in the church, let them live ever so distant from it, they return to the house, and spend the whole day, and good part of the night, feasting." *Works*, p. 170.

Manx Customs.—In a statistical account of Campbellton, Argyleshire, in 1794, it is said: "We read of a King of the Isle of Mann sending his shoes to his Majesty of Dublin, requiring him to carry them before his people on a high festival, or expect his vengeance." This good Dublinian King discovers a spirit of humanity and wisdom rarely found in better times. His subjects urged him not to submit to

the indignity of bearing the Manksman's shoes. "I had rather," said he, "not only bear but eat them, than that one province of Ireland should bear the desolation of war." A communication to *Notes and Queries*, about 1875, says: "In a lately published tale, entitled 'Green Hills by the Sea,' the scene of which is laid in the Isle of Man, a strange Manx custom is described. It appears that up to the year 1845, and perhaps still, in a capital trial the bishop and arch-deacon were required to appear upon the bench. The question put to the jury was not, as in England, 'Guilty' or 'Not Guilty,' but 'May the man of the chancel continue to sit?' The answer was a plain 'Yes' or 'No.' In the latter case the departure of the clergy was followed by a sentence of death. An excellent account, almost too long for the immediate purpose, of the usages and beliefs of the island may be found in Glover's *Illustrated Guide*, 1866. Many of these local practices are analogous to those observed elsewhere at Easter, May-day, Midsummer, and Christmas. Particular attention may be directed to the *Caa'l Breeshey*, or festival in honour of St. Bridget, on the 1st of February, and to the custom of blowing horns on the mountains on *lao Baaldyn*, or *May-Day*. I suppose that the proverbial expression current in the Isle of Man:

"On Shrove Tuesday night, though the supper be fat,
Before Easter day thou mayst fast for that"—

arose from the improvident expenditure customary at this season of almost universal jubilee. In the Isle of Man, according to Waldron, the month of May is every year ushered in with the following ceremony:—"In almost all the great parishes, they chuse from among the daughters of the most wealthy farmers a young maid for the Queen of May. She is drest in the gayest and best manner they can, and is attended by about twenty others, who are called maids of honour; she has also a young man, who is her captain, and has under his command a good number of inferior officers. In opposition to her is the Queen of Winter, who is a man dressed in woman's clothes, with woollen hoods, furr tippets, and loaded with the warmest and heaviest habits one upon another: in the same manner are those who represent her attendants drest, nor is she without a captain and a troop for her defence. Both being equipt as proper emblems, of the beauty of the Spring, and the deformity of the Winter, they set forth from their respective quarters; the one preceded by

violins and flutes, the other with the rough musick of the tongs and cleavers. Both companies march till they meet on a common, and then their trains engage in a mock battle. If the Queen of Winter's forces get the better so far as to take the Queen of May prisoner, she is ransomed for so much as pays the expences of the day. After this ceremony, Winter and her company retire, and divert themselves in a barn, and the others remain on the green, where, having danced a considerable time, they conclude the evening with a feast: the Queen at one table with her maids, the Captain with his troop at another. There are seldom less than fifty or sixty persons at each board, but not more than three knives."

Manx Folk-Lore.—Waldron tells us: "On the 24th of December, towards evening, all the servants in general have a holiday; they go not to bed all night, but ramble about till the bells ring in all the churches, which is at twelve o'clock: prayers being over, they go to hunt the wren; and, after having found one of these poor birds, they kill her, and lay her on a bier with the utmost solemnity, bringing her to the parish church, and burying her with a whimsical kind of solemnity, singing dirges over her in the Manx language, which they call her knell; after which, Christmas begins."

Train, in his "Historical and Statistical Account of the Isle of Man," 1845, goes somewhat at large into this ancient custom: "Hunting the wren has been a pastime in the Isle of Man from time immemorial. In Waldron's time it was observed on the 24th December, which I have adopted, though for a century past it has been observed on St. Stephen's Day. This singular ceremony was founded on a tradition, that in former times a fairy of uncommon beauty exerted such undue influence over the male population, that she, at various times, induced by her sweet voice numbers to follow her footsteps, till by degrees she led them into the sea, where they perished. This barbarous exercise of power had continued for a great length of time, till it was apprehended that the island would be exhausted of its defenders, when a knight-errant sprang up, who discovered some means of countervailing the charms used by this syren, and even laid a plot for her destruction, which she only escaped at the moment of extreme hazard, by taking the form of a wren. But, though she evaded instant annihilation, a spell was cast upon her by which she was condemned on every succeeding New Year's Day to reanimate the same form with the definitive sentence, that she must ultimately perish by human hand. In consequence

of this well-authenticated legend, on the specific anniversary, every man and boy in the island (except those who have thrown off the trammels of superstition) devote the hours between sunrise and sunset to the hope of extirpating the fairy, and woe be to the individual birds of this species who show themselves on this fatal day to the active enemies of the race; they are pursued, pelted, fired at, and destroyed without mercy, and their feathers preserved with religious care, it being an article of belief, that every one of the relics gathered in this laudable pursuit is an effectual preservative from shipwreck for one year, and that fishermen would be considered as extremely foolhardy, who should enter upon his occupation without such a safeguard. When the chase ceases, one of the little victims is affixed to the top of a long pole, with its wings extended, and carried in front of the hunters, who march in procession to every house, chanting the following rhyme:

'We hunted the wren for Robbin the Bobbin,
We hunted the wren for Jack of the Can,
We hunted the wren for Robbin the Bobbin,
We hunted the wren for every one.'

"After making the usual circuit and collecting all the money they could obtain, they laid the wren on a bier, and carried it in procession, to the parish churchyard, where, with a whimsical kind of solemnity, they made a grave, buried it, and sung dirges over it in the Manks language, which they called her knell. After the obsequies were performed, the company outside the churchyard wall formed a circle, and danced to music which they had provided for the occasion. At present there is no particular day for pursuing the wren; it is captured by boys alone, who follow the old custom, principally for amusement. On St. Stephen's Day, a group of boys go from door to door with a wren suspended by the legs, in the centre of two hoops, crossing each other at right angles, decorated with evergreens and ribands, singing lines called Hunt the Wren. If, at the close of this rhyme, they be fortunate enough to obtain a small coin, they gave in return a feather of the wren; and before the close of the day, the little bird may sometimes be seen hanging almost featherless. The ceremony of the interment of this bird in the churchyard, at the close of St. Stephen's Day, has long since been abandoned; and the sea-shore or some waste ground was substituted in its

place." A longer version of the song given above may be seen in Halliwell's *Archaic Dictionary*, 1860. Mr. Ditchfield remarks: "Fanciful interpreters have seen in the stoning of the wren a connection with the stoning of St. Stephen, whose martyrdom occurred on the day of the observance of this barbarous custom. Another legend is that one of St. Stephen's guards was awakened by a bird just as his prisoner was about to escape. *Old English Customs*, 1896, p. 33. Waldron adds: "There is not a barn unoccupied the whole twelve days of Christmas, every parish hiring fiddlers at the publick charge. On Twelfth Day the fiddler lays his head in some one of the wench's laps, and a third person asks, who such a maid, or such a maid shall marry, naming the girls then present one after another; to which he answers according to his own whim, or agreeable to the intimacies he has taken notice of during the time of merriment. But whatever he says is as absolutely depended on as an oracle; and if he happens to couple two people who have an aversion to each other, tears and vexation succeed the mirth. This they call cutting off the fiddler's head; for, after this, he is dead for the whole year."

"The old story of infants being changed in their cradles, is here in such credit, that mothers are in continual terror at the thoughts of it. I was prevailed upon myself to go and see a child, who, they told me, was one of these changelings, and indeed must own was not a little surprized as well as shocked at the sight. Nothing under Heaven could have a more beautiful face: but tho' between five and six years old, and seemingly healthy, he was so far from being able to walk or stand that he could not so much as move any one joint: his limbs were vastly long for his age, but smaller than an infant's of six months: his complexion was perfectly delicate, and he had the finest hair in the world: he never spoke nor cried, ate scarce anything, and was very seldom seen to smile; but if anyone called him a fairy-elf he would frown, and fix his eyes so earnestly on those who said it, as if he would look them through. His mother, or at least his supposed mother, being very poor, frequently went out a charing, and left him a whole day together: the neighbours, out of curiosity have often looked in at the window to see how he behaved when alone, which, whenever they did, they were sure to find him laughing, and in the utmost delight. This made them judge that he was not without company more pleasing to him than any mortal's could be; and what made this conjecture seem the more reasonable, was, that if he were left ever so dirty, the

woman, at her return, saw him with a clean face, and his hair combed with the utmost exactness and nicety." Waldron also mentions "Another woman, who, being great with child, and expecting every moment the good hour, as she lay awake one night in her bed, she saw seven or eight little women come into her chamber, one of whom had an infant in her arms. They were followed by a man of the same size, in the habit of a minister." A mock christening ensued, and "they baptized the infant by the name of Joan, which made her known she was pregnant of a girl, as it proved a few days after, when she was delivered."

Waldron tells us that there is in the Isle of Man, "The Fairies Saddle, a stone termed so, as I suppose, from the similitude it has of a saddle. It seems to lie loose on the edge of a small rock, and the wise natives of Man tell you, it is every night made use of by the fairies, but what kind of horses they are, on whose backs this is put, I could never find any of them who pretended to resolve me." He also tells us that "the Manks confidently assert that the first inhabitants of their islands were fairies, and that these little people have still their residence among them. They call them the good people, and say they live in woods and forests, and on mountains, and shun great cities because of the wickedness acted therein. All the houses are blessed where they visit, for they fly vice. A person would be thought imprudently prophane, who should suffer his family to go to bed without having first set a tub, or pail full of clean water, for these guests to bathe themselves in, which the natives aver they constantly do, as soon as the eyes of the family are closed, wherever they vouchsafe to come. If anything happen to be mislaid, and found again, they presently tell you a fairy took it and returned it. If you chance to get a fall and hurt yourself, a fairy laid something in your way to throw you down, as a punishment for some sin you have committed." Again, we are told the fairies are supposed to be fond of hunting. "There is no persuading the inhabitants but that these huntings are frequent in the island, and that these little gentry, being too proud to ride on Manks horses, which they might find in the field, make use of the English and Irish ones, which are brought over and kept by gentlemen. They say that nothing is more common than to find these poor beasts in a morning all over sweat and foam, and tired almost to death, when their owners believe they have never been out of the stable. A gentleman of Balla-fletcher assured me he had three or four of his best horses killed with these

nocturnal journeys." *Descr. of the Isle of Man*, Works, p. 136.

"The natives tell you, that, before any person dies, the procession of the funeral is acted by a sort of beings, which for that end render themselves visible. I know several that have offered to make oath, that, as they have been passing the road, one of these funerals has come behind them, and even laid the bier on their shoulders, as tho' to assist the bearers. One person, who assured me he had been served so, told me that the flesh of his shoulder had been very much bruised, and was black for many weeks after. There are few or none of them who pretend not to have seen or heard these imaginary obsequies, (for I must not omit that they sing psalms in the same manner as those do who accompany the corpse of a dead friend), which so little differ from real ones, that they are not to be known till both coffin and mourners are seen to vanish at the church doors. These they take to be a sort of friendly demons; and their business, they say, is to warn people of what is to befall them: accordingly, they give notice of any stranger's approach, by the trampling of horses at the gate of the house where they are to arrive." "As to circles in the grass, and the impression of small feet among the snow, I cannot deny but I have seen them frequently, and once I thought I heard a whistle as tho' in my ear, when nobody that could make it was near me."

Higden, in the "Polychronicon," tells us that the witches in the Isle of Man anciently sold winds to mariners, and delivered them in knots tied upon a thread exactly as the Laplanders did. Stories of mermaids, water-bulls, and other marine phenomena, are current among the inhabitants. Waldron mentions a charact, a copy of an inscription, found under a cross (which was carefully preserved and carried to the vicar, who wrote copies of it and dispersed them over the Island). "They tell you," says he, "that they are of such wonderful virtue to such as wear them, that on whatever business they go, they are certain of success. They also defend from witchcraft, evil tongues, and all efforts of the devil or his agents; and that a woman wearing one of them in her bosom, while she is pregnant, shall by no accident whatever lose the fruit of her womb. I have frequently rode by the stone under which they say the original paper was found, but it would now be looked upon as the worst sacrilege to make any attempt to move it from the place." He gives also the tenor of the inscription: "Fear God, obey the Priesthood, and do by your neighbour as you would have him

to do to you." *Descr. of the Isle of Man*, Works, 174.

Waldron says: "No person will go out on any material affair without taking some salt in their pockets, much less remove from one house to another, marry, put out a child, or take one to nurse, without salt being mutually interchanged; nay, tho' a poor creature be almost famished in the streets, he will not accept any food you will give him, unless you join salt to the rest of your benevolence." The reason assigned by the natives for this is too ridiculous to be transcribed, i.e., "the account given by a pilgrim of the dissolution of an enchanted Palace on the Island, occasioned by salt spilt on the ground."

The belief in second sight is illustrated by a second passage: "As difficult as I found it to bring myself to give any faith to this, I have frequently been very much surprised, when, on visiting a friend, I have found the table ready spread, and everything in order to receive me, and had been told by the person to whom I went, that he had knowledge of my coming, or some other guest, by these good-natured intelligencers. Nay, when obliged to be absent some time from home, my own servants have assured me, they were informed by these means of my return, and expected me the very hour I came, though perhaps it was some days before I hoped it myself at my going abroad. That this is fact, I am positively convinced by many proofs. Waldron's *Description of the Isle of Man*, Works, 130, 187.

Speaking of a crypt or souterrain chapel near Peel Castle, he says, "within it are thirteen pillars, on which the whole chapel is supported. They have a superstition that whatsoever stranger goes to see this cavern out of curiosity, and omits to count the pillars, shall do something to occasion being confined there." *Ibid.*, 104. See some valuable papers on this branch of the subject in the *Antiquary* for 1886 and 1895.

Manx Funeral Customs.—In the *Isle of Man*, observes Train, "When a person dies, the corpse is laid on what is called a straightening-board; a trencher, with salt in it, and a lighted candle, are placed on the breast, and the bed, on which the straightening-board bearing the corpse rests, is generally strewed with strong-scented flowers." Waldron says that "When a person dies, several of his acquaintance come to sit up with him, which they call the wake. The Clerk of the parish is obliged to sing a psalm, in which all the company join; and after that they begin some pastime to divert themselves, having strong beer and tobacco allowed them in great plenty. This is a

custom borrowed from the Irish, as indeed are many others much in fashion with them. They give no invitation, but every body that had any acquaintance with the deceased comes, either on foot or horseback. I have seen sometimes, at a Manks Burial, upwards of a hundred horsemen and twice the number on foot: all these are entertained at long tables, spread with all sorts of cold provisions, and rum and brandy flies about at a lavish rate." "The procession of carrying the corpse to the grave is in this manner: when they come within a quarter of a mile of the church, they are met by the parson, who walks before them singing a psalm, all the company joining with him. In every church yard there is a cross round which they go three times before they enter the church." A weird and amusing story of the Manx *bogane* is told by the Rev. R. C. Cowell in the *Antiquary* for December, 1886.

Manx Superstitions.—See *Manx Folklore*, supra.

Manx Weddings.—Waldron says: "Notice is given to all the friends and relations on both sides, tho' they live ever so far distant. Not one of these, unless detained by sickness, fails coming and bringing something towards the feast: the nearest of kin, if they are able, commonly contribute the most, so that they have vast quantities of fowls of all sorts: I have seen a dozen of capons in one platter and six or eight fat geese in another; sheep and hogs roasted whole, and oxen divided but into quarters. They are preceded to church by musick, who play all the while before them the tune, *The Black and the Grey*, and no other is ever used at weddings." He adds, "that when they arrive at the church-yard, they walk three times round the church before they enter it." "They have bridemen and brides-maids, who lead the young couple as in England, only with this difference, that the former have ozier wands in their hands, as an emblem of superiority." *Descr. of the Isle of Man*, Works, 169. For the Statutes of the Island see *Train*, ii., 167.

Marbles.—Marbles had no doubt their origin in bowls, and received their name from the substance of which the bowls were formerly made. Taw is another name of this play, but the taw was and is, strictly speaking, a marble of larger size used to aim at the others. Rogers notices marbles in his "Pleasures of Memory," l. 137.:

"On yon gray stone that fronts the
chancel-door
Worn smooth by busy feet, now seen no
more,
Each eve we shot the marble through
the ring."

Notwithstanding Dr. Cornelius Scribner's Injunctions concerning playthings of "primitive and simple antiquity," we are told "he yet condescended to allow Martinus the use of some few modern playthings; such as might prove of any benefit to his mind, by instilling an early notion of the Sciences. For example, he found that marbles taught him percussion and the laws of motion; nutcrackers the use of the lever, swinging on the ends of a board the balance; bottlescrews the vice; whirligigs the axis and peritrochia; bird-cages the pulley; and tops the centrifugal motion." Bob cherry was thought useful and instructive, as it taught, "at once, two noble virtues, patience and constancy; the first in adhering to the pursuit of one end, the latter in bearing disappointment." In a Coventry penny token of 1801 the boys are represented playing at marbles in the free school.

Mare, to Cry the.—A harvest custom in Herefordshire. See Halliwell in v., and *Crying* *suprà*.

Margaret's, St., Day.—(July 20). Butler, in his "Lives of the Saints," dates the commencement of this saint's celebrity in our country from the Crusades. In the third volume of the "Shakespeare Society's Papers," Collier notices several entries in the registers of St. Saviour's, Southwark, relating to dramas and other festive celebrations on this day in the olden time. Among these is a record belonging to 30 Hen. VI., as follows: "Fyrste, ayd to the players vpon Seynt Margrets Day, vij^s." Again, in the Churchwardens' Accounts of Basingbourne, Cambridgeshire, appears this memorandum: "Received at the play held on St. Margaret's Day, A.D. MDXI., in Basingborn, of the holy martyr St. George . . . Received of the Township of Royston, xii^s, Tharfield, vi^s. viii^d, Melton, v^s. iiiii^d." and so on, and at the end occur these two curious items: "Item, received of the Town of Basingborn on the Monday and Friday after the play, together with other comers on the Monday, xiv^s. v^d. Item, received on the Wednesday after the play, with a pot of ale at Kneesworth, all costs deducted, i^s. viii^d. It may be noted that Queen's College, Cambridge, was founded in 1446 by Margaret of Anjou, consort of Henry VI., and called "The College of St. Margaret and St. Bernard," to whom it was jointly dedicated. A separate life of this Saint was printed more than once in the 16th century.

Mari Lhwyd.—It has been satisfactorily shown that the *Mari Lhwyd*, or horse's skull decked with ribbons, which used to be carried about at Christmas in Wales, was not exclusively a Welsh cus-

tom, but was known and practised in the Border-counties. It was undoubtedly a form of an old English hobby-horse, one universally prevalent as a popular sport, and conducted, as the readers of Strutt, Douce, and others are already well aware, with all kinds of grotesque and whimsical mummery. The etymology of the term is doubtful. Instinct prompts one to suggest an association with a practice intended to commemorate Maid Marian.

Maritagium or Amabyr.—The fine payable to the King or Crown on the marriage of an heir or heiress. The Cinque Ports claimed within their liberties an exemption. See Morris's Chaucer (*Life of Chaucer*, 19-20), where it is stated that on the 28th December, 1375, the King granted Chaucer the custody of five solidates of rent in Solys in Kent, which were in the royal hands in consequence of the minority of the heir of John Solys, deceased, together with the marriage of the said heir. In the Year-book of xxx. Edward I. a case at law is described, in the course of which it was elicited that, in Cornwall, it was then a manorial custom where a bondwoman married out of the manor where she was *rescent*, that she should find surety to the lord of the said manor to return to it after the death of her husband, if he pre-deceased her. It was also laid down at the same time, that where a bondwoman, or neyfe, married a freeman, the act of marriage merely enfranchised her during the lifetime of her husband; but when she married the lord of the manor, she was thereby enfranchised for ever. *Gobyrr-merch* is explained to be the Welsh term for the maiden's fee or fine payable on marriage. It might be in the form of money or kind. In some places it was redeemed or commuted for a sum payable to the lord, as in the Honour of Clun, appertaining to the Earl of Arundel, who granted for £60 in the time of Elizabeth perpetual exemption from this tax.

Mark.—Some years ago, a gentleman, writing in the "Athenæum," observed: "I can tell you of a fancy that some people have in the wilder parts of Craveu, that if the mark of a dead person (the body, however, not being cold) be put to a will, it is valid in law. A few years ago, a case of this nature occurred. A farmer had omitted to make his will; he died, and before the body was cold, a will was prepared by some relative (of course in his own favour), and a mark, purporting to be that of the deceased, was made by putting the pen into the hand of the dead man, and so making his mark to the will. The body of the man was not then cold. The will was contested by some parties, and, I believe, proceeded to trial at law:

when the circumstances of the belief of the parties came out in evidence."

Market-Penny.—Money for the purchase of liquor at market. The reference is of course to the old silver coin.

Markets.—The distinction between the fair and the market has been already pointed out (*Fairs*). The latter outlived the former, because it was less liable to objection, as building and population increased; but both are gradually disappearing under the pressure of social and political changes, and the universality of the shop and store. In and around the metropolis the markets were at a period well within living recollection numerous enough. Those at Covent Garden, Leadenhall, Smithfield and Billingsgate are still flourishing. But we long had others scattered in various directions, and successively suppressed or abandoned as inconsistent with modern conditions and requirements. I may specify:—

Stocks Market on the	Newport Market;
site of the Mansion	Shepherd's Market;
House. Hence the	Chelsea Market;
Poultry and Coney-	Knightsbridge Mar-
hope Lane;	ket;
The Hay Market in	Oxford Market;
St. James's;	Carnaby Market;
Newgate Market;	Cumberland Mar-
Farringdon Market;	ket
Clare Market;	(formerly St.
Bloomsbury Market;	James's Market).

The Hay-Market or St. James's Market had ceased almost before the time of men now living to be what its name implies, and what it was in the old days in its particular way as much as Covent Garden or Leadenhall. Suckling alludes to it in the *Ballad of a Wedding*:

"At Charing Cross, hard by the way,
Where thou and I, Dick, sell our hay,
— There is a house with stairs—"

In comparatively recent times Lady Burdett-Coutts endeavoured to establish Columbia Market.

Mark's St., Day or Eve. (April 25th).—Strype, in his "Annals of the Reformation," under 1559, informs us: "The 25th April, St. Mark's Day (that year), was a procession in divers parishes of London, and the citizens went with their banners abroad in their respective parishes, singing in Latin the Kyrie Eleeson, after the old fashion." "Although Ambrose says that the church knewe no fastinge day betwix Easter and Whitsonday, yet beside manye fastes in the Rogation weeke, our wise popes of late yeares have devysed a monstrous fast on Saint Markes Daye. All other fastinge daies are on the holy day even, only Saint Marke must have his day fasted. Tell us

a reason why, so that will not be laughen at. We knowe wel ynough your reason of Tho. Beket, and thinke you are ashamed of it: tell us where it was decreed, by the Church or Generall Counsell. Tell us also, if ye can, why the one side of the strete in Cheapeside fastes that daye, being in London diocesse, and the other side, beinge of Canterbury diocesse, fastes not? and soe in other townes moe. Could not Bekets holynes reache over the strete, or would he not? If he coule not, he is not so mighty a Saint as ye make hym; if he would not, he was malicious, that woulde not doe soe muche for the citye wherein he was borne."—*The Burnynge of Pauls Church* (1561), 1563, by Bp. Pilkington. There is a superstitious notion in the North of England that if any of the family die within the year, the mark of the shoe will be impressed on the ashes in the hearth, which it is usual to sift on this eve. It is customary in Yorkshire, as a clergyman of that county informed me, for the common people to sit and watch in the church porch on St. Mark's Eve, from eleven o'clock at night till one in the morning. The third year (for this must be done thrice), they are supposed to see the ghosts of all those who are to die the next year, pass by into the church. When any one sickens that is thought to have been seen in this manner, it is presently whispered about that he will not recover, for that such, or such an one, who has watched St. Mark's Eve, says so. This superstition is in such force, that if the patients themselves hear of it, they almost despair of recovery. Many are said to have actually died by their imaginary fears on the occasion; a truly lamentable, but by no means incredible, instance of human folly. Brockett, in his "North Country Glossary," 1846, notices a similar custom of watching for the ghosts of those who were to die the next year, and who were alleged to pass in procession before the watchers in their ordinary dress. It was an usage which became very troublesome, because the persons, who kept the vigil, real or pretended, paid any grudge by giving out, that they had seen the ghost of such an one.

There is still some vestige preserved of an old superstitious practice, followed by our ancestors on this Eve, of riddling chaff as a method of divining the death of persons connected with the family or the operators themselves. Mr. Atkinson, in the "Cleveland Glossary," 1868, describes this absurd species of augury thus: "The riddle is filled with chaff, the scene of operations being the barn-floor with both barn-doors set wide open; the hour is midnight or just before, and each person of the party takes the riddle in succession,

and riddles the contents. Should no appearance present itself during the action, death is not imminent to the person operating, or to his friends. But, on the other hand, the appearance of a funeral procession, or even of persons simply bearing a coffin, is a certain augury of death, either to the then riddler himself, or to some one near to him." Sir William Vaughan of Merioneth says, in his *Golden Grove*, 1600, "In the yeare of our Lord, 1589, I being as then but a boy, do remember that an ale wife, making no exception of dayes, would needes brue upon Saint Markes days; but loe, the marvailous worke of God! whiles she was thus laboring, the top of the chimney took fire; and, before it could be quenched, her house was quite burnt. Surely, a gentle warning to them that violate and prophane forbidden daies." Bishop Hall says: "On St. Mark's day, blessings upon the corn are implored." Pennant says, that in North Wales no farmer dare hold his team on St. Mark's Day, because, as they believe, one man's team was marked that did work that day with the loss of an ox. The Church of Rome observes St. Mark's Day as a day of abstinence, in imitation of St. Mark's disciples, the first Christians of Alexandria, who, under this Saint's conduct, were eminent for their great prayer, abstinence, and sobriety.

Marlow Fair.—This annual affair, held on the last three days of October, was originally a concession in 1324 by Edward II. to Hugh Marlow, lord of the manor of Chipping Marlow. The fair has been lately (1903) abolished as a nuisance, and General Owen Williams, the present lord of the manor, received £200, raised by public subscription, to indemnify him for the loss of the attendant profit.

Marriage Lines.—The familiar name among the poorer classes for the marriage certificate, which costs under the Act of William IV. half a crown, but which the officiating minister not unfrequently presents to the bride in the case of persons of humble means—of course transcribing from the register in the vestry.

Martinmas.—(November 11). In the Roman Calendar I find the subsequent observations on the 11th of November:—"Wines are tasted and drawn from the lees. The Vinalia, a feast of the ancients, removed to this day. Bacchus in the figure of Martin." Stukeley, speaking of Martinsall-hill, observes: "I take the name of this hill to come from the merriments among the Northern people, call'd Martinalia, or drinking healths to the memory of St. Martin, practis'd by our Saxon and Danish ancestors. I doubt not but upon St. Martin's Day, or Martinmas,

all the young people in the neighbourhood assembled here, as they do now upon the adjacent St. Ann's hill, upon St. Ann's Day." In the Churchwardens' Accounts of St. Martin Outwich, London, are the following articles:—A.D. 1517. "Payd on Seynt Martens Day for bred and drynke for the syngers, vd." A.D. 1524. "It'm for mendyng of the hovell on Sent Marten, vjd." It'm for rose garlands, brede, wyne, and ale, on ij Sent Martens Days, xvd. ob." A.D. 1525. "Payd for brede, ale, and wyne, and garlonds, on Seynt Martyns Day, y^e translacyon, xvjd." In the "Debate and Stryfe betwene Somer and Wynter" (a translation from the French circa 1520), Winter says:

"Somer, men make great joy what tyme
I com in

For companyes gadereth togyther on
the eue of seynt martyn;

Ther is nother greate nor small but than
they will drinke wyne,

If they sholde lay theyr cote to gage to
drynke it or it fine."

This little glimpse is probably alike applicable to our continental neighbours and ourselves. Hazlitt's *Popular Poetry*, iii., 38. Douce says, that on St. Martin's night boys expose vessels of water, which they suppose will be converted into wine. The parents deceive them by substituting wine. Does this artifice throw any sidelight on the miracle at the marriage at Cana of Galilee? And are we entitled to put a similar interpretation on a harmless stratagem of an analogous kind noticed under St. Nicholas's Day? This, in some districts, is corruptly called Martlemas. In the Glossary to Kennett's "Parochial Antiquities," Salt-Silver is explained to be, "One penny paid at the Feast of Saint Martin by the servile tenants to their lord, as a commutation for the service of carrying their lord's salt from market to his larder." This was for the purpose of curing stock for winter use, including Martlemas beef. Formerly a custom prevailed everywhere amongst us, though generally confined at present to country villages, of killing cows, oxen, swine, &c., at this season, which were cured for the winter, when fresh provisions were seldom or never to be had. In Tusser's "Husbandry," under June, are the following lines:

"When Easter comes who knows not
than

That veale and bacon is the man?

And Martilmas Beefe doth beare good
tacke,

When countrey folke do dainties lacke."
With this note in "Tusser Redivivus," 1744, p. 78. "Martlemas beef is beef dried in the chimney, as bacon, and is so

called, because it was usual to kill the beef for this provision about the feast of St. Martin, Nov. 11th. Hall, in his "Satires," 1597, mentions

—"dried fitches of some smoked beeve, Hang'd on a writhen wythe since Martins Eve."

"A piece of beef hung up since Martlemas" is also mentioned in the play of the "Pinder of Wakefield," 1599. About a hundred years ago, between Hallowmas and Christmas, when the people of Forfar laid in their winter provisions, about twenty-four beeves were killed in a week; the best not exceeding sixteen or twenty stone. A man who had bought a shilling's worth of beef, or an ounce of tea, would have concealed it from his neighbours like murder. At Martilmas, the inhabitants of Kircudbright killed an old ewe or two, as their winter provision, and used the smoked sheep (braxy) that had died on the moors, in the latter end of autumn. A practice common to the North of England down to modern days, as we learn from Lucas' *Studies in Nidderdale*, and other sources. Almost no beef, and very little mutton, was formerly used by the common people in Wigton, generally no more than a sheep or two, which were killed about Martinmas, and salted up for the provision of the family during the year. The weather on Martinmas Eve is anxiously watched by the farmers in the Midland counties, as it is supposed to be an index to the barometer for about two or three months forward. That this belief is wholly unfounded, is almost a superfluous remark. The fine weather often experienced about this season is known as "St. Martin's little summer."

The feast of St. Martin is a day of debauch among Christians on the Continent: the new wines are then first tasted, and the saint's day is celebrated with carousing. Aubanus tells us, at p. 372, that in Franconia there was a great deal of eating and drinking at this season; no one was so poor and niggardly that on the feast of St. Martin had not his dish of the entrails either of oxen, swine, or calves. They drank, too, as he also informs us, very liberally of wine on the occasion. See also Dupré's "Conformity," p. 97. Aubanus tells us, that in Germany there was in his time a kind of entertainment called the "Feast of Sausages or Gut-puddings," which was wont to be celebrated with great joy and festivity. *Antiq. Conviv.* p. 62. From Frolich's "Viatorium," p. 254, I find that St. Martin's Day is celebrated in Germany with geese, but it is not said in what manner. See "Sylva jucund. Serm." p. 18, Stanley says: "St. Martin's Day,

in the Norway clogs, is marked with a goose; for on that day they always feasted on a roasted goose; they say, St. Martin being elected to a bishoprick, hid himself, (noluit episcopari) but was discovered by that animal. We have transferred the ceremony to Michaelmas."

Martin's, St., Rings.—In "Plaine Percevall the Peace-maker of England," 1589, we read: "I doubt whether all be gold that glistereth, sith St. Martins Rings be but copper within, though they be gilt without, sayes the goldsmith." In "The Compters Commonwealth," by W. Fennor, 1617, p. 28, is the following passage: "This kindnesse is but like alchimy or Saint Martins rings, that are faire to the eye, and have a rich outside, but if a man should break them assunder and looke into them, they are nothing but brasse and copper."

Martlemas.—Corrupted from Martinmas, q.v. See Nares, *Glossary*, 1859, in v.

Mary Magdalen's Day, St.—(July 22). In Collinson's "Somersetshire," vol. i. Abdick and Bulston Hundred, p. 64, speaking of Stocklinch, St. Magdalen Parish, the author says: "A revel is held here on St. Mary Magdalen's Day." The Paganalia or country feasts of the ancients were of the same stamp with this of the wake. Spelman says: "Hæc eadem sunt quæ apud Ethnicos Paganalia dicebantur," &c.

Mary of Nazareth.—Of this personage, the daughter of Anne, and wife of Joseph the house-builder, to whom she bore several children, among the rest one named Jesus, a fair account is to be found in the *Dictionary of the Bible*, 1863. We hear of her immaculate conception as an afterthought on the part of the Romanists, of her purification, and of her assumption; but of the broad facts of her career we know little, especially of her early life. Nearly the whole narrative touching her is evidently fabulous, and the three cardinal points, the immaculate conception by her mother, her own purification, and her transit or assumption, are absurdities, which seem scarcely deserving of serious debate. In some of the admirable books of the late Mr. S. Laing farther particulars will be found, and the present writer has entered into the subject more at large in his *Ourselves in Relation to a Deity and a Church*, 3rd ed. 1904.

Masse Blanche.—The collective names given to the 300 martyrs who were cast into a cauldron of live coals at Utica (August 18).

Matachin.—A dance with swords, of Spanish origin, in which three persons took part. See Nares, *Glos.*, 1859, in v.,

Matthew's, St. Day.—(September 21). Philip de Thauin, in his "Livres des

Creatures," written about 1121, says: "And now we see the reason, why we ought to keep the feast of St. Matthew, of which many men say, that they do not know how to keep it, or which day to celebrate. When the bissexile falls on the following day, according to the understanding of mankind, I tell you briefly, pay close attention, on the day which comes nearest that keepest its vigil, it is not to be doubted, a day must not be interposed between that holy day and the vigil day: but therein the feast shall be kept and celebrated." Wright's Translation of the Anglo-Norman original ("Popular Treatises on Science," 1841, p. 51).

The following is from the *Daily News* of September 22, 1868; the usage to which the description refers, has been overlooked by Hone and the Editor of the "Book of Days." : "Yesterday being St. Matthew's Day, in accordance with a time and well-honoured custom, the senior scholars of Christ's Hospital, or what is more familiarly known as the Blue Coat School, delivered orations in the presence of the Lord Mayor and Sheriffs of the City of London. Early in the forenoon, the City dignitaries and boys of the school attended divine service at Christ's Church. Service being over, the scholars repaired to the great hall of the school, where a very large audience, principally composed of ladies, was assembled to hear the delivery of the speeches. Following the example of previous years, those Grecians who are about to proceed to the Cambridge University delivered addresses on the benefits resulting from those metropolitan hospitals which are called royal. Robert William Le Mesurier, fifth Grecian, chose the Greek language in which to convey his opinion of the great blessings resulting from these charities, while Charles Albert Stokes, first Grecian, Thompson, mathematical medallist and Montefiore prizeman, 1868, spoke in English; Alf. George Arthur Roberts, fourth Grecian, spoke in Latin; and Frederick J. Biden, second Grecian and French prizeman. 1868, spoke in French. Each of these scholars was allowed to treat the subject in his own way, though, for the most part, there was little difference in them, the same cardinal points being touched upon in each. Allusion was made to the establishment, now three centuries ago, of the royal hospitals by the pious and youthful Edward VI. These hospitals were founded in a time of peace, and shortly after the Reformation, and as an emblem of it, and they have lasted through the dangerous and anarchical times of the reign of Queen Mary and of the Com-

monwealth. Christ's Hospital and St. Bartholomew's are in close proximity, the one keeping its door constantly open to receive the sick, while the other maintains and educates more than a thousand children, and it was only the other day that her Majesty the Queen laid the foundation of a new building in which the good work of St. Thomas's Hospital will in future be carried on. Referring more particularly to Christ's Hospital, Charles Albert Stokes, in his English oration, said this foundation instructed its children for every branch of useful and honourable life, and everywhere on the face of the globe where there are Englishmen, are her scholars to be found. Some proceed to the Universities, some to either branch of the navy, very many are engaged in the business of commerce, of whom it has been said that they are generally characterised for their intelligence, activity, and integrity, a greater honour than which could not be desired either for them or for the school. The various points of the addresses, whether delivered in the English or other tongues, were taken up by the boys and loudly cheered. After the delivery of the addresses on the subject of the royal hospitals, several other scholars proceeded to give miscellaneous orations in Latin and Greek, these embracing a translation from 'Henry VI.' into Greek iambs, by Reginald Heber Hoe; a translation into Latin Elegiacs of the 'Battle of Linden,' by Arthur Lionel Smith; a translation into Greek Hexameters of Kirke White's 'Time,' by Alfred Joshua Butler; and a translation into Latin Sapphics of the 'Burial of the Minniskink,' by Samuel Wood. Orations were also given, one in Latin by Edward Mac-laine Field, and the other in Greek by Frank Henry Carter."

Matthias, St., the Apostle.—(February 24). Before the alteration of the style, according to Nicolas (*Chronology of History*, p. 162), this anniversary was observed in leap years on the 25th of February; but according to a tract entitled *The True Time of Keeping St. Matthias's Day*, 1711, the change was made by Archbishop Sancroft.

Maund.—A basket, a word formerly in common use. In a letter from Mrs. Hazlitt, wife of the essayist, to her son, dated July 10, 1831, she says: "Your letter, which I received by the maund last night. . . ." But it appears to have been completely forgotten in this sense.

Maundy or Shere Thursday.—Cowell describes Maundy Thursday as the day preceding Good Friday, when they commemorate and practice the commands of the Saviour, in washing the feet of the

poor, &c., as our Kings of England have long practised the good old custom on that day of washing the feet of poor men in number equal to the years of their reign, and giving them shoes, stockings, and money. Some derive the word from *mandatum*, command, but others, and I think much more probably, from *maund*, a kind of great basket or hamper, containing eight bales, or two fats. In the Privy Purse Expenses of Henry VII., under 1494, we have: "To thirty eight poer men in almes, £6 0s. 4d. For thirty-eight smale purses, 1s. 8d."—*Excerpta Historica*, 1833, p. 97. King Henry VIII., after the dissolution of his marriage with Katherine of Arragon in 1533, refused to allow her to keep her maundy as Queen, but permitted her to do so, if she thought proper, as Princess-Dowager, in much the same manner that the mother of Henry VII. had in former years. Ellis prints a letter on this subject from the Treasurer of Henry VIII's Household to Thomas Cromwell.

The following is from the "Gentleman's Magazine" for April 1731: "Thursday, April 15, being Maunday Thursday, there was distributed at the Banqueting House, Whitehall, to forty-eight poor men and forty-eight poor women (the king's age forty-eight) boiled beef and shoulders of mutton, and small bowls of ale, which is called dinner after that, large wooden platters of fish and loaves, viz. undressed, one large old ling, and one large dried cod; twelve red herrings and twelve white herrings, and four half quarter loaves. Each person had one platter of this provision; after which was distributed to them shoes, stockings, linen, and woollen cloth, and leathern bags with one penny, two penny, three penny, and four penny pieces of silver, and shillings; to each about four pounds in value. His grace the Lord Archbishop of York, Lord High Almoner, performed the annual ceremony of washing the feet of a certain number of poor in the Royal Chapel, Whitehall, which was formerly done by the kings themselves, in imitation of our Saviour's pattern of humility, &c. James the Second was the last King who performed this in person." The ceremony of keeping a maundy is now entirely disused. King William III. deputed his almoner to perform the pious office, which his predecessors had executed themselves.

Among the receipts and disbursements of the Canons of the Priory of St. Mary in Huntingdon, we have: "Item, gyven to 12 pore men upon Shere Thorsday, 2s." In an account of Barking Abbey, we read, *inter alia*, in transcripts from the Cottonian Manuscripts and

the "Monasticon." "Deliveryd to the Co'vent coke, for rushefals for Palme Sundaye, xxi. poulder fyggges. Item, delyveryd to the seyd coke on Sher Thursday viii pounce ryse. Item, delyveryd to the said coke for Shere Thursday xviii pounce almans." Nichols' "Illustrations of the Manners and Expences of Ancient Times in England," p. 294. That it was formerly customary on this day to give, not only money, but pairs of shoes, appears by an entry in the "Privy Purse Expenses of Elizabeth of York," 1502: "Item, for xxxvij payre shoes for xxxviijti poore women at the Queenes Maundy at vd. the payre, xvs. vd." Among the ancient annual church disbursements of St. Mary at Hill, in the City of London, I find the following entry: "Water on Maundy Thursday and Easter Eve, 1d."

A writer in the "Gentleman's Magazine" states that "it is a general practice of people of all ranks in the Roman Catholic Church countries to dress in their very best cloaths on Maundy Thursday. The churches are unusually adorned, and everybody performs what is called the Stations; which is, to visit several churches, saying a short prayer in each, and giving alms to the numerous beggars who attend upon the occasion." According to another correspondent, the inhabitants of Paris and Naples made formerly this day the occasion for much religious display.

Maw or Mack.—In the Household Book of Roger, second Lord North, under 1575, occurs this entry: "Aug 6. Lost at Maw w^h the Queen, xxviijli." The next item is, "Lost at Primerow" (apparently also with Queen Elizabeth), "xxxiiijli." On November 2 following his lordship lost to her majesty "at play," £32, and on the 22nd February, 1575-6, £70. He was with Elizabeth at Kenilworth, and there she won £50 more of him. It seems that in the later years of Elizabeth's reign, Maw, from having been a vulgar country game, grew into favour and fashion at Court, for in a tract printed in 1580, it is said: "Master Rich. Drake, a gentleman well bearing himselfe alwayes, . . . advised M. Hall as his friende. . . specially for the giving signes of hys game at Mawe, a play at cardes growne out of the country, from the meanest, into credite at the courte with the greatest." What follows presently is curious: "In truth, quoth Hall, yesternight he trode on my foote, I being at mawe at Mistresse Arundels, the old and honorable ordinary table, as I may terme it, of England; but what he ment thereby I know not, I thinke no evil." *A Letter sent by F. A. touchinge a quarell between Arthur Hall and Melchisedech Mallerie.*

to his very friend L. B. &c. (1580, repr. in "Miscellanea Antiqua Anglicana," 1816. In the "True Tragedie of Richard the Third," 1594, a citizen, speaking of Lord Hastings, says: "He is as good as the ase of hearts at maw." But the Four has been thought to have been the best card. See Hazlitt's Dodsley, x, 539. Randolph thus alludes to it in his (posthumous) poems, 1638:

"Histrio may
At maw, or gleek, or at primero play,
Still Madam goes to stake—"

In the comedy of "Patient Grissil" 1603, a stage direction says: "A drunken feast: they quarrel and grow drunk, and pocket up the meat: the dealing of cans, like a set at mawe." Among the Huth broadsides, is one in prose, *sine ullâ notâ*, entitled, "The Groome-porters Lawes at Mawe, to be observed for fulfilling the due order of the game." These laws are sixteen in number. The duties of the groom-porter are defined at large in the "Antiquarian Repertory," ed. 1807, vol. ii. p. 201. See also Dyce's Middleton, 1840, ii., 197, and the authority there quoted, Pepys's *Diary*, Jan. 1, 1667-8, and Nares, *Glossary*, 1859, p. 389. Taylor the Water-poet facetiously says of his hero, Nicholas Wood, of Harrietsham, the Great Eater of Kent (1630): "Hee is no gamester, neither at dice, or cards, yet there is not a man within forty miles of his head, that can play with him at maw."

May.—May is generally held to be derived from *Maia*, the mother of Mercury, to whom the Romans offered sacrifices on this day. But perhaps there is an intermixture in the ceremonies observed at this season of the ancient homage paid to Maia and to Flora, the latter the goddess of vernal productiveness. Our British forefathers appear to have lighted fires on the Crugall or Druid's mound on May-day, perhaps on the same principle that such a practice was afterwards celebrated on St. John the Baptist's Eve; and they are, moreover, said to have been accustomed to draw or hale each other over or through these fires as a pastime, which may have led to the tradition of human sacrifices. These fire-games are noticed in a Welsh triad, and probably involved occasional disasters. Barnes, *Notes on Ancient Britain*, 1858, p. 18. A wet and cold May seems generally to have been regarded as a good portent. In our own language we get the proverb, "A hot May makes a fat church-hay," and M. Michel, in his "Pays Basque," 1857, notices a similar superstition as prevalent in that region.

May-Babies.—It seems that in some parts of Devonshire they have a custom of dressing up dolls, which they call

May-babies, in commemoration of Charles II. and his concealment in the oak. The women and children carry these about, enclosed in a box, and covered with a loose cloth. The precise origin of the usage has not been hitherto traced. In the same neighbourhood the people make an effigy of straw, which they dress up in royal attire, even to the Blue Ribbon and Garter, and carry in procession. This also belongs to Oak-apple Day, and is more clearly indicative, *primâ facie*, of a desire to perpetuate the memory of the Restoration.

May-Cats.—A correspondent of "Notes and Queries" states, that in Wiltshire and Devonshire cats born in May are not valued, because it is believed they will catch no mice or rats, and will, on the contrary, "bring in snakes and slow-worms."

May-Day.—

"To Islington and Hogsdon runnes the streame

Of giddie people, to eate cakes and creame.

Tollet, in the description of his painted window (first inserted in Steevens's *Shakespeare*, 1778), says: "Better judges may decide that the institution of this festival originated from the Roman Floralia, or from the Celtic La Beltine (Bal-tein), while I conceive it derived to us from our Gothic ancestors." Olaus Magnus says: "That after their long winter, from the beginning of October to the end of April, the Northern nations have a custom to welcome the returning splendour of the sun with dancing, and mutually to feast each other, rejoicing that a better season for fishing and hunting was approached." In honour of May Day the Goths and Southern Swedes had a mock battle between summer and winter, which ceremony is retained in the Isle of Man, where the Danes and Norwegians had been for a long time masters. Borlase, in his account of Cornwall, has this observation: "This usage is nothing more than a gratulation of the spring"; and every house exhibited a proper signal of its approach, "to testify their universal joy at the revival of vegetation. An ancient custom still retained by the Cornish is that of decking their doors and porches on the first day of May with green boughs of sycamore and hawthorn, and of planting trees, or rather stumps of trees, before their houses." In the Roman Calendar I find the following observation on the 30th of April:

"The boys go out Maying."

There was a time when this custom was observed by noble and royal personages, as well as the vulgar. Thus we read, in Chaucer's "Court of Love," that, early on May Day, "fourth goth al the Court,

both most and lest, to fetch the flouris fresh, and braunch, and blome." Stow tells us: "Of these Mayings we reade, in the raigne of Henry the Sixt, that the aldermen and sheriffes of London being, on May Day, at the Bishop of London's wood, in the parish of Stebunheath (Stepney), and having there a worshipfull dinner for themselves and other commers, Lydgate the Poet, that was a monke of Bery, sent to them by a pursuant a joyfull commendation of that season, containing sixteen staves in meter roiall, beginning thus:

'Mightie Flora, Goddess of fresh
flowers,
Which clothed hath the soyle in lustie
greene,
Made buds spring, with her swete
showers,
By influence of the sunne-shine.
To doe plesance of intent full cleane,
Vnto the States which now sit here,
Hath Vere downe sent her owne daughter deare."

In a Royal Household Account, communicated by Craven Ord, Esq., of the Exchequer, I find the following article:—"July 7, 7 Hen. VII. Item, to the Maydens of Lambeth for a May, 10sh." So, among "Receipts and Disbursements of the Canons of the Priory of St. Mary, in Huntingdon," in Mr. Nichols's "Illustrations of the Manners and Expences of Ancient Times in England," 1797, p. 294, we have: "Item, gyven to the Wyves of Herford to the makynge of there May, 12d." Of the celebration of May-day by Henry VIII. and Queen Catherine in 1515 the Venetian ambassador, Sebastian Giustinian, who was present, has left us by far the best account:—"On the first day of May his Majesty sent two English lords to the Ambassadors, who were taken by them to a place called Greenwich, five miles hence, where the King was for the purpose of celebrating May Day. On the ambassadors arriving there, they mounted on horseback, with many of the chief nobles of the kingdom, and accompanied the most Serene Queen into the country to meet the King." The writer, whose letter to his government is dated May 3, adds that her majesty proceeded with her retinue two miles out of Greenwich, into a wood, "where they found the King with his guard, all clad in a livery of green, with bows in their hands, and about a hundred noblemen on horseback, all gorgeously arrayed." Henry indulged more than once in the earlier part of his reign in this diversion. At that time the Robin Hood tradition was three centuries younger than it is now.

It may be necessary to observe that the May-game was not confined to the month, from which it has de-

rived its name, and to which it had been, doubtless, originally limited: for, on the 3rd June, 1555, there was, according to Machyn, "a goodly May-gam at Westmynster as has ben synes." There were, he adds, "gyantes, morespykes, gunes, and drumes, and duwylls (devils), and iij mores-dansses, and bag-pypes and wyolles, and mony dysgyssyd, and the lord and lade of May rod gorgeously, with mynsterelles dyvers playng." In a May-game which took place on the 30th of May, 1557, in Fenchurch Street, Henry Machyn's "Diary" informs us that the "Nine Worthies" were also represented. They also took part in the one which was celebrated on the 24th June, 1559. On May Day, 1559, a company of people gathered at Westminster, in boats opposite the palace, and began throwing eggs and oranges at each other, and some set fire to squibs, one of which fell upon a barrel of gunpowder, and nearly caused the death of several persons, but by good fortune only one was drowned.

In parts of Huntingdonshire, the poor people go "sticking," or gathering sticks for fuel in Warboys Wood on May Day.

There is an engraving of the 18th century where a fiddler and two women described as milkmaids are dancing, one of the dancers having on her head a silver plate, which was borrowed for the occasion. Bourne tells us that, in his time, in the villages in the North of England, the juvenile part of both sexes were wont to rise a little after midnight on the morning of that day, and walk to some neighbouring wood, accompanied with music and the blowing of horns, where they broke down branches from the trees and adorned them with nosegays and crowns of flowers. This done, they returned homewards with their booty, about the time of sunrise, and made their doors and windows triumph in the flowery spoil. See *Magdalen College, Oxford*.

Shakespear says, it was impossible to make the people sleep on May morning, and that they rose early to observe the rites of May. Stubbes, in his "Anatomy of Abuses," 1583, shews the darker side of the picture: "Against Maie—every parishe, towne, and village, assemble themselves together, bothe men, women, and children, olde and yong, even all indifferently: and either goyng all together, or deuidyng themselves into companies, they goe some to the woodes and groves, some to the hilles and mountaines, some to one place, some to another, where they spende all the night in pastymes, and in the mornynge they returne, bringing with them birch, bowes, and braunches of trees, to deck their assemblies withall." — "I have heard it credibly reported," he adds, "(and that

viva voce) by men of great gravitie, credite, and reputation, that of fourtie, three score, or a hundred maides goying to the woode ouer night, there have scarcely the thirde parte of them returned home againe undefiled." In Braithwaite's "Whimzies," 1631, p. 132, speaking of a Ruffian, the author says: "His sovereignty is showne highest at May-games, wakes, summerings, and rush-bearings." In "The Laws of the Market," 1677, under "The Statutes of the Streets of this City against Noysances," 29, (reprinted from Stowe's *Survey*, 1633), I find the following: "No man shall go in the streets by night or by day with bow bent, or arrows under his girdle, nor with sword unscabbard under pain of imprisonment; or with hand-gun, having therewith powder and match, except it be in a usual May-game or sight." The Court of James I. and the populace long preserved the observance of the day, as Spelman remarked. "May is the merry moneth—on the first day, betimes in the morning, shall young fellows and mayds be so enveloped with a mist of wandring out of their ways, that they shall fall into ditches one upon another. In the afternoon, if the skie cleare up, shall be a stinking stirre at Pickehatch, with the solemne revels of morrice-dancing, and the hobbie-horse so neatly presented, as if one of the masters of the parish had playd it himselfe. Against this high-day, likewise, shall be such preparations for merry meetings, that divers durty sluts shall bestow more in stuffe, lace, and making up of a gowne and a petticoat, then their two yeares wages come to, besides the benefits of candles' ends and kitchen stuffe."—*Vox Graculi*, 1623. A few other literary allusions may be interesting:

— "If thou lov'st me then,
Steal forth thy father's house to-morrow
night;
And in the wood, a league without the
town,
Where I did meet thee once with
Helena,
To do observance to a morn of May,
There will I stay for thee."
Mids. N. Dream, act i. sc. 1.

"And though our May-lord at the feast,
Seemed very trimly clad,
In cloth by his owne mother drest,
Yet comes not neere this lad."
Browne's *Shepherd's Pipe*, 1614.

"On May Morning.

"Now the bright morning star, day's
harbinger,
Comes dancing from the East, and leads
with her

The flow'ry May, who from her green
lap throws

The yellow cowlslip and the pale prim-
rose.

Hail! bounteous May! that dost inspire
Mirth and youth and warm desire:
Woods and groves are of thy dressing,
Hill and dale doth boast thy blessing.
Thus we salute thee with our early song,
And welcome thee, and wish thee long."

—*Milton*. In Herrick's "Hesperides" are several allusions to customs on May Day.

In the "Life of Mrs. Pilkington" the writer says, "They took places in the wagon, and quitted London early on May morning; and it being the custom in this month for the passengers to give the wagoner at every inn a ribbon to adorn his team, she soon discovered the origin of the proverb, 'as fine as a horse'; for, before they got to the end of their journey, the poor beasts were almost blinded by the tawdry party-coloured flowing honours of their heads." The *Sheffield Daily Telegraph* of May 2, 1889, says: "Yesterday the annual parade of dray horses owned by the Midland Railway Company took place. Of the 113 animals forming the Sheffield stud no less than a hundred put in an appearance at the Wicker Goods Station. The horses were, without exception, in splendid condition, and the decorations showed that the draymen had taken great pains in polishing the harness and general equipment. A dray horse at work is not expected to be a thing of beauty; but yesterday the horses attending the annual parade looked as gay as circumstances would permit, with bright ribbons attached to their manes and tails, and with the brasswork of the harness polished to brilliancy. In order to encourage the men to groom the horses well and to keep the harness in condition, a number of prizes are annually given for the best-groomed horses.

On New May Day the cart, wagon, and brewers' horses are usually decorated with ribbons and rosettes, and in many cases now new reins and whips are provided. This happened in 1903. In 1892, May-Day falling on a Sunday, the observance took place on the day previous.

Martin, speaking of the Isle of Lewis, says that "the natives in the village Barvas retain an antient custom of sending a man very early to cross Barvas river every first day of May, to prevent any females crossing it first; for that, they say, would hinder the salmon from coming into the river all the year round. They pretend to have learn'd this from a foreign sailor, who was ship-wreck'd upon that coast a long time ago. This observation they

maintain to be true, from experience." For an account of the May-day celebrations in France before the Revolution of 1789, see Douce's "Illust. of Shakespear," vol. ii., pp. 463, 468, 471. Compare *Evil May Day*, *Irish May Customs*, and *Morris Dance*.

May-Day, Old.—May 11. In the *Tears of Old May Day*, ascribed to Lovibond, are some stanzas in allusion to the alteration in the style.

May-Dew.—It was long an article of popular faith in Eastern and Western Europe, that a maiden, washing herself with dew from the hawthorn on the first day of May at daybreak, would preserve her beauty for ever, the operation being of course annually repeated. In 1515 we find Catherine of Arragon, accompanied by twenty-five of her ladies, sallying out on May-Day to gather the dew for the purpose of preserving her complexion, and in 1623 the Spanish Infanta Maria is described by Howell in one of his *Familiar Letters* as doing the same thing in the country, where she was staying at a *casa de campo* belonging to her royal father near Madrid, while Prince Charles was paying his addresses to her. In the *Morning Post*, Monday, May 2nd, 1791, it was mentioned, "that yesterday, being the first of May, according to annual and superstitious custom, a number of persons went into the fields and bathed their faces with the dew on the grass, under the idea that it would render them beautiful." At a village in Sussex, about 1810, the lasses used to repair to the woods early on May morning, and gather the dew, which they sprinkled over their faces as a preservative against freckles, and to secure their good looks until the next anniversary.

Pepys notes in his "Diary," under May 28, 1667: "My wife away down with Jane and W. Hewer to Woolwich, in order to a little ayre and to lie there to-morrow, and so to gather May-dew tomorrow morning, which Mrs. Turner hath taught her is the only thing in the world to wash her face with; and I am contented with it." On the 9th of May, 1669, Mrs. Pepys "went with her coach abroad" for the same purpose. Lord Braybrooke refers to Hone's "Every Day Book," where the case of belief in this dissolvent (as Aubrey calls it) in 1791, is noticed. See Aubrey's *Miscellanies*, 1696, ed. 1857, p. 127.

At Venice, as early as 1081, mention occurs of a Dogaressa, who, when she rose, bathed her cheeks with dew; but this was a daily process, undertaken from a similar motive. She was by birth a Greek. Hazlitt's *Venetian Republic*, 1900, ii., 752.

May Fair.—St. James's Fair (q. v.) was removed to Brookfield, Westminster, adjoining to Piccadilly, in 1688, and was held annually on May-Day and for about a fortnight after. It proved as great a nuisance in its new place of settlement as it had in its original one. In 1709 a pamphlet appeared, giving reasons for the suppression of this fair. "Multitudes of the booths erected in this Fair," we are told, "are not for trade and merchandise, but for musicke, shows, drinking, raffling, lotteries, stage-plays, and drolls. It is a very unhappy circumstance of this Fair, that it begins with the prime beauty of the year, in which many innocent persons incline to walk into the fields and out-parts of the city to divert themselves, as they very lawfully may." A farther account of May Fair may be found in Mr. Wheatley's *Piccadilly*, 1870, pp. 200-208.

May Garlands.—In Martin Parker's ballad of "The Milkmaid's Life," there is a passage to the immediate purpose:—

"Upon the first of May,
With garlands fresh and gay,
With mirth and music sweet,
For such a season meet,
They passe their time away—"

These garlands are described by Robert Fletcher in his "Poems," 1656:—

"Heark, how Amyntas in melodious loud
Shrill raptures tunes his horn-pipe!
Whiles a crowd
Of snow-white milk-maids, crowned with
garland gay,
Trip it to the soft measures of his lay;
And fields with curds and cream like
green-cheese lye;
This now or never is the Gallaxie.
If the facetious gods ere taken were
With mortal beauties and disguis'd, 'tis
here.
See how they mix societies, and tosse
The tumbling ball into a willing losse,
That th' twining Ladyes on their necks
might take
The doubled kisses which they first did
stake."

In the dedication to "Col. Marten's Familiar Epistles to his Lady of Delight," by E. Gayton, 1663, we have the following allusion to this custom: "What's a May-day milking-pail without a garland and a fiddle?" "An antient poor woman" (an old writer relates) "went from Wapping to London to buy flowers, about the 6th or 7th of May, 1660, to make garlands for the day of the King's proclamation (that is, May 8th), to gather the youths together to dance for the garland; and when she had bought the flowers, and was going homewards, a cart went over part of her body, and bruised her for

it, just before the doors of such as she might vex thereby. But since, she remains in a great deal of misery by the bruise she had gotten, and cried out, the devil! saying the devil had owed her a shame, and now thus he had paid her. It's judged at the writing hereof that she will never overgrow it." Henri Misson, who was in England in the time of Charles II., says: "On the first of May, and the five or six days following, all the pretty young country girls that serve the town with milk, dress themselves up very neatly, and borrow abundance of silver plate, whereof they make a pyramid, which they adorn with ribbands and flowers, and carry upon their heads, instead of their common milk-pails. In this equipage, accompanied by some of their fellow milk-maids and a bagpipe or fiddle, they go from door to door, dancing before the houses of their customers, in the midst of boys and girls that follow them in troops, and every body gives them something." The children at Islip, in Oxfordshire, used to carry about their May garlands, singing:

"Good morning, Missis and Master,
I wish you a happy day;
Please to smell my garland,
Because it is the first of May."

A writer in the *Morning Post*, May 2, 1791, says: "I remember that in walking that same morning between Hounslow and Brentford, I was met by two distinct parties of girls with garlands of flowers, who begged money of me, saying 'Pray, Sir, remember the garland.'"

May Gosling.—In the North of England, they appear to have had a May gosling, equivalent to the April Fool. A correspondent of the "Gent. Mag." for April, 1791, says:—"A May gosling, on the first of May, is made with as much eagerness, in the North of England, as an April Noddy or Fool, on the first of April."

May Hirings.—At those, which were held in Lincolnshire in 1902, not one girl in twenty, engaged for the farmhouse, would undertake the duties of milking, which was once a *sine quâ non* of almost every such domestic. The majority of servants now stipulate for a weekly holiday, and in most cases at least one evening or one afternoon "off" per week has to be conceded. The wages demanded, too, show a substantial increase over those which obtained a few years ago. Girls of 14 and 15 years of age going into general service asked as many pounds per year, and boys for the farm were equally precocious."—*Daily Telegraph*, May, 22, 1902.

May, Lord and Lady or Queen of.—In "The Knight of the Burning

Pestle," 1613, Rafe, one of the characters, appears as Lord of the May:

"And, by the common-councell of my fellows in the Strand,
With gilded staff, and crossed skarfe,
the May-Lord here I stand."

He adds:

"The Morrice rings while hobby horse
doth foot it featously;"

and, addressing the group of citizens assembled around him, "from the top of Conduit-head," says:

"And lift aloft your velvet heads, and
slipping of your gowne,
With bells on legs, and napkins cleane
unto your shoulders ti'de,
With scarfs and garters as you please,
and Hey for our town cry'd:
March out and shew your willing minds,
by twenty and by twenty,
To Hogsdon or to Newington, where
ale and cakes are plenty.
And let it nere be said for shame, that
we, the yonths of London,
Lay thrumming of our caps at home,
and left our custome undonee.
Up then, I say, both young and old,
both man and maid, a Maying,
With drums and guns that bounce
aloud, and merry taber playing."

"It appears," says Douce, "that the Lady of the May was sometimes carried in procession on men's shoulders; for Stephen Batman, speaking of the Pope and his ceremonies, states that he is carried on the backs of four deacons, 'after the manner of carying whytepot queenes in Western May games. There can be no doubt that the Queen of May is the legitimate representative of the Goddess Flora in the Roman Festival.'" Browne thus describes the Queen or Lady:

"As I haue seene the Lady of the May
Set in an arbour (on a Holy-day)
Built by the May-pole, where the iocund
swaines
Dance with the maidens to the bagpipes
straines,
When ennious night commands them to
be gone,
Call for the merry youngsters one by one,
And for their well performance soone
disposes,
To this a garland interwoue with roses;
To that, a carned hooke or well-wrought
scrip;
Gracing another with her cherry lip:
To one her garter, to another then
A hand-kerchiefe cast o're and o're
agen:
And none returneth emptie that hath
spent
His paines to fill their rurall meri-
ment—"

In the "Gent. Mag." for October, 1793, there is a curious anecdote of Dr. Geddes, the well-known translator of the Bible, who, it should seem, was fond of innocent festivities. He was seen in the summer of that year, "mounted on the poles behind the Queen of the May at Marsden Fair, Co. Oxon." At Cambridge they beg money for "the poor May Lady," a figure dressed grotesquely by the children.

"The bush of hawthorn," observes a writer, "or, as it is called, May, placed at the doors on this day, may point out the first fruits of the Spring, as this is one of the earliest trees which blossoms." Ihre, in his "Suio-Gothic Glossary," makes mention of the King or Lord of May upon the Continent (tom. ii. p. 118, sub. v.). The designation of "Lady of May" conferred by the anonymous author of the "Justes of the Months of May and June," 1507, on the Princess Mary, as patroness of the Lists, has, of course, no connection with the old English custom here illustrated. But it shews that the title was sufficiently popular at that time to tempt the author of the "Justes" to employ it for his own purposes. Hazlitt's *Popular Poetry*, ii, 109 *et seqq.* Much the same is to be predicated of the pretty pageant, which takes place annually at Whitelands College, under the initiative of the late Mr. Ruskin.

Maypole.—Bourne, speaking of the first of May, tells us: "The after-part of the day is chiefly spent in dancing round a tall poll, which is called a May poll; which being placed in a convenient part of the village, stands there, as it were consecrated to the Goddess of Flowers, without the least violation offered to it, in the whole circle of the year." The author of "The Way to Things by Words," &c., very properly points out, that Maypole is a pleonasm, for the French call the same thing the *Mai*. We are told by the same writer that the column of May (whence our May-pole) was the great standard of justice in the Ey-Commons or Fields of May. Here it was that the people, if they saw cause, deposed or punished their governors, their barons, and their kings. The judge's bough or wand (at this time discontinued and only faintly represented by a trifling nosegay), and the staff or rod of authority in the civil and in the military (for it was the mace of civil power and the truncheon of the field officers), are both derived hence. Keyser, says Borlase, thinks that the custom of the Maypole took its rise from the earnest desire of the people to see their king, who seldom appearing at other times, made his procession at this time of year to the great assembly of the States held in the open air. In the "British

Apollo," (it is said): "It was a custom among the ancient Britons, before converted to Christianity, to erect these May-poles, adorned with flowers, in honour of the Goddess Flora; and the dancing of the milk-maids may be only a corruption of that custom in compliance with the town." Tollett tells us, that the May Pole in his window "is painted yellow and black, in spiral lines." Spelman's "Glossary" mentions the custom of erecting a tall May Pole, painted with various colours, and Shakespear, in "A Midsummer Night's Dream," act iii. sc. 2, speaks of a painted May Pole. Upon our pole (adds Mr. Tollett) are displayed St. George's red cross or the banner of England, and a white pennon or streamer, emblazoned with a red cross, terminating like the blade of a sword; but the delineation thereof is much faded. Stukeley, in his "Itinerarium," 1724, p. 29, says: "There is a May Pole near Horn Castle, Lincolnshire, where probably stood an Hermes in Roman times. The boys annually keep up the festival of the Floralia on May Day, making a procession to this hill with May gads (as they call them) in their hands. This is a white willow wand, the bark peel'd off, ty'd round with cowslips, a thyrsus of the Bacchanals. At night they have a bonfire, and other merriment, which is really a sacrifice, or religious festival." Borlase, speaking of the manners of the Cornish people, says:—"From towns they make excursions on May Eve into the country, cut down a tall elm, bring it into the town with rejoicings, and having fitted a straight taper pole to the end of it, and painted it, erect it in the most public part, and, upon holidays and festivals, dress it with garlands of flowers, or ensigns and streamers." Owen, in his "Welsh Dictionary," voce "Bedwin," a birch-tree, explains it also by "a May-pole, because it was always," he says, "made of birch.—It was customary to have games of various sorts round the Bedwen; but the chief aim, and on which the fame of the village depended, was, to preserve it from being stolen away, as parties from other places were continually on the watch for an opportunity; who, if successful, had their feats recorded in songs on the occasion."

It appears from a stage direction in the "Mountebanks' Masque"—"Paradox his Disciples, and the May-pole, all dance"—that the latter was much like the modern "Jack in the Green," and formed, like it, the central figure in the dance. In an account of Parish Expences in Coates's "Hist. of Reading," p. 216, A.D. 1504, we have: "It. payed for felling and bryngyng home of the bow (bough) set in the M'cat-place, for settyng up of the same, mete and drink, viii^d." In the Chapel Warden's

Accounts of Brentford, under the year 1623, is the following article: "Received for the May-pole, £1 4s." In Northbrooke's "Treatise against Dicing," &c., 1577, is the following passage: "What adoe make our yong men at the time of May? Do they not vse nightwatchings to rob and steal yong trees out of other mens grounde, and bring them home into their parishe with minstrels playing before: and, when they haue set it vp, they will decke it with floures and garlandes, and dancke round, (men and women together, moste vnseemly and intolerable, as I haue proued before), about the tree, like vnto the children of Israell that dancked about the golden calfe that they had set vp," &c. Stubbes, in his "Anatomie of Abuses," 1583, says: "But their cheefest jewell they bring home from thence (the woods) is their Maie poole, whiche they bring home with greate veneration, as thus. They haue twentie or fourtie yoke of oxen, every oxe havyng a sweete noseгаie of flowers tyed on the tippe of his hornes, and these oxen drawe home this Maie poole, (this stinckynг idoll rather), which is covered all over with flowers and hearbes, bonnde rounde aboute with stringes, from the top to the bottome, and sometyme painted with variable colours, with two or three hundred men, women, and children following it, with greate devotion. And thus beyng reared up, with handkercheifes and flagges streamyng on the toppe, they strawe the ground aboute, binde greene boughes about it, sett up Sommer haules, bowers, and arbours hard by it. And then fall they to banquet and feast, to leaps and dancke aboute it, as the heathen people did at the dedication of their idolles, whereof this is a perfect patterne, or rather the thyng itself." Lodge, in his "Wits Miserie," 1596, p. 27, describing usury, says: "His spectacles hang beating . . . like the flag in the top of a May pole." James I. published his ordinance in respect to lawfull sports, among which this is included, in 1618, and by Charles I.'s warrant, dated Oct. 18, 1633, it had been similarly enacted, that, "for his good peoples lawfull recreation, after the end of Divine Service, his good people be not disturbed, letted, or discouraged from any lawfull recreation: such as dancing, either men or women; archery for men, leaping, vaulting, or any other such harmless recreations; nor from having of May games, Whitson Ales, and Morris dances, and the setting up of May poles, and other sports therewith used; so as the same be had in due and convenient time, without impediment or neglect of Divine Service. And that women shall have leave to carry rushes to the church, for the decorating of it, according to their old custom. But

with all his Majesty doth hereby account still as prohibited, all unlawful games to be used on Sundays only, as bear and bull-baitings, interludes, and, at all times in the meaner sort of people by law prohibited, bowling."—Harris's *Life of Charles I.*, p. 48, note. It was against this royal manifesto that Henry Burton directed his *Judgments upon Sabbath-Breakers*, 1641—an evidence of the increasing power of the Puritans. Here we of course find many particulars about May-games and the May-pole:—

"At Dartmouth, 1634, upon the coming forth and publishing of the 'Book of Sports,' a company of yonkers, on May-day morning, before day, went into the country to fetch home a May-pole with drumme and trumpet, whereat the neighbouring inhabitants were affrighted, supposing some enemies had landed to sack them. The pole being thus brought home, and set up, they began to drink healths about it, till they could not stand so steady as the pole did: whereupon the mayor and justice bound the ringleaders over to the sessions; whereupon, these complaining to the Archbishop's Vicar-generall, then in his visitation, he prohibited the justices to proceed against them in regard of the King's Book. But the justices acquainted him they did it for their disorder in transgressing the bounds of the book. Hereupon, these libertines scorning at authority, one of them fell suddenly into a consumption, whereof he shortly after died. Now, although this revelling was not on the Lord's Day, yet being upon any other day, and especially May-day, the May-pole set up thereon giving occasion to the prophanation of the Lord's Day the whole year after, it was sufficient to provoke God to send plagues and judgments among them." The greater part of the examples are levelled at summer-poles. By an ordinance of the Long Parliament, in April 1644, among other references, all May poles were taken down, and removed by the constables, churchwardens, &c. The ordinance states:—"And because the prophanation of the Lords Day hath been heretofore greatly occasioned by May-poles (a heathenish vanity, generally abused to superstition and wickedness), the Lords and Commons do further order and ordain, that all and singular Maypoles, that are, or shall be erected, shall be taken down and removed by the Constables, Borsholders, Tything men, petty Constables, and Church Wardens of the parishes and places where the same be; and that no May pole shall be hereafter set up, erected, or suffered to be within this Kingdom of England or Dominion of Wales."—*Die Sabbathi*, 6 April, 1644. The officers were to be fined five shillings weekly, till the poles were

removed. Husband's "Collection," 1646, p. 479. During a long succession of years, however, notwithstanding the Puritan antipathy to them, May-poles continued to flourish, and to be a favourite feature in the May sports. William Fennor, in his *Pasquil's Palinodia*, 1619, has left us a curious description of this object and usage:

"Fairly we marched on, till our approach

Within the spacious passage of the Strand,

Objected to our sight a summer-brooch,
Ycleap'd a May Pole, which, in all our land,

No city, towne, nor streete can parallel,
Nor can the lofty spire of Clarken-well,
Although we have the advantage of a rocke,

Pearch up more high his turning weather-cock.

"Stay, quoth my Muse, and here behold a signe

Of harmlesse mirth and honest neighbourhood,

Where all the parish did in one combine
To mount the rod of peace, and none withstood:

When no capritious constables disturb them,

Nor justice of the peace did seek to curb them,

Nor peevish puritan, in rayling sort,
Nor over-wise church-warden, spoyl'd the sport.

"Happy the age, and harmlesse were the dayes,

(For then true love and amity was found),

When every village did a Maypole raise,
And Whitson-ales and May-games did abound:

And all the lusty yonkers, in a rout,
With merry lasses daunc'd the rod about,

Then Friendship to their banquets bid the guests,

And poore men far'd the better for their feasts.

"The lords of castles, mannors, townes, and towers,

Rejoic'd when they beheld the farmers flourish,

And would come downe unto the summer bowers

To see the country gallants dance the Morrice.

* * * * *

"But since the Summer poles were overthrown,

All good sports and merriments decay'd,

How times and men are chang'd, so well is knowne,

It were but labour lost if more were said.

* * * * *

"Alas, poore May Poles; what should be the cause

That you were almost banish'd from the earth?

Who never were rebellious to the lawes;
Your greatest crime was harmlesse, honest mirth:

What fell malignant spirit was there found,

To cast your tall Pyramides to ground
To be some envious nature it appeares,
That men might fall together by the eares.

"Some fiery, zealous brother, full of spleene,

That all the worlde in his deepe wisdom scornes,

Could not endure the May-pole should be seene

To weare a coxe-combe higher than his hornes:

He took it for an idoll, and the feast
For sacrifice unto that painted beast;
Or for the wooden Trojan asse of sinne,
By which the wicked merry Greeks came in.

"But I doe hope once more the day will come,

That you shall mount and pearch your cocks as high

As ere you did, and that the pipe and drum

Shall bid defiance to your enemy;
And that all fiddlers, which in corners lurke,

And have been almost starv'd for want of work,

Shall draw their crowds, and, at your exaltation,

Play many a fit of merry recreation.

"And you, my native town, which was, of old,

(When as thy bonfires burn'd and May-poles stood,

And when thy wassall-cups were uncontrol'd),

The summer bower of peace and neighbourhood.

Although, since these went down, thou lyst forlorn,

By factious schismes and humours overborne,

Some able hand I hope thy rod will raise,

That thou mayst see once more thy happy daies."

In "The Honestie of this Age," by Barnabe Rych, 4to. Lond. 1615, p. 5, is the following passage: "the country swaine, that will sweare more on Sundaies,

dancing about a May pole, then he will doe all the week after at his work, will have a cast at me." "This day shall be erected long wooden idols, called May-poles; whereat many greasie churles shall murmure, that will not bestow so much as a faggot stick towards the warming of the poore: an humour that, while it seemes to smell of conscience, favours indeed of nothing but covetousnesse."—*Vox Graculi*, 1623. It is to be suspected, nevertheless, that, as Cromwell's personal ascendancy asserted itself, greater tolerance prevailed. There are in a volume printed in 1657, called "Wit a-Sporting," by Henry Bold, some verses, which were not improbably conveyed from an earlier writer (much of his matter was stolen from Herrick):

"The May Pole.

"The May Pole is up,

Now give me the cup,

I'll drink to the garlands around it,

But first unto those

Whose hands did compose

The glory of flowers that crown'd it."

After the Restoration, May poles were permitted to return. Hall, however, protested against this revival in his "Funeraria Floræ, the Downfall of May Games," 1660. At the end is a copy of verses (in which he makes the May-pole recapitulate *propria personâ*) the evils with which his introduction was fraught to the cause of religion and morality. Another copy of the verses is to be found in Harl. MS., 1221, and is there entitled: "A May Pooles Speech to a Traveller." Possibly the lines were merely appropriated by Hall. The May-Pole is made to say:

"I have a mighty retinue,
The scum of all the raskall crew
Of fidlers, pedlers, jayle-scap't slaves,
Of tinkers, turn-coats, tospot knaves,
Of theeves and scape-thrifts many a one,
With bouncing Besse, and jolly Jone,
With idle boyes, and journey-men,
And vagrants that their country run:
Yea, hobby-horse doth hither prance,
Maid-Marrian and the Morrice-dance.
My summons fetcheth, far and near,
All that can swagger, roar, and swear,
All that can dance, and drab and drink,
They run to mee as to a sink.
These mee for their commander take,
And I do them my blackguard make.
The honour of the Sabbath-day
My dancing-greens have ta'en away,
Let preachers prate till they grow wood,
Where I am they can do no good."

At page 10, Hall says: "The most of these May-poles are stolen, yet they give out that the poles are given them."—"There were two May-poles set up in my parish (King's-Norton); the one was stolen, and the other was given by a profest

papist. That which was stolen was said to be given, when 'twas proved to their faces that 'twas stolen, and they were made to acknowledge their offence. This pole that was stolen was rated at five shillings: if all the poles one with another were so rated, which were stolen this May, what a considerable sum would it amount to! Fightings and bloodshed are usual at such meetings, insomuch that 'tis a common saying, that 'tis no festival unless there be some fighting." "If Moses were angry," he says in another page, "when he saw the people dance about a golden calf, well may we be angry to see people dancing the morrice about a post in honour of a whore, as you shall see anon." "Had this rudeness," he adds, "been acted only in some ignorant and obscure parts of the land, I had been silent; but when I perceived that the complaints were general from all parts of the land, and that even in Cheapside itself the rude rabble had set up this ensign of prophaneness, and had put the lord-mayor to the trouble of seeing it pulled down, I could not, out of my dearest respects and tender compassion to the land of my nativity, and for the prevention of the like disorders (if possible) for the future, but put pen to paper, and discover the sinful rise and vile prophaneness that attend such misrule." In "The Lord's Loud Call to England," published by H. Jessey, 1660, there is given part of a letter from one of the Puritan party in the North, dated "Newcastle, 7th of May, 1660": "Sir, the countrey, as well as the town, abounds with vanities; now the reins of liberty and licentiousness are let loose: May-poles, and players, and juglers, and all things else, now pass current. Sin now appears with a brazen face," &c. But the resistance and exposure were vain. The May-pole was never again suppressed, till modern feeling operated against it. Pepys notes the erection of the Strand May-pole under date of June 1, 1663. The Rural Dance about the May-pole, and the tune to which the first figure is danced at Mr. Young's ball, May, 1671, is described in "Westminster Drollery," 1671:

"Come lasses and lads, take leave of
your dads,
And away to the May-pole hie;
For every he has got him a she,
And the minstrel's standing by.
For Willy has gotten his Jill, and
Johnny has got his Joan.
To jig it, jig it, jig it, jig up and down.

"Strike up, says Wat. Agreed, says
Kate,
And, I prithee, fidler, play:
Content, says Hodge, and so says
Madge,

For this is a holiday!
Then every man did put his hat off to
his lass,
And every girl did curchy, curchy,
curchy on the grass.

"Begin, says Hall. Aye, aye, says
Mall,

We'll lead up Packington's Pound:
No, no, says Noll. And so, says Doll,
We'll first have Sellenger's Round.

Then every man began to foot it round
about,
And every girl did jet it, jet it, jet
it, in and out.

"You're out, says Dick. 'Tis a lie, says
Nick;

The fiddler played it false:
'Tis true, says Hugh; and so says Sue,
And so says nimble Alce.

The fiddler then began to play the tune
again,

And every girl did trip it, trip it, trip
it to the men."

A shorter version of this is given by
Rimbault, in his *Book of Songs and Bal-
lads*, 1851. Shakespear makes dancers
kiss:

"Come unto these yellow sands,
And then join hands.
Curtisied when you have, and kist,
The wild waves wist!—"

In "Polwart on the Green," we have at
the very commencement (I quote from
"Orpheus Caledonius," 1733):

"At Polwart on the Green,
If you'll meet me the morn,
Where lasses do convene,
To dance about the thorn;
A kindly welcome you shall meet
Frae her who likes to view
A lover and a lad complete,
The lad and lover you."

"The Mayings," says Strutt, "are in
some sort yet kept up by the milk-maids
at London, who go about the streets with
their garlands and music, dancing; but
this tracing is a very imperfect shadow of
the original sports; for May-poles were set
up in the streets, with various martial
shows, Morris dancing and other devices,
with which, and revelling, and good cheer,
the day was passed away. At night they
rejoiced, and lighted up their bonfires."

"Manners and Customs," vol. ii. p. 99.
The young chimney-sweepers, some of
whom are fantastically dressed in girls'
clothes, with a great profusion of brick-
dust by way of paint, gilt paper, &c.,
making a noise with their shovels and
brushes, were long the most striking ob-
jects in the celebration of May Day in the
streets of London. But the May-pole, and
the May customs generally, are now almost

quite neglected in London and other great
centres.

Consult Vossius "De Orig. & Prog.
Idolatriæ," lib. ii. Spelman's *Glossary*,
1687, v. "Maiuma," Ducange, v. "Ma-
iuma," and Carpentier's "Glossary," v.
"Maium."

Meadow Verse.—To the Harvest
festivities must be referred the Meadow
Verse. In Herrick's "Hesperides," 1648,
p. 161, we have:

"The meadow Verse, or Anniversary,
to Mistris Bridget Lowman.

"Come with the Spring-time forth, fair
Maid, and be

This year again the Meadows Deity.
Yet ere ye enter, give us leave to set
Upon your head this flowry coronet;
To make this neat distinction from the
rest,

You are the Prime, and Princesse of
the feast:

To which with silver feet lead you the
way,

While sweet-breath nymphs attend you
on this day.

This is your houre; and hest you may
command,

Since you are Lady of this fairie land.
Full mirth wait on you, and such mirth
as shall

Cherrish the cheek, but make none
blush at all.

*The Parting Verse, the Feast there
ended.*

Loth to depart, but yet at last, each one
Back now must go to's habitation:

Not knowing thus much, when we once
do sever,

Whether or no, that we shall meet here
ever."

—————"If fates do give
Me longer date, and more fresh springs
to live,

Oft as your field shall her old age renew,
Herrick shall make the meddow-verse
for you."

Medard, St.—"I had always imag-
ined that St. Médard was the rainy saint
of France, and St. Godeliève the St.
Swithin of Flanders. In France the popu-
lar saying is:

"S'il pleut le jour de la Saint Médard
Il pleut quarante jours plus tard."

St. Médard, however, unlike St. Swithin,
has not absolute control over the weather
at this season, his decision being subject
to that of St. Barnabé, whose fête day
falls three days later, the 11th of June;
and even should these two saints combine
to bring terror to the heart of the agricul-
turst, there is a forlorn hope left, for SS.
Gervais and Protais, whose fête day is on
the 19th of the month, may yet ordain,
that the weather shall be fine. The *Jour-*

nal de Roubaix of the 11th of June quotes the following lines anent this superstition :

'Quand il pleut à la Saint Médard,
Prends ton manteau sans nul retard :
Mais s'il fait beau pour Barnabé,
Qui va lui couper l'herbe sous le pied,
Ton manteau chez toi peut rester.
Enfin, s'il pleut ces deux jours,
Si Médard et Barnabé, comme toujours,
S'entendaient pour te jouer des tours,
Tu auras encore Saint Gervais,
Accompagné de Saint Protais,
Que le beau temps va ramener.'

The legend runs that St. Médard was one day crossing a plain when a drenching shower fell. Every one was wetted to the skin except the saint, over whom an eagle spread its wings as a shelter." *G. Perrott* in *Notes and Queries*.

Mell-Sheaf.—The last leaf of the harvest was called the Mell-Sheaf, and says Mr. Atkinson, "used to be formed, on finishing the reaping, with much observance, and care." He adds, that it "was frequently made of such dimensions as to be a heavy load for a man, and within a few years comparatively was proposed as the prize to be won in a race of old women. In other cases, it was carefully preserved, and set up in some conspicuous place in the farm-house." *Cleveland Glossary*, 1868.

Mell-Supper.—The Mell-Supper, the entertainment usual after harvest, is derived from *Mehl*, farina or meal, as is proposed by Dr. Pegge in a letter to Mr. Brand of Aug. 12, 1786. Nares, *Glossary*, ed. 1859, v. Mell-Supper. In the 'Life of Eugene Aram,' 1759, there is an Essay on "The Mell-Supper, and shouting the Churn," by that extraordinary man. Bread, or cakes, he says, composed part of the Hebrew offering, as appears by *Leviticus*, xxiii. 13; and we gather from Homer in the first Book of his "Iliad," that a cake thrown upon the head of the victim was also part of the Greek offering to Apollo. Apollo, continues Aram, losing his divinity on the progress of Christianity, what had been anciently offered to the god, the reapers as prudently eat up themselves. At last the use of the meal of new corn was neglected, and the supper, so far as the meal was concerned, was made indifferently of old or new corn, as was most agreeable to the founder. He adds, as the harvest was last concluded with several preparations of meal, or brought to be ready for the mell, this term became, in a translated signification, to mean the last of other things; as when a horse came last in the race, they often say in the North, he has got the mell."

Mensa Paschæ.—"The month or quinzaine of Easter, i.e. the eight days preceding and the eight days following Easter Day." *Plumpton Correspondence* under 1476, p. 37, Note. Robinet Plumpton, writing to Sir William Plumpton, 1 April, 1476, says: "And for the Day of Appearance of Ailmer wyfe, is *mense Paske*; so that she be here the morrow after *Mense Paske*."

Mercheta Mullerum.—"Merchet," says Tomline in his *Law Dictionary*, 1835, "was a fine or composition paid by inferior tenants to the lord, for liberty to dispose of their daughters in marriage. No baron or military tenant could marry his sole daughter and heir, without such leave purchased from the king, *pro maritandâ filiâ*; and many of our servile tenants could neither send their sons to school nor give their daughters in marriage, without express licence from their superior lord." Freemen were not, it seems, liable to this mercheta, at least in all cases. "Mercheta," observes Whitaker, "is certainly British. This term, which has given rise to that fiction of folly in the best histories of Scotland, that the lord had a privilege to sleep with the bride of his vassal on her wedding night. . . is apparently nothing more than the merched of Howel-Dhu, the daughterhood or the fine for the marriage of a daughter." This view is supported by the passage quoted by Brand himself from one of the Cottonian MSS. "Rentale de Tynemuth, factum A.D. 1378.—Omnes Tenentes de Tynemuth cum contigerit, solvent Lay-rewrite filiabus vel Ancillis suis et etiam Merchet pro filiabus suis maritandis." Vitellius, E. 5. Buchanan testifies to the prevalence of this usage in Scotland under a law of King Eugenius (perhaps Eugenius III.) in its original form, and tells us that a later prince in the eleventh century, yielding to the prayers of his consort, first sanctioned a pecuniary commutation in the shape of half a mark of silver; but whether this was a coin or a measure of weight, seems uncertain. *Rerum Scotticarum Historia*, 1582. The present Editor has the impression that this mercheta was at the outset both here and elsewhere an incidence of serfdom, that it was subsequently commuted by a fine, but that, as I have shown in my Blount, a freeman could plead exemption even from the latter. But I believe that in Scotland, Wales, and Ireland, the practice, like every other relic of antiquity, lingered much longer, and that the commutation was not so great, or the line of distinction so clearly defined: and the laxity in this respect, when the laws of property began to assert themselves, may have had something to do with the discredit cast on the first issue of a marriage

among the lower class, and the tendency to favour the second son in testamentary dispositions. It has been said that there was a similar usage in Germany, whence indeed the English may have derived it. There is a publication, which the writer has not seen, entitled: "Les Nuits d'Épreuve des Villageoises Allemandes avant le mariage," small 8°, Bruxelles, 1877, probably one of those meretricious and silly books, which are worse than useless. Compare *Maritagium* suprâ and Hazlitt's Blount, 1874, p. 433.

Meretrix. — See *Whores, Punishment of*.

Meritot, Shuggy-Shaw or Swing.—Speght, in his "Glossary to Chaucer," says: "Meritot, in Chaucer, a sport used by children by swinging themselves in bell-ropes, or such-like, till they are giddy. In Latin it is called Oscillum, and is thus described by an old writer: "Oscillum est genus ludi, scilicet cum funis dependitur be trabe, in quo pueri & puellæ sedentes impelluntur huc et illuc." This sport is described as follows by Gay:

"On two near elms, the slacken'd cord
I hung,
Now high, now low, my Blouzalinda
swung."

So Rogers:

"Soar'd in the swing, half-pleas'd and
half afraid,
Thro' sister elms that wav'd their sum-
mer shade."

See Halliwell in v.

Merry Andrew.—Pennant, in his "Zoology," tells us: "It is very singular that most nations give the name of their favourite dish to the facetious attendant on every mountebank; thus the Dutch call him Pickle Herring, the Italians Macaroni, the French Jean Potage, the German Hans Wurst, i.e., Jack Sausage; and we dignify him with the title of Jack Pudding." It has been conjectured (with no particular probability) that Andrew Borde, the facetious physician of Henry the Eighth's time, was the original Merry Andrew.

Merry-trotter.—Corrupted from *meritot*, a swing. See above.

Michaelmas.—Michaelmas, says Bailey, is a festival appointed by the Church to be observed in honour of St. Michael the Arch-angel, who is supposed to be the chief of the Host of Heaven, as Lucifer is of the infernal [one], and as he was supposed to be the protector of the Jewish, so is he now esteemed the guardian and defender of the Christian Church. In the "Observations on Days in the Romish Calendar," I find on St. Michael's Day the following:

"Arx tonat, in gratiam tutelari
Numinis,"

which I translate:

"Cannon is fired from the citadel
in honour of the tutelary saint."

It has long been and still continues the custom at this time of the year, or thereabouts, to elect the governors of town and cities, the civil guardians of the peace of men, perhaps, as Bourne supposes, because the feast of angels naturally enough brings to our minds the old opinion of tutelary spirits, who have, or are thought to have, the particular charge of certain bodies of men, or districts of country, a also that every man has his guardian angel, who attends him from the cradle to the grave, from the moment of his coming in to his going out of life. His appearance in Cornwall on the Moun which bears his name in the fifth, or according to others in the eighth, century, is a matter of local tradition. Pengelly *Antiquity of Man in the South West of England*, 1887, p. 13.

A red velvet buckler was formerly preserved in a castle in Normandy which the Arch-angel made use of, when he combated the Dragon. At Mont St Michel in Brittany Michaelmas Day is of course the grand anniversary, when the Bishop of the diocese comes over, and thousands of persons visit the spot. But on the Saint's Vigil there is an interesting and impressive ceremony in the evening, the priests and choristers forming a procession in the town below, and winding up the ascent to the church with lighted candles, singing hymns. A service succeeds.

Michaelmas Goose.—There is an old custom still in use among us, of having a roast goose to dinner on Michaelmas Day. Beckwith says: "Probably no other reason can be given for this custom but that Michaelmas Day was a great festival, and geese at that time most plentiful. In Denmark, where the harvest is later, every family has a roast goose for supper on St. Martin's Eve."

Moresin refers the great doings on this occasion, which, he says, were common to almost all Europe in his time, to an ancient Athenian festival observed in honour of Bacchus, upon the eleventh, twelfth and thirteenth days of the month Anthesterion, corresponding with our November. Aubanus seems to confirm this conjecture, though there is no mention of the slaughter of any animal in the description of the rites of the Grecian festival. It is observable that the fatted geese so common in England at Michaelmas, is, by the above foreign authors and others, marked as one of the delicacies of

common use at every table on the continent at Martinmas. Walpole, in "The World," No. 10, tells us: "When the reformation of the Calendar was in agitation, to the great disgust of many worthy persons who urged how great the harmony was in the old establishment between the holidays and their attributes (if I may call them so), and what confusion would follow if Michaelmas Day, for instance, was not to be celebrated when stubble-geese are in their highest perfection; it was replied, that such a propriety was merely imaginary, and would be lost of itself, even without alteration of the calendar by authority: for if the errors in it were suffered to go on, they would in a certain number of years produce such a variation, that we should be mourning for good King Charles on a false thirtieth of January, at a time of year when our ancestors used to be tumbling over head and heels in Greenwich Park in honour of Whitsuntide: and at length be choosing king and queen for Twelfth Night, when we ought to be admiring the London Prentice at Bartholomew Fair."

Among other services John de la Hay was bound (10 Edw. IV.) to render to William Barnaby, Lord of Lastres, in the county of Hereford, for a parcel of the demesne lands, one goose fit for the lord's dinner on the Feast of St. Michael the Archangel. Blount's *Tenures*, ed. 1874, p. 188. In Deering's "Nottingham," p. 107, mention occurs of "hot roasted geese" having formerly been given on Michaelmas Day there by the old Mayor, in the morning, at his house, previous to the election of the new one. Queen Elizabeth is said to have been dining on this dish, no doubt in her time perfectly usual as it is with us, when she received tidings of the destruction of the Armada. I append a group of literary notices or allusions. In Gascoigne's Poems is the following passage:

"And when the tenauntes come to paie
their quarters rent,
They bring some fowle at Midsummer,
a dish of fish in Lent,
At Christmasse a capon, at Michaelmas
a goose;
And somewhat else at New-yeeres tide,
for feare their lease flie loose."

In "A Health to the Gentlemanly Profession of Serving-men," by J. M., 1598, signat. I 2, is the following passage: "He knoweth where to haue a man . . . that will stande him in lesse charge. . . . his neighbours sonne, who will not onely mayntene him selfe with all necessaries, but also his father will gratifie his maisters kindnes at Christmas with a New-yeeres gyft, and at other festiuall times

with pigge, goose, capon, or other such like householde prouision." It appears by the context that the father of the serving-man does this to keep his son from going to serve abroad as a soldier. Buttes, in his "Dyets dry Dinner," 1599, says that "a goose is the emblem of meere modestie."

"Geese now in their prime season are, Which, if well roasted, are good fare: Yet, however, friends, take heed How too much on them you feed, Lest, when as your tongues run loose, Your discourse do smell of goose."

Poor Robin for 1695. According to the "British Apollo," 1708:

"The custom came up from the tenants presenting Their landlords with geese, to incline their relenting On following payments."

In King's "Art of Cookery," p. 63, we read:

"So stubble geese at Michaelmas are seen Upon the spit; next May produces green." "September, when by custom (right divine) Geese are ordain'd to bleed at Michael's shrine."

—*Churchill*. It is a popular saying, "If you eat goose on Michaelmas Day you will never want money all the year round." The practice of eating goose at Michaelmas does not appear to prevail in any part of France. Upon St. Martin's Day they eat turkeys at Paris. They likewise eat geese upon St. Martin's Day, Twelfth Day, and Shrove Tuesday, there. Green geese form a common summer dish at the Inns of Court and elsewhere. *Comp. Harvest-Home*.

Michael's, St., Cake or Bannock.—Martin, speaking of the Protestant inhabitants of Skie, says: "They observe the festivals of Christmas, Easter, Good Friday, and that of St. Michael's. Upon the latter they have a cavalcade in each parish, and several families bake the cake called St. Michael's Bannock." *Western Islands of Scotland*, p. 213. Speaking of Kilbar Village, he observes: "They have likewise a general cavalcade on St. Michael's Day in Kilbar Village, and do then also take a turn round their church. Every family, as soon as the solemnity is ended, is accustomed to bake St. Michael's Cake, and all strangers, together with those of the family, must eat the bread that night." *Ibid.* 100. Macaulay, in his *History of St. Kilda*, p. 82, says: "It was, till of late, an universal custom among the Islanders, on Michael-

mas Day, to prepare in every family a loaf or cake of bread, enormously large, and compounded of different ingredients. This cake belonged to the Arch-Angel, and had its name from him. Every one in each family, whether strangers or domestics, had his portion of this kind of shew-bread, and had, of course, some title to the friendship and protection of Michael."

Middle Temple.—See *Lord of Misrule*.

Mid-Lent Sunday.—The fourth Sunday in Lent, says Wheatley "on the Common Prayer," (8vo. Lond. 1741, p. 227) is generally called Mid-Lent, "though Bishop Sparrow, and some others, term it Dominica Refectionis, the Sunday of Refreshment: the reason of which, I suppose, is the gospel for the day, which treats of our Saviour's miraculously feeding five thousand; or else, perhaps from the first lesson in the morning, which gives us the story of Joseph's entertaining his brethren." He is of opinion that "the appointment of these scriptures upon this day might probably give the first rise to a custom still retained in many parts of England, and well known by the name of Mid-lenting or Mothering." I find in Kelham's "Dictionary of the Norman or old French language," Mid-Lent Sunday, Dominica Refectionis, is called "Pasques Charnieulx." In the Household Roll of 18 Edward I., is the following item on Mid-lent Sunday:

"Pro pisis jd."

The question is, whether these peas were substitutes for furmenty, or Carlings which are eaten at present in the North of England on the following Sunday, commonly called Passion Sunday, but by the vulgar in those parts Carling Sunday.

Aubanus speaks of a practice in Francia of eating milk peas and dried pears on this day, but it was, according to him, only partial. It is also called Passion Sunday and Care or Carling Sunday in some old Almanacks.

Midsummer Ale.—In Marmion's "Antiquary," 1641, act 4, is the following passage: "A merry world the while, my boy and I, next Midsummer Ale, I may serve for a fool, and he for Maid Marian."

Midsummer Day.—Hutchinson mentions a custom used on this day; it is, "to dress out stools with a cushion of flowers. A layer of clay is placed on the stool, and therein is stuck with great regularity an arrangement of all kinds of flowers, so close as to form a beautiful cushion. These are exhibited at the doors of houses in the villages, and at the ends of streets and cross-lanes of larger towns," (this custom is very prevalent in the city

of Durham), "where the attendants beg money from passengers, to enable them to have an evening feast and dancing." He adds: "This custom is evidently derived from the Ludi Compitalii of the Romans; this appellation was taken from the Compita or cross lanes, where they were instituted and celebrated by the multitude assembled before the building of Rome. Servius Tullius revived this festival after it had been neglected for many years. It was the Feast of the Lares or Household Gods, who presided as well over houses as streets. This mode of adorning the seat or couch of the Lares was beautiful, and the idea of reposing them on aromatic flowers, and beds of roses, was excellent.—We are not told there was any custom among the Romans of strangers or passengers offering gifts. Our modern usage of all these old customs terminates in seeking to gain money for a merry night."

Midsummer Eve.—Aubrey, who is followed by Grose almost word for word, tells us, "that any person fasting on Midsummer Eve, and sitting in the church porch will, at midnight, see the spirits of the persons of that parish who will die that year, come and knock at the church door, in the order and succession in which they will die. One of these watchers, there being several in company, fell into a sound sleep, so that he could not be waked. Whilst in this state, his ghost or spirit was seen by the rest of his companions knocking at the church door." Grose says: "Any unmarried woman fasting on Midsummer Eve, and at midnight laying a clean cloth, with bread, cheese, and ale, and sitting down as if going to eat, the street door being left open, the person whom she is afterwards to marry will come into the room and drink to her by bowing; and after filling the glass will leave it on the table, and, making another bow, retires. The *Connoisseur*, No. 56, fixes the time for watching in the church porch on Midsummer Eve: "I am sure my own sister Hetty, who died just before Christmas, stood in the church porch last Midsummer Eve, to see all that were to die that year in the parish; and she saw her own apparition." This superstition was more generally practiced, and, I believe, is still retained in many parts, on the Eve of St. Mark.

Midsummer Fires.—Sometimes the ceremony was postponed by reason of the inclement weather; but it seems that at Whalton in Northumberland it has been customary to carry out the observance on July 4. This was done in 1903. *Antiquary*, January, 1904. See *St. John's Eve*.

Midsummer Men.—See *Orpine*.

Midsummer Pageants.—Puttenham speaks of "Midsummer Pageants in London, where, to make the people wonder, are set forth great and ugly gyants marching as if they were alive, and armed at all points, but within they are stuffed full of browne paper and tow, which the shrewd boyes, underpeering do guilefully discover and turne to a greate derision." *Arte of English Poesie*, 1589, p. 128. Compare *Gog and Magog*.

Midsummer Watch.—Niccolls at p. 97 of his *London's Artillery*, 1616, observes: "King Henrie VIII., approving this marching watch, as an auncient commendable custome of this cittie, lest it should decay thro' neglect or covetousnesse, in the first yeare of his reign, came privately disguised in one of his guards coates into Cheape, on Midsummer Even, and seeing the same at that time performed to his content, to countenance it, and make it more glorious by the presence of his person, came after on St. Peter's Even, with Queen Katherine, attended by a noble traine, riding in royall state to the Kings-head in Cheape, there to behold the same; and after, anno 15 of his reigne, Christerne, King of Denmark, with his Queene, being then in England, was conducted through the cittie to the King's-head, in Cheape, there to see the same." We read, in one of the *Breviat Chronicles*, printed by John Byddell, under the year 1527: "This yere was the sweatinge sicknesse, for the which cause there was no watche at Mydsommer." See also Grafton's "Chronicle," p. 1290, in ann. 1547, when the watch appears to have been kept both on St. John Baptist's Eve and on that of St. Peter. The Midsummer Watch was perhaps organised in connection with the festive or religious observances of the time. The charge on the City grew so heavy, that the usage was gradually discontinued.

Miller.—There is a kind of large white moth, popularly known in Somersetshire as the miller, which the children persecute in expiation of the supposed delinquencies of his namesake. They usually sing the following rhyme over the doomed insect, before they dispatch him:

"Millery! Millery! Dousty-poll!
How many sacks hast thou stole?"

—*Notes and Queries*, 1st Series, iii., 133. Compare *Strickler*.

Miller's Eye, putting out the.

—This expression is held to apply to the over-wetting of meal for bread or paste. See *Hazlitt's Proverbs*, 1882, p. 444. Miss Baker observes, that the phrase has no reference to the eye of a miller, but prob-

ably refers to that part of the machinery of a mill termed the mill-eye. *Northamptonshire Glossary*, 1854, ii., 21. To drown the miller is a well-understood expression at present for weakening unduly any spirituous beverage.

Miller's Golden Thumb.—In Chaucer, the Miller is thus described:

"Well couth he steale corne and told it
thrise,
And yet he had a thombe of gold pardè.
A white coate and a blew hode weared
he"—&c.

In "A C. Mery Talys," 1526, Number 10, is the story "Of the mylner with the golden thombe." It runs as follows:—"A Merchant that thought to deride a myllner seyde vnto y^e myllner syttyng among company. Sir, I haue hard say that euery trew mylner that tollyth trewlye hathe a gyldeyn thombe. The mylner answerd and sayd it was trewth. Then quod the merchant: I pray the let me see thy thombe; & when the mylner shewyd hys thomb the merchant sayd: I can not perceyue y^t thy thombe is gylt: but it is as all other mennys thombis be. To whom the mylner answeryd & seyde: Syr, trewth the yt ys that my thomb is gylt; how be it ye haue no power to se it: for ther is a properte euer incydet therto, he y^t ys a cokecold shall neuer haue power to se yt." Ed. 1887, sign. B.ii. This passage does not seem to support Tyrwhitt's view at all. In Somersetshire the saying is:—"An honest miller hath a golden thumb: but none but a cuckold can see it." The sense appears to me to be facetious, and as tantamount to saying that there is no such thing as an honest miller. In "The Common Cries of London," an early ballad, by W. Turner, it is said:

"The miller and his golden thumb,
And his dirty neck,
If he grind but two bushels,
He must needs steal a peck."

In "The Vow-Breaker," by William Sampson, 1636, signat. D., Miles, a miller, is introduced saying: "Fellow Bateman farwell, commend me to my old Wind-Mill at Rudington, Oh the Mooter Dish, the Millers thumbe, and the maide behinde the hopper?" The mooter dish is the same as the toll-dish. I suspect "The Miller's Thumb" to have been the name of the Stickle used in measuring corn, the instrument with which corn is made level and struck off in measuring: in Latin called "Radius," which Ainsworth renders "a stricklace or strike, which they use in measuring of corn." Compare *Strickler*. See several sayings about millers in my "Collection of Proverbs," 1882, (index in v.)

Miller's Thumb.—In Ainsworth's Dictionary, "A Miller's Thumb" is rendered "Capito, cephalus fluvialis." Capito is explained, *ibid.* "Qui magno est capite, unde et piscis ita dictus. 1. A Jolthead; 2, also a kind of cod fish, a pollard." In Cotgrave's "Dictionary," "A Miller's Thumb" is rendered, "Cabot, Teste d'Asne, Musnier."

Mince-pie.—In Sheppard's "Epigrams," 1651, Mince, Minch, or Minced Pies are called Shrid-pies.

Epig. 19.

"Christmas Day.

"No matter for plomb-porridge, or Shrid-pies,
Or a whole oxe offered in sacrifice
To Comus, not to Christ," &c.

In Dekker's "Warres, Warres, Warres," 1628, sign. C. 4, these pies are called "Minched Pies." Minced pies are thus mentioned in "The Religion of the Hypocritical Presbyterians in meeter," 1661:

"Three Christmas or minc'd pies, all very fair,
Methought they had this motto,
'Though they slir
And preach us down, *sub pondere crescit virtus.*'"

Jonson in his "Masque of Christmas," printed in his "Works," 1616, has introduced "Minced-Pye" and "Babie-cake," who act their parts in the drama. We have never been witnesses, says Dr. Johnson in his "Life of Butler," of animosities excited by the use of minced pies and plumb-porridge, nor seen with what abhorrence those who could eat them at all other times of the year, would shrink from them in December.

Minning Day.—The first anniversary or year's mind of a death. "Article 7. All the day and night after the hural all they vse to have excessive ringinge for y^e dead, as also at the twel-monethes day after, which they call a minninge day. All which time of Ringinge, theire vse is to have theire privat devotions at home for the soule of the dead. But while the partie liethe sicke, they will never require to have the Belle knowled, no, not at the pointe of deathe; whereby the people shold be sturred vp to prayer in due time; neither will any allmost at that time desire to have the minister to come to him for comfort and instruction."—Ab. 1590, 'The Manifold Enormities of the Ecclesiastical State in the most partes of the Countie of Lancaster,' &c. Mr. Earwaker's *Information printed in Chetham Miscellanies*, vol. v.

Mirrors.—See *Beryl*.

Mistle-child.—Sir Hugh Platt says:—"By sitting vpon a hill late in an evening, neare a wood, in a few nights a firedrake will appeare; marke where it lighteth, and there you shall find an oake with Mistletoe therein, at the roots wherof there is a mistel child, wherof many strange things are conceived. Beati qui non crediderunt. *Flora's Paradise*, 1608, p. 80.

Mistletoe.—This sacred epidendron is described by Virgil in the 6th *Æneid* :—

"Quale solet silvis brumali frigore
Viscum

Fronde virere nova, quod non sua seminat Arbos,

Et croceo festu teretes circumdare truncos :

Talis erat species," &c.

Christie observes hereupon : "We find by the allusion of Virgil, who compared the golden bough in Infernis to the mistletoe, that the use of this plant was not unknown in the religious ceremonies of the antients, particularly the Greeks, of whose poets he was the acknowledged imitator," *Inquiry*, 1801, p. 131. A writer in Willis's "Current Notes" for August, 1852, says:—"The Gaelic name for this plant forms a singular link and clue to its real meaning; it is uile-ice, the mistletoe, the all-heal—'lus sior uaine a tharuingas a bhith o phlannt eile, an ever-green tree that draws its existence from another plant.' It evidently refers us to the Saxon Se Hælend, the Healer, the Saviour of Mankind. The Saxon mis-el-tu is a compound of three Sanctrit words, viz. Mas, vishnu (the Messiah): tal, a pit (metaph. the womb): and tu, motion to or from. . . . The ivy and mistletoe being ever-greens, denote the everlasting life through faith in the promised Messiah. Kissing under the mistletoe has now lost its import: its primary meaning is obvious. I believe the . . . branch, Ezekiel viii. 17, refers to the mistletoe, the viscum in Virgil's "*Æneid*," vi. 205; but the Hebrew signifies a branch not torn off, nor broken off, but cut from the tree."

Mr. G. Williams tells us, that "Guidhel, Mistletoe, a magical shrub, appears to be the forbidden tree in the middle of the trees of Eden; for in the Edda, the mistletoe is said to be Balder's death, who yet perished through blindness and a woman." *Gents. Mag.*, Feb. 1791. Selden, in Notes on the 9th Song of the "Polyolbion," tells us "that on this Druidical custome (of going out to cut the mistletoe) some have grounded that vnto this day vsed in France; where the younger country fellows, about New-years-tide, in euery village giue the wish of good fortune at the inhabitants dores, with

this acclamation, 'Au guy l'an neuf,' (i.e. to the mistletoe this New year); which, as I remember, in Rabelais is read all one word, for the same purpose." He cites here "Jo. Goropius Gallic. 5, et alii."

"Aguilanleu, par corruption, pour An gui l'an neuf : ad Viscum, Annus novus."

—Menage. See also Cotgrave in verbo "Au-guy-l'an neuf." The Celtic name for the oak was gue or guy. Vallancey, in his "Grammar of the Irish Language," observes: "The mistletoe was sacred to the Druids, because not only its berries, but its leaves also, grow in clusters of three united to one stalk. The Christian Irish hold the Scamroy, or Shamrock, sacred in like manner, because it has three leaves united to one stalk." Borlase says: "When the end of the year approached, the old Druids marched with great solemnity to gather the mistletoe of the oak, in order to present it to Jupiter, inviting all the world to assist at this ceremony with these words: 'The New year is at hand, gather the Mistletoe.'" He cites Keyser to prove that "the footsteps of this custom still remain in some parts of France." *Antiq. of Cornwall*, 91-2.

Stukeley mentions the introduction of mistletoe into York Cathedral on Christmas Eve as a remain of Druidism. Speaking of the Winter Solstice, our Christmas, he says: "This was the most respectable festival of our Druids, called Yule-tide; when mistletoe, which they called All-heal, was carried in their hands, and laid on their altars, as an emblem of the salutiferous advent of Messiah. This mistletoe they cut off the trees with their upright hatchets of brass, called Celts, put upon the ends of their staffs, which they carried in their hands. Innumerable are these instruments found all over the British Isles. *Medallic History of Carausius*, ii., 163-4. "The custom is still preserved in the North, and was lately at York: on the Eve of Christmas-Day they carry mistletoe to the high altar of the Cathedral, and proclaim a public and universal liberty, pardon, and freedom to all sorts of inferior and even wicked people at the gates of the city, towards the four quarters of Heaven." But Brand was of opinion, although Gay mentions the mistletoe among those evergreens that were put up in churches, that it never entered those sacred edifices but by mistake, or ignorance of the sextons; for it was the heathenish and prophane plant, as having been of such distinction in the pagan rites of Druidism, and it therefore had its place assigned it in kitchen, where it was hung up in great state with its white berries, and whatever female

chanced to stand under it, the young man present had a right or claimed one of saluting her, and of plucking off a berry at each kiss. I have made many diligent inquiries after the truth of this. I learnt at Bath that it never came into the churches there.

An old sexton at Teddington in Middlesex informed Brand that some mistletoe was once put up in the church there, but was by the clergyman immediately ordered to be taken away. Coles, speaking of mistletoe, says: "It is carried many miles to set up in houses about Christmas time, when it is adorned with a white glistening berry." Sir John Colbatch, in his dissertation concerning mistletoe, 1720, which he strongly recommends as a medicine very likely to subdue not only the epilepsy, but all other convulsive disorders, observes that this beautiful plant must have been designed by the Almighty "for further and more noble purposes than barely to feed thrushes, or to be hung up superstitiously in houses, to drive away evil spirits." He tells us also, that "the high veneration in which the Druids were anciently held by people of all ranks, proceeded in a great measure from the wonderful cures they wrought by means of the mistletoe of the oak: this tree being sacred to them, but none so that had not the mistletoe upon them." The mistletoe of the oak, which is very rare, was vulgarly said to be a cure for wind-ruptures in children. Colbatch asserts that the kind that is found upon the apple is good for fits. But Sir John endeavours to evince that that of the crab, the lime, the pear, or any other tree, is of equal virtue. In the "Statist. Acc. of Scot." vol. xiii. p. 520, parish of Kiltarlity, Inverness, it is said, "In Lovat's Garden are a great number of standard trees. On two standard apple trees here mistletoe grows, which is a very rare plant in this country." For a curious story about the mistletoe, see Willis's Current Notes for May, 1853.

Christie speaks of the respect the Northern nations entertained for the mistletoe, and of the Celts and Goths being distinct in the instance of their equally venerating the mistletoe about the time of the year when the sun approached the winter solstice. *Inquiry*, 1801, 2nd Dissert., p. 129.

Mitcham Fair.—On the 12th of August, 1871, Mitcham pleasure-fair was proclaimed open for three days by gong and kettle-drum.

Mock-beggar's-hall.—The popular bye-name for a large house ill kept up. See Nares, *Glossary*, in v.

Moles.—In the *Husbandman's Prac-*

tice, ed. 1658, p. 153, some of the ideas formerly entertained on this subject are given with much simplicity and freedom, as for example: "If the man shall have a mole on the place right against the heart, doth denote him undoubtedly to be wicked. If a mole shall be seen either on the man's or woman's belly, doth demonstrate that he or she to be a great feeder, glutton. If a mole in either the man or woman shall appear on the place right against the spleen, doth signify that he or she shall be much passionated and oftentimes sick." The following tokens are enumerated by Lupton: "A mole on the feet and hands shews there are others on the testes, and denotes many children. Moles on the arm and shoulder, denote great wisdom: on the left, debate and contention. Moles near the the armhole riches and honour. A mole on the neck commonly denotes one near the stomach, which denotes strength. A mole on the neck and throat, denotes riches and health. A mole on the chin, another near the heart, signifies riches. A mole on the lip, another on the testes, signifies good stomachs and great talkers. A mole on the right side of the forehead, is a sign of great riches both to men and women; and on the other side the quite contrary. Moles on the right ear of men or women, denote riches and honour; and on the left, the quite contrary. A mole between the eye-brow and edge of the eye-lid, there will be another between the navel and the secrets. A red mole on the nose of a man or woman, there will be another on the most secret parts, and sometimes on the ribs, and denotes great lechery. Moles on the ankles or feet, signify modesty in men, and courage in women. A mole or moles on the belly, denote great eaters. A mole on or about the knees, signifies riches and virtue; if on a woman's left knee, many children. A mole on the left side of the heart, denotes very ill qualities. A mole on the breast, denotes poverty. A mole on the thighs denotes great poverty and infelicity." *Notable Things*, ed. 1660, xii. It must remain an astounding monument of the gross indelicacy of former times that among the sights at Bartholomew Fair in the reign of James II., (and both earlier and later, perhaps), was a girl of fifteen with strange moles on a particular part of her person. James Percy the trunkmaker who, in 1680, claimed the Earldom of Northumberland, tried to throw discredit on his rival William Percy because the latter had not the well known mark of the family, whereas he had it very distinctly (a mole like a half moon.) It is almost superfluous to observe that the Parliament paid no regard

to this divine signature, as James called it, for he did not succeed to the Earldom of Northumberland. *Claim*, 1680, sign D. The following additional information on this belief, which, absurd as it is, is so far worth commemorating and illustrating that it is fast passing away, is from a chap-book called "The Greenwich Fortune-Teller":

"A mole against the heart undoubtedly denotes wickedness. A mole on the bell signifies a glutton. A mole on the bottom of the belly signifies weakness. A mole on the knee signifies obtaining a comely wealthy wife. If a woman have a mole on her right knee, she will be honest and virtuous; if on the left, she will have many children. If a man hath a mole athwart his nose he will be a traveller. A mole on a woman's nose, signifies she will travel on foot through divers countries. A mole on a man's throat shows that he will become rich. If a woman have a mole on the lower jaw, it signifies she shall lead her life in sorrow and pain of body. A mole in the midst of the forehead, near the hair, denotes a discourteous, cruel mind, and of unpleasant discourse; if it is of honey colour, will be beloved; if red, sullen and furious; if black, inexpert and wavering, if raised more like a wart, very fortunate! But if a woman, shows her to be a slut; and if in her forehead black, treacherous, consents to evil and murder. A mole on the right side, about the middle of the forehead, declares a man to abound in benefits by friendship of great men; will be loaded with command, esteemed and honoured; the paler the colour the greater the honour; if red, he is loved by the clergy; if black, let him beware of the resentment of great men; if warty, it increaseth good fortune. A woman having this shall be fortunate in all her actions; but if black, beware of her tongue. A mole on the left side of the forehead, near the hair, predicts misery and abundance of tribulations to a man, by means of his own misconduct; if honey-coloured or red, his sorrows are lessened; but if black, unfortunate in every undertaking. A mole on the left side of the forehead, about midway, threatens a man with persecutions from his superiors; if of a honey colour, he prodigally wastes his estate; if red, will become poor; if black, let him beware of the wrath or malice of great men; if a woman, it threatens sorrow by the perfidy of some men! if black, let him beware of the wrath or of misery. A mole on the left side of the forehead, a little above the temple, if it appear red, he has excellent wit and understanding; if black, in danger of being branded for his falsehoods; if he has a wart, his fate is mitigated. To a woman it shows justification of innocence, though

not deserved; if black, malignity, and it represents every evil. A mole on any part of the lip, signifies a great eater or a glutton, much beloved and very amorous. A mole on the chin signifies riches. A mole on the ear signifies riches and respect. A mole on the neck promises riches. A mole on the right breast threatens poverty. A mole near the bottom of the nostrils is lucky. A mole on the left side of the belly denotes affliction. A mole on the right foot denotes wisdom. A mole on the left foot denotes dangerous rash actions. A mole on the eyebrow means speedy marriage and a good husband. A mole on the wrist, or between that and the fingers' ends, shows an ingenious mind. If many moles happen between the elbow and the wrist, they foretell many crosses towards the middle of life, which will end in prosperity and comfort. A mole near the side of the chin shows an amiable disposition, industrious, and successful in all your transactions."

Monacella, St. (January 31).—St. Monacella is not even mentioned by Hone, Brand, Nicolas, and Chambers. She is the Welsh Melange, however, whose day was January 31. "The Legend of St. Monacella," says a correspondent of "Current Notes" for March, 1857, "relates that she was the daughter of an Irish monarch, who had determined to marry her to a nobleman of his court. She had, however, vowed celibacy, fled from her father's dominions, and took refuge in Wales, where she lived fifteen years without seeing the face of a man. At length, Brochwel Yscythrog, Prince of Powis, one day hare-hunting, pursued his game till he came to a great thicket, where he was amazed to find a virgin of surprising beauty, engaged in deep devotion, with (under her robe) the hare he had been pursuing, boldly facing the dogs, who retired howling to a distance, notwithstanding all the efforts of the prince's followers to make them seize their prey. Even when the huntsman attempted to blow his horn, it stuck to his lips. The prince heard her story, and gave to God and her a parcel of land, to be a sanctuary to all that fled there. . . ." St. Monacella died lady superior of the abbey she founded in consequence, at an advanced age, and was buried in the adjoining church, called from her Pennant-Melangel. Pennant the historian records a visit paid by him to this spot in 1784. *Tours in Wales*, 1810, iii., 173-4.

Monday, Saint.—This does not belong to the calendar, but is merely introduced here to notice, that it is so jocularly christened by those mechanics and others, who make Monday a *dies non* in a

working sense, not to say Tuesday. In fact, if we reckon in the new Saturday half-holiday (which is, however, rather, a revival slightly altered) certain classes of our operatives only keep strictly to their work from Tuesday to Saturday at noon. In some parts of Yorkshire, any day devoted to idleness is called Cobbler's Monday, from the fact that members of that vocation seldom ply their trade till the Tuesday; this is not confined to Yorkshire, but is general, and applies to a few other crafts. Benjamin Franklin, in his autobiography, expressly states that he gained the good will of his master in early days by never making a Saint Monday. C. Knight's *Shadows of the Old Booksellers*, 1865, p. 87.

Monitor Lizard.—This inhabitant of the Nile district and of the Transvaal is popularly supposed to utter a sort of warning in the shape of a hissing sound at the approach of a crocodile. See one, recently added to the Regent's Park collection, delineated in the *Daily Graphic*, March 16, 1897.

Monks.—Gaule says: "Meeting of monks is commonly accounted as an ill omen, and so much the rather if it be early in the morning: because these kind of men live for the most part by the sudden death of men; as vultures do by slaughters."

Month's Mind, The.—Bede speaks of this as *Commemorations Dies*—Mind-ing Days. It was also an anniversary observance. "Minnyng Days," says Blount, "from the Saxon Lemynde, days which our ancestors called their Monthes mind, their Years Mind, and the like, being the days whereon their souls, (after their deaths), were had in special remembrance, and some office or obsequies said for them: as Obits, Dirges, &c. This word is still retained in Lancashire; but elsewhere they are more commonly called anniversary days. The common expression of 'having a Month's Mind,' implying a longing desire, is probably derived hence." The following is in Peck: "By saying they have a month's mind to it, they antiently must undoubtedly mean, that, if they had what they so much longed for, it would (hyperbolically speaking) do them as much good (they thought) as they believed a month's mind, or service said once a month, (could they afford to have it), would benefit their souls after their decease." *Desiderata Curiosa*, i., 230. But this expression, which was originally special and strict, being applied to the masses or other funeral services performed in remembrance of the departed, acquired the general meaning of a commemoration, as in the case of Robert Tofte's "Alba, or the Month's Mind of a Melancholy Lover," 1598.

We read in "Fabian's Chronicle" that "in 1439 died Sir Roberde Chicheley, Grocer, twice Mayor of London, the which wylled in his Testament that upon his Mynde Day a good and competent dyner should be ordayned to xxiiii. C. pore men, and that of housholders of the Citee, yf they myght be founde. And over that was xx pounce distributed among them, which was to every man two pence." Fabian the historian himself also, in his will, gives directions for his month's mind: "At whiche tyme of burying, and also the Monethis Mynde, I will that myne Executrice doo cause to be carried from London .xii. newe torches, there beyng redy made, to burn in the tymes of the said burying and Monethes Mind: and also that they do purvay for .iiii. tapers of .iii. lb evry pece, to brenne about the corps and herse for the foresaid .ii. seasons, whiche torches and tapers to be bestowed as hereafter shalbe devised; which .iiii. tapers I will be holden at every tyme by foure poore men, to the whiche I will that to every-one of theym be geven for their labours at either of the saide .ij. tymes. .iiij.d. to as many as been weddid men: and if any of them happen to be unmarried, than they to have but .iiij.d. a pece, and in lyke maner I will that the torche berers be orerid." In another part of his will he says: "Also I will, that if I decease at my tenemente of Halstedis, that myn executrice doo purvay ayenst my burying competent brede, ale, and chese, for all comers to the parishe Church, and ayenst the Moneths Mynde I will be ordeyned, at the said Church, competent brede, ale, peces of beffe and moton, and rost rybbys of beffe, as shallbe thought nedeful by the discrecion of myn Executrice, for all comers to the said obsequy, over and above brede, ale, and chese, for the comers unto the dirige over night. And furthermore I will that my said Executrice do purvay ayenst the said Moneths Mynde .xxiiij. peces of beffe and moton, and .xxiiij. treen platers and .xxiiij. treen sponys; the whiche peces of fleshe with the said platers and sponys, w^t. .xxiiij.d. of siluer, I will be geven unto .xxiiij. poore persones of the said parishe of Theydon Garnon, if w^tin that parishe so many may be founde: for lake whereof, I will the .xxiiij. peces of flesh and .ij.s. in money, w^t the foresaid platers and sponys be geven unto suche poore persones as may be found in the parishes of Theydon at Mount, and Theydon Boys, after the discrecion of myn Executors; and if my said Moneths Mynde fall in Lent, or upon a fysshe day, than I will that the said .xxiiij. peces of fleshe be altered unto saltfyshe or stokfyshe, unwatered, and unsodeyn, and

that every piece of beef or moton, salt fyse or stokfyshe, be well in value of .peny or a peny at the leest; and that no dyner be purveyed for at hom but for my household and kynnysfolke: and I will that my knyll be rongyn at my Moneth Mynde after the gusey of London. Als I will that myn Executrice doo assembl upon the said day of Moneths Mynde .xii of the porest meny's children of the fore said parishe, and after the masse is ended and other obseruances, the said childer to be ordered about my grave, and ther knelyng, to say for my soule and all Cris ten soules, 'De profundis,' as many o them as can, and the residue to say a Pate noster, and an Ave onely; to the whic .xij. children I will be geven .xiiij.d. tha is to meane, to that childe that beginnet 'De profundis' and saith the preces, .ij.d. and to eueryche of the other .j.d." *Chronicle*, new edit. Preface, 45.

In the "Churchwardens' Accounts o St. Mary at Hill, London, 17 & 19 Edw IV.," are the following articles: "Pd to Sir I. Philips for keepyng the Morrow Mass at 6 o'clock upon feryall days, each quarter v.s."

"To the Par. Priest to remember in th pulpit the soul of R. Bliet, who gave vjs viijd. to the Church works, .ij.d."

In the "Accounts of St. Margaret Westminster," we read: "Item, at th Monyth Mynde of Lady Elizabeth Countess of Oxford, for four tapers, viijd." Under the year 1531, is, "Item, for mett for the theff that stalle the Pyx. .iiij.d." And in 1532: "Item, received for .iiii Torchcs of the black Guard. viijd." On these occasions the word "Mind" signified Remembrance: and the expression "Month's Mind," a "Year's Mind," &c meant that on that day, month, or yea after the party's decease, some solemn service for the good of his soul should be celebrated. Some of these month's mind appear to have been conducted with great solemnity and at a very considerable cost Anne Barneys, in a letter to Cromwell Lord Privy Seal, about 1536, speaks of one where there were as many as a hundred priests in attendance. The earliest printed discourse of this character is that delivered by Bishop Fisher on Margaret Countess of Richmond and Derby in 1506 which came from the press of Wynkyn de Worde in the same year.

Moon, The.—The moon, the ancier object of idolatrous worship, has in lat times composed an article in the creed of popular superstition. The ancier Druids had their superstitious rites at the changes of the moon. Even down to quite recent times the nature and influence of this planet and its rank in the cosmic system were very imperfectly

known, even to scientific persons of all countries.

"The superstitions of our own countrymen," remarks Jamieson, "and of the Swedes on this head, equally confirm the account given by Cæsar concerning the ancient Germans, the forefathers of both. 'As it was the custom with them,' he says, 'that their matrons, by the use of lots and prophecies, should declare, whether they should join in battle or not, they said that the Germans could not be victorious, if they should engage before the full moon.' *Comment.* lib. i., c. 50. They reckoned new or full moon the most auspicious season for entering on any business. The Swedes do not carry this farther than they did." "Coeunt," says Tacitus, "certis diebus, quum, aut inchoatur Luna, aut impletur. Nam agendis rebus hoc auspiciatissimum initium credunt."

Northbrooke, in his "Treatise against Dicing," 1577, makes St. Augustine observe: "It is better that women should picke woole or spinne vpon the Sabbaoth day, than that they should daunce impudently and filthily all the day long vpon the dayes of the new moone." Which seems to point to certain orgies of the early Christians on these occasions.

In the ballad of Sir Patrick Spens is the following stanza :

"I saw the new moon, late yestreen,
Wi' the auld moon in her arm;
And if we gang to sea, master,
I fear we'll come to harm."

Jamieson says that in Scotland, it is considered as an almost infallible presage of bad weather, if the moon lies fair on her back, or when the horns are pointed towards the Zenith. It is a similar prognostic, when the new moon appears with the old moon in her arms, or in other words, when that part of the moon which is covered with the shadow of the earth is seen through it. A Brugh, or hazy circle round the moon, is accounted a certain prognostic of rain. If the circle be wide, and at some distance from the body of that luminary, it is believed that the rain will be delayed for some time; if it be close, and as it were adhering to the disk of the moon, rain is expected very soon. *Dict.* v. Moon. Bailey tells us that the common people, in some counties of England, are accustomed at the prime of the moon, to say: "It is a fine moon, God bless her"; which some imagine to proceed from a blind zeal, retained from the ancient Irish who worshipped the moon, or from a custom in Scotland, (particularly in the Highlands), where the women make a courtesy to the new moon: and some English women still retain a touch of this gentil-

ism, who getting up upon, and sitting astride on a gate or stile, the first night of the new moon, say:

"All hail to the Moon, all hail to thee,
I prithee, good Moon, declare to me,
This night, who my husband shall be."

Aubrey gives it thus: "At the first appearance of the new moon after New Year's Day (some say any other new moon is as good), go out in the evening and stand over the spars of a gate or stile, looking on the moon, and say:

"All hail to the moon, all hail to thee,
I prithee, good moon, reveal to me
This night, who my husband (wife)
must be."

You must presently after go to bed. I knew two gentlewomen that did this when they were young maids, and they had dreams of those that married them. In Yorkshire they kneel on a ground-fast stone." "Miscellanies," ed. 1857 p. 132-3.

Jamieson has quoted these words as used in Scotland, in a different form, from the Rev. J. Nichol's "Poems," vol. i. p. 31, 32, and cited the following note by the author: "As soon as you see the first new moon of the new year, go to a place where you can set your feet upon a stone naturally fixed in the earth, and lean your back against a tree; and in that posture hail or address the moon in the words of the poem. If ever you are to be married, you will then see an apparition, exactly resembling the future partner of your joys and sorrows." In one of his less known works Defoe has a chapter on omens, in which he says: "To see a new moon the first time after her change, on the right hand, or directly before you, betokens the utmost good fortune that month, as to have her on your left, or behind you, so that in turning your head back you happen to see her, foreshows the worst: as also, they say, to be without gold in your pocket at that time, is of very bad consequence." *Memoirs of Duncan Campbell*, 1732, p. 62. Turning a piece of money, and wishing, on the first sight of the new moon, is still a common practice and article of belief; but the planet must not be seen through glass.

Sir E. Sherburne, in his Notes to the *Medea of Seneca*, 1648, p. 105, says: "Of the heating of kettles, basons, and other brazen vessells used by the antients when the moon was eclipsed (which they did to drown the charmes of witches, that the moon might not hear them, and so be drawne from her sphere as they supposed), I shall not need to speake, being a thing so generally knowne, a custom continued among the Turks at this day: yet I cannot but adde, and wonder at, what Joseph Scaliger, in his Annotations upon

Manilius, reports out of Bonincontrius, an antient commentator upon the same poet: who affirms that in a towne of Italy where he lived, (within these two centuries of yeares), he saw the same peece of Paganisme acted upon the like occasion. But the Romans followed an exactly similar practice at the lunar eclipses and one of our own earlier writers, who was, however, a mere compiler, states that they were accustomed also to throw fire-brands into the air, and carry about lighted torches, with a view to restore the moon's lustre. This author informs us, that the Spartans conferred on their Ephori the power of deposing the king, if when, according to custom, they had invited him to behold the stars on some bright (but moonless) night, and a star was seen to shoot, because, says the writer quite gravely, this shewed that the king had offended the gods. "So did Lysander," says he, "depose King Leonidas." Lloyd's *Stratagems of Jerusalem*, 1602, pp. 286-7.

At Melbourne, in Australia, if not elsewhere, it is a belief that fish caught in the full of the moon, and afterwards left exposed to its rays, becomes poisonous. But perhaps this phenomenon is really referable to climate and atmosphere. Some early (eleventh century) sun and moon weather portents are given in *Reliquiæ Antiquæ*, 1841, p. 15. Braithwaite, speaking of a Xantippean, says: "A burr about the mone is not half so certaine a presage of a tempest, as her brow is of a storme." *Whimzies*, 1631, 173. The hornedness of the new moon is still faintly considered by the vulgar as an omen with regard to the weather. They say on that occasion, the new moon looks sharp. In Dekker's "Match me in London," act i., the king says: "My Lord, doe you see this change i' th' moone, sharp hornes doe threaten windy weather." The ancients also chiefly regarded the age of the moon in felling their timber: their rule was to fell in the wane, or four days after the new moon, or sometimes in the last quarter. Pliny advises it to be in the very moment of the change, which happening to be in the last day of the winter solstice, the timber, he says, will be incorruptible. Melton tells us that, "St. Augustine in his 'Enchiridion' sayth, that it is a great offence for any man to observe the time and course of the moone, when they plant any trees or sowe any corne; for he sayth, none puts any trust in them but they that worship them: believing there is some divine power in them, according to those things they believe concerning the natiuities of men." *Astrologaster*, 1620, p. 56. In "Tusser's Husbandry," under February, are the following lines:

"Sowe peason and beans in the wane
of the moone,
Who soweth them sooner, he soweth
too soone:
That they, with the planet, may rise
and rise,
And flourish with bearing, most plentiful wise."

On which is the following note in "Tusser Redivivus," 1744, p. 16: "Peas and beans sown during the increase, do run more hawn and straw, and during the declension more to cod, according to the common consent of countrymen. And I myself have experienced it, but I will not aver it so that it is not liable to exceptions."

An early authority also recommends to "Kill swine in or neer the full of the moon, and the flesh will the better prove in boiling." And, again: "Kill f swine for bacon (the better to keep the fat in boiling) about the full moon." Also "Shear sheep at the moon's increase: f hand timber from the full to the change. Fell frith, copice, and fuel at the first quarter. Lib or geld cattle, the moon Aries, Sagittarius, or in Capricorn." *Husbandman's Practice*, 1664, 108. Stevenson tells us that "horses and mares must be put together in the increase of the moone, for foales got in the wane are not accounted strong and healthfull." *Twelve Moneths*, 1661, 19. Our ancestors seem to have been of opinion that first should be gathered, and cattle gelded, the wane of the moon, "because in that season bodies have lesse humour and heat by which an innated putrefaction is wont to make them faulty and unsound." *Cosmities, or, The Cabinet of Nature*, 1623, 231.

This planet, as Dr. Johnson tells us, has great influence in vulgar philosophy. In his memory, he observes, was the precept annually given in one of the English almanacks, to kill hogs when the moon was increasing, and the bacon would prove the better in boiling. It said, that, "to the influence of the moon is owing the increase and decrease of marrow and brain in animals; that she frets away stones, governs the cold and heat, the rain and wind. Did we make observations, we should find that the temperature of the air hath so little sympathy with the new or full moon, that we may count as many months of dry or wet weather, when the return of the moon was wet, and contrariwise; so true is it that the changes of the weather are subject to no rule obvious to us. 'Twere easy to shew, that the reason of the thing directly against the popular opinion." Bayley's *Dict.* quoted in *Gents. Mag.* September, 1734. A work already quoted

tells us that it used to be thought "Good to purge with electuaries, the moon in Cancer. With pills, the moon in Pisces. With potions, the moon in Virgo. Good to take vomits, the moon being in Taurus, Virgo, or the latter part of Sagittarius. To purge the head by sneezing, the moon being in Cancer, Leo, or Virgo. To stop Fluxes and Rheumes, the moone being in Taurus, Virgo, or Capricorne. To bathe when the moone is in Cancer, Libra, Aquarius, or Pisces. To cut the hair off the head or beard, when the moon is in Libra, Sagittarius, Aquarius, or Pisces. Briefe observations of husbandry. Set, sow seeds, graft, and plant, the moone being in Taurus, Virgo, or in Capricorn. And all kind of corne in Cancer. Graft in March at the moone's increase, she being in Taurus or Capricorne." *Husbandman's Practice*, 1664, p. 116.

Werenfels, in his "Dissertation upon Superstition," speaking of a superstitious man, says: "He will not commit his seed to the earth when the soil, but when the moon requires it. He will have his hair cut when the moon is either in Leo, that his locks may stare like the lion's shag; or in Aries, that they may curl like a Ram's horn. Whatever he would have to grow, he sets about it when she is in her increase: but for what he would have made less, he chuses her wane. When the moon is in Taurus he never can be persuaded to take physick, lest that animal, which chews its cud, should make him cast it up again. If at any time he has a mind to be admitted into the presence of a prince, he will wait till the moon is in conjunction with the sun; for 'tis then the society of an inferior with a superior is salutary and successfull." *Engl. Transl.*, 1748, p. 6. Lord Northampton, in his "Defensative," 1583, observes: "They forbidde us, when the mone is in a fixed signe, to put on a newe garment; why so? because it is lyke that it wyll be, too longe in wearing, a small faulte about this towne, where garments seldome last till they be payd for. But theyr meaning is, that the garment shall continue long, in respect of any strength or goodnes in the stuffe; but by the duraunce or disease of him, that hath neyther leysure nor liberty to weare it."

In a copy of the second edition of Holinshed, 1586, a contemporary owner, Thomas Hayward, has noted on a flyleaf: "At night y^e moone being at y^e full and about som 3 ours high did ascend up right into y^e heavens wth a very swift course till y^e came to y^e hight of 6 hours high, & there stode. The first behoulder heereof was Mr. Robert Tailor of Hull Alderman, who seeing the same in his garden, and fearing to be deceived went and tooke y^e

moone by y^e topp of an house, by w^{ch} he more perfectly perceaved the swiftnes thereof. . . . Y^e new yers day I came to Hull in y^e morning, and he told me of y^t." Shakespear tells us in *Richard II.*, ii., 4:

" — Meteors fright the fixed stars of Heaven:

The pale-fac'd moon looks bloody on the earth,

And lean-look'd prophets whisper fearful change:

These signs forerun the death or fall of kings."

Lodge notices a curious lunar superstition: "When the moone appeareth in the Spring time, the one horne spotted, and hidden with a blacke and great cloud, from the first day of his apparition to the fourth day after, it is some signe of tempests and troubles in the aire the Sommer after." *Wits Miserie*, 1596, p. 44. In "The Freiris of Berwik," attributed to Dunbar, is the following passage, seeming to shew that to swear by the moon, was one of the old forms of adjuration:

"Quhen Symone saw it appinuit on this wyis,

He had grit wondir; and sweris be the mone,

That Freir Robert weill his dett had done."

Dunbar's *Works*, 1834, ii., 16. In "The Witch of Edmonton," 1658, p. 14, young Banks observes: "When the moon's in the full, then wit's in the wane." The notion that the moon is made of green cheese is noticed in the very early play of *Jack Juggler*. Butler touches on the subject of lunar superstitions; speaking of his Conjuror, he tells us:

"But with the moon was more familiar

Than e'er was Almanack well willer;

Her secrets understood so clear,

That some believ'd he had been there;

Knew when she was in fittest mood,

For cutting corns, or letting blood;

When for anointing scabs or itches,

Or to the bum applying leeches;

When sows and bitches may be spav'd,

And in what sign best sider's made;

Whether the wane be, or increase,

Best to set garlick or sow pease:

Who first found out the Man i' th'

moon,

That to the ancients was unknown.

* * * * *

He made an instrument to know

If the moon shine at full or no:

That wou'd as soon as e'er she shone,

straight

Whether 'twere day or night, demon-

strate;

Tell what her d'metre t'an inch is,

And prove that she is not made of
green-cheese.

It would demonstrate that the man in
The moon's a Sea Mediterranean;
And that it is no dog nor bitch,
That stands behind him at his breech;
But a huge Caspian Sea, or lake
With arms, which men for legs mistake;
How large a gulf his tail composes,
And what a goodly bay his nose is;
How many German leagues by th' scale
Cape-Snout's from Promontory Tail."

Hudibras, ed. 1694, pp. 338-9. To an inquiry in the "British Apollo," 1710, No. x:—

"Pray tell your Querist if he may
Rely on what the vulgar say,
That when the moon's in her increase,
If corns be cut they'll grow apace;
But if you always do take care,
After the full your corns to pare,
They do insensibly decay,
And will in time wear quite away,
If this be true, pray let me know,
And give the reason why 'tis so."

It is answered:

"The moon no more regards your corns,
Than cits do one another's horns:
Diversions better Phoebe knows,
Than to consider your gall'd toes."

It appears that among the common people in Scotland in the 18th century, "the moon in the increase, full growth, and in her wane, were the emblems of a rising, flourishing, and declining fortune." "At the last period of her revolution," the narrative quoted proceeds to state, "they carefully avoid to engage in any business of importance; but the first and middle they seize with avidity, presaging the most auspicious issue to their undertakings. Poor Martinus Scriblerus never more anxiously watched the blowing of the west wind to secure an heir to his genius, than the love-sick swain and his nymph for the coming of the new moon to be noosed together in matrimony. Should the planet happen to be at the height of her splendour when the ceremony is performed, their future life will be a scene of festivity, and all its paths strewed over with rose-buds of delight. But when her tapering horns are turned towards the north, passion becomes frost-bound, and seldom thaws till the genial season again approaches. From the moon they not only draw prognostications of the weather, but according to their creed also discover future events. There they are dimly portrayed, and ingenious allusion never fails in explanation. The veneration paid to this planet, and the opinion of its influences, are obvious from the meaning still affixed to some words of the Gaelic language. In

Druidic mythology, when the circle of the moon was complete, Fortune then promised to be the most propitious. Agreeably to this idea, rath, which signifies Gaelic a wheel or circle, is transferred to signify fortune. They say 'ata rath air' he is fortunate. The wane, when the circle is diminishing, and consequently unlucky, they call mi-rath. Of one this is unfortunate, they say, 'at a mi-rath air.'" *Stat. Acc.*, i., 47. From the same source we learn that "A cave in the neighbourhood of Dunskey ought also to be mentioned, on account of the great veneration in which it is held (1791) by the people. At the change of the moon (which is still considered with superstitious reverence), it is usual to bring even from a great distance, infirm persons, and particularly ricketty children, whom they often supposed bewitched, to bathe in a stream that flows from the hill, and then dry them in a cave." vii., 560. Shaw informs us that at the full moon in March the inhabitants cut withes of the mistletoe and ivy, make circles of them, keep them a year, and pretend to cure hectic and other troubles by them. Johnson, in his "Journey to the Hebrides," tells us, the expect better crops of grain, by sowing their seed in the moon's increase. *Account of Elgin and Moray*, appended to *Pennants Tour in Scotland*. Martin speaking of Skie, says: "The natives are very much disposed to observe the influence of the moon on human bodies, and for that cause they never dig their peat but in the decrease; for they observe that if they are cut in the increase; they continue still moist and never burn clear, nor are they without smok, but the contrary is daily observed of peats cut in the decrease. They make up their earthen dykes in the decrease only, for such as are made at the increase are still observed to fall." *W. I. of Scotl.*, p. 174.

On the continent, there is the testimony of Kirchmaier (or Naageonius) to shew that ideas, similar to those cherished in Great Britain and Ireland, were entertained on this subject. They consulted the moon before they bled, cut their hair, pared their nails, put their children to nurse, took physic, or manured their fields. *Popish Kingdom*, by Googe, 1570., p. 44. Mungo Park, in his "Travels in Africa," speaking of the Mandingoe tribe of Indians, says: "On the first appearance of a new moon, they view it as newly created and say a short prayer: this seems to be the only visible adoration those negroes who are not Mahomedans, offer to the Deity. This prayer is pronounced in a whisper, the person holding up his hand before his face; at the conclusion they spi

upon their hands and rub them over their faces. They think it very unlucky to begin a journey, or any other work of consequence, in the last quarter of the moon. An eclipse, whether of sun or moon, is supposed to be effected by witchcraft. The stars are very little regarded; and the whole study of astronomy they view as dealing in magic. If they are asked for what reason they pray to the new moon, they answer, because their fathers did so before them." He tells us, in another place, "When the Mahometan Feast of Rhamadan was ended, the priests assembled to watch for the appearance of the new moon, but the evening being cloudy, they were for some time disappointed; on a sudden, this delightful object shewed her sharp horns from behind a cloud, and was welcomed with the clapping of hands, beating of drums, firing of muskets, and other marks of rejoicing."

Moon-Calf.—Among the preposterous inventions of fancy in ancient superstition occurs "The Moon-Calf": an inanimate shapeless mass, supposed by Pliny to be engendered of woman only. *Nat. Hist.*, x., 64. Drayton has devoted a poem to the subject, inserted among his miscellaneous pieces, 1627.

Moon-Wort.—Coles tells us: "It is said, yea and believed by many, that moon-wort will open the locks wherewith dwelling-houses are made fast, if it be put into the key-hole; as also that it will loosen the locks, fetters, and shoes from those horses' feet that goe on the places where it groweth; and of this opinion was Master Culpeper, who, though he railed against superstition in others, yet had enough of it himself, as may appear by his story of the Earl of Essex his horses, which being drawn up in a body, many of them lost their shoes upon White Downe in Devonshire, neer Tiverton, because moonwort grows upon heaths." *Introd. to the Knowledge of Plants*, 1656, p. 71. Turner was confident, that tho' moonwort "be the moons herb, yet it is neither smith, farrier, nor picklock." *British Physician*, 1687, p. 209. Wither alludes to the supposed virtues of the moonwort:

'There is a herb, some say, whose vertue's such

It in the pasture, only with a touch,

Unshoes the new-shod steed."

—*Abuses Stript and Whipt*, 1613.

Mop.—Plot, speaking of the Statutes for hiring servants, says "in his 'History of Oxfordshire,' that at Banbury they called them the Mop. He says that at Bloxham the carters stood with their whips in one place, and the shephords with their crooks in another; but the maids, as far as he could observe, stood promiscu-

ously. He adds that this custom seems as old as our Saviour, and refers to Matth. xx. 3. Eden tells us in a note: "In Gloucestershire, Oxfordshire, Wiltshire, and Berkshire, servants continue to attend the Mopp or Statute, as it is called (i.e., Michaelmas Fair) in order to be hired for a year. Each person has a badge, or external mark, expressive of his occupation. A carter exhibits a piece of whip-cord tied to his hat: a cow-herd has a lock of cow-hair in his; and the dairy-maid has the same descriptive mark attached to her breast. So in the North of England, at the Spring hiring-term, the servants to be hired, who are almost always persons to be employed in husbandry, are to be distinguished from others, who attend the market, by their wearing a large posie or bouquet of flowers at their breasts; which is no unapt emblem of their calling. Even in London, bricklayers and other house-labourers carry their respective implements to the places where they stand for hire: for which purpose they assemble in great numbers in Cheapside and at Charing-Cross, every morning, at five or six o'clock. So, in old Rome there were particular spots in which servants applied for hire. 'In Tusco vico, ibi sunt Homines qui ipsi se venditunt.' *Plauti Curculio*, act iv." *State of the Poor*, 1797, i., 32.

The Michaelmas Hiring Fair took place at High Wycombe in 1903. The marketplace was, as usual, the rendezvous of the farm-servants. The shepherds were distinguished, as a rule, by the tufts of wool they wear in their caps, the cowmen by a decoration of hair, and the ploughmen by their knotted whip cord. As soon as a bargain is struck the hired men and maidens display knots of bright coloured ribbons, and the rest of the day is spent among the swings and roundabouts. The present year's experience betrayed a decline in the interest shown and in the attendance. *Daily Mail*, Sept. 28-9, 1903.

More Sacks to the Mill.—This is called "an infant play" in *Love's Labour Lost*, written before 1598., iv. 3. A writer in the *Gentleman's Magazine* for February, 1773, brackets it with *Hot Cocks*, with which it assuredly has nothing in common. My friend Mr. A. G. Greenhill, of Emmanuel, Cambridge, writes to me: "At Christ's Hospital in my time a game was played, called *Bring the Basket*. Sides having been chosen, one side went in and formed a line of backs, whereupon the other side had to leap, while a formula was repeated. If successful the second side went in again; but if not, it became their turn to form a line of backs. Sometimes, of course, the backs broke down, with the other

boys on the top, all in confusion, on which the cry was raised: 'Sacks on the mill.' The game was discouraged by the masters, because it was necessarily injurious to the boys' clothes.' There used to be a somewhat similar diversion, known as *Hiccolorum*, in which the line of backs was formed by the first boy placing himself against a fence or wall, the second leaning upon his chest, and the third placing his head between the second one's legs, and so on, till a line was made, which it was the aim of the opposing side to break. The formula here was *Hiccolorum*! Jig, jig, jig!

Morris Dance. — The Morris Dance, in which bells are ginged, or staves or swords clashed, was learned, says Dr. Johnson, by the Moors, and was probably a kind of Pyrrhick or military dance. "Morisco," says Blount, "(Span.) a Moor; also a dance, so called, wherein there were usually five men, and a boy dressed in a girl's habit, whom they called the Maid Marian, or perhaps, Morian, from the Italian Morione, a head-piece, because her head was wont to be gaily trimmed up. Common people call it a Morris Dance." See the last edit. of Nares' "Glossary," and Halliwell's "Archæic Dictionary," *ad vocem*. The derivation of Morris from Morisco quasi Moor is very doubtful, but no better etymology has yet been proposed.

In the Privy Purse Expenses of Henry VII., under 1494, is an entry under January 2, "For playing of the Mourice daunce, £2"; and under February 4, 1502, occurs a second payment for a similar purpose of £1 13s. 4d., which appears to be significant of its performance irrespectively of the season. But of course these exhibitions were before the King. In the third volume of the Shakespear Society's Papers, are some very interesting extracts from the papers of Richard Gibson, supposed to have been yeoman tailor to Henry VIII., relating to dramatic and other entertainments at Court in the very commencement of that prince's reign. Under the date of 1510-11, Gibson gives an account of a "Morryshe Dance," by the King's henchmen, who came out of an artificial hill, on the top of which was "a goldyn stoke, branchyd with roses and pomgarnats crowned." This was devised by Sir Henry Guildford. In Coates's "History of Reading," we have:—

"A.D. 1557, Item, payd to the mynstrels and the hobby horse uppon May Day, 3s.—Item, payd to the Morrys Daunssers and the Mynstrelles, mete and drink at Whitsontide, 3s. 4d.—Payed to them the Son-day after May Day, 20d.—P^d to the Painter for painting of their cotes, 2s. 8d.—

P^d to the Painter for 2 dz. of Lyvereyes, 20d." In the Churchwardens' and Chamberlain's books of Kingston-on-Thames are several particulars illustrative of this part of the subject. They are printed entire in Lysons' "Environs," vol. i. p. 226. The bells for the dancers are also charged in the accounts of St. Mary-at-Hill, London, (34 Eliz.) and St. Helen's in Abingdon, Berks. Morrice-dancing, with bells on the legs, continued to be common in and after Brand's time, in Oxfordshire and the adjacent counties, on May Day, Holy Thursday, and Whitsun Ales, attended by the fool (? Tom the Piper), or, as he is generally called, the Squire, and also a lord and lady. As to the Fool and Bessy, they have probably been derived to us from the ancient festival of Fools, held on New Year's Day. Bess was a common generic term for a female Tom-a-Bedlam. Waldron mentions seeing a company of Morris-dancers from Abington at Richmond in Surrey, in the summer of 1783. They appeared to be making a kind of annual circuit. In "Plaine Percivall the Peace-maker of England," mention is made of a "stranger, which seeing a quintessence (beside the Foole and the Maid Marian) of all the picked youth, strained out of a whole endship, footing the Morris about a Maypole, and he not hearing the minstrelsie for the fdling, the tune for the sound, nor the pipe for the noise of the tabor, bluntly demaunded if they were not all beside themselves, that they so lip'd and skip'd without an occasion." In Pasquil and Marforius, 1589, the same author turns to his own account the May-games and the morris-dance, and applies them figuratively to some of the incidents and actors in the Martin-Marprelate controversy. Shakespear makes mention of an English Whitson Morrice Dance, in the following speech of the Dauphin in *Hen. V.*:

"No, with no more, than if we heard
that England
Were busied with a Whitson Morrice
Dance."

"The English were famed," says Grey, in his "Notes on Shakespear," "for these and such like diversions; and even the old, as well as young persons, formerly followed them; a remarkable instance of which is given by Sir William Temple." Among the Huth ballads is one entitled "Good Fellowes must go learne to Dance." It is of some merit, and has a share of that sparkling style, which distinguishes the versification of Suckling. The guests at an approaching wedding are the supposed speakers in the following passage:

"A bande of belles, in bauderycke wise,
Would decke vs in our kynde a;
A shurte after the Moryce guyse,
To flouce it in the wynde a.
A wyffler for to make the waye,
And Maye brought in withall a,
Is braver then the sunne, I saye,
And passeth round or brall a."

Nash, who wrote nothing probably after 1600, describes in his "Summers Last Will and Testament," printed in that year, the fool as going round and collecting the money from the crowd. At an earlier date we hear of a ladle suspended from the beast's mouth, as a receptacle for public contributions. In Nash's play three clowns and three maids, while they dance, sing the following lines in chorus:

"Trip and goe, heave and hoe,
Up and downe, to and fro,
From the towne, to the grove,
Two and two, let us rove,
A Maying, a playing;
Love hath no gainsaying:
So merrily trip and goe."

The author of *Friar Bacon's Prophecie*, 1604, recalling better times, says in his poem:

"The Taber and the Pipe,
The Bagpipe and the Crowde,
When oates and rye were ripe,
Began to be alowde.
But till the harvest all was in,
The Moris Dance did not begin."

But now, he adds further on:

"—Moris dances doe begin
Before the harvest halfe be in."

The following description of a Morrice Dance occurs in Rablet's "Cobbes Prophecies," 1614:

'It was my hap of late, by chance,
To meet a cuntry morris dance,
When, cheefest of them all, the foole
Plaied with a ladle and a toole;
When every younger shak't his bells
Till sweating feet gave fohing smells;
And fine Maide Marian, with her smoile,
Shew'd how a rascall plaid the roile:
But, when the hobby-horse did whiy,
Then all the wenches gave a tihy:
But when they gan to shake their boxe,
And not a goose could catch a foxe,
The piper then put up his pipes,
And all the woodcocks look't like snipes,
And therewith fell a show'ry streame,"
&c., &c.

There is another in Cotgrave's "English Treasury of Wit and Language," 1655:

"How they become the morris, with
whose bells
They ring all in to Whitson ales, and
sweat

Through twenty scarfs and napkins till
the hobby horse
Tire, and the Maid Marian, resolv'd to
jelly,
Be kept for spoon meat."

We have an allusion to the morris dancer in the preface to the *Candid and Ingenious Reader* prefixed to "Mythomistes," circa 1625, by Henry Reynolds: "Yet such helpes, as if nature have not before-hand in his byrth, given a poet, all such forced art will come behind as lame to the businesse, and deficient, as the best taught cuntry morris dauncer, with all his bells and napkins, will ill deserve to be, in an Inne of Courte at Christmas, teamed the thing they call a fine reveller." In his "London and the cuntry Carbonadoed," 1632, Lupton says, relative to the landlady at an ale-house: "Shee is merry, and half-made (mad) upon Shrove-tuesday, May-daies, Feast-dayes, and Morris-dances." Stevenson, in "The Twelve Moneths," 1661, p. 17, speaking of April, tells us: "The youth of the cuntry make ready for the Morris-dance, and the merry milk-maid supplies them with ribbands her true love had given her." The abhorrence of the Puritans to this diversion in toto is depicted in Beaumont and Fletcher's "Women pleased."

Walpole, or rather Vertue, in his "Catalogue of Engravers," under Peter Stent, has described two paintings at Lord Fitzwilliam's (rather coarsely and poorly executed) by Vinckenboom, about the end of the reign of James I., in one of which a morris-dance is introduced, consisting of seven figures, viz., a fool, a hobby horse, a piper, a Maid Marian, and three dancers. A reduced copy is given by Douce from a tracing by Grose.

In *Old Change*, according to the "History of Sign-Boards," 1867, there was a sign called "The Three Morris Dancers," in the time of Charles II. See, for fuller particulars of this subject, Douce's "Dissertation on the ancient English Morris Dance," at the end of his "Illustrations of Shakespear," 1807.

Mortuaries.—The payment of mortuaries is of great antiquity. It was anciently done by leading or driving a horse or cow, &c. before the corpse of the deceased at the funeral. It was considered as a gift left by a man at his death, by way of recompense for all failures in the payment of tithes and oblations, and called a corse present. It is mentioned in the National Council of Ensham about the year 1006. Mortuaries were called by our Saxon ancestors *Soul shot* or *payment*. "Offeringes at Burialles" are condemned in a list of "Grosse Poyntes of Poperie, evident to all Men,"

in "A Parte of a Register," &c. (circa 1593).

It was on mortuaries, and on an annual poll-tax of three hens, which he received from the population of a particular district that the Bishop of Olivolo, one of the old Venetian Sees, almost wholly relied for his income; and on the former account he was jocularly called the Bishop of the Dead. Hazlitt's *Venetian Republic*, 1900, ii., 384.

Most in Three Throws.—This amusement is cited in the dedication to Lilly of *Pantagruel's Prognostication*, about 1645; but we are left to conjecture its nature.

Mote Bell, Folk. — Ruffhead, speaking of the *folc-mote comitatus*, or shire-mote, and the *folc-mote civitatis vel burgi*, or burg-mote, says: "Besides these annual meetings, if any sudden contingency happened, it was the duty of the aldermen of cities and boroughs to ring the bell called in English Mot-bell, in order to bring together the people to the Burghmote," &c. *Preface to the Statutes at large*. See Tomlins *Law Dict.*, 1835, v. *Mote-Bell*. The Mot-Bell is mentioned in the laws of Edward the Confessor.

Mothering.—In former days, when the Roman Catholic was the established religion, it was the custom for people to visit their Mother Church on Mid-Lent Sunday, and to make their offerings at the high altar. Cowel, in his "Interpreter," 1607, observes that the now remaining practice of Mothering, or going to visit parents upon Mid-Lent Sunday, is really owing to that good old custom. Nay, it seems to be called Mothering from the respect so paid to the Mother Church, when the epistle for the day was, with some allusion, Galat. iv. 21, "Jerusalem Mater omnium;" which epistle for Mid-Lent Sunday we still retain, though we have forgotten the occasion of it. Herrick has the following:

TO DIANEME.

A Ceremonie in Gloucester.

"I'le to thee a Simnell bring,
'Gainst thou go'st a mothering;
So that, when she blesseth thee,
Half that blessing thou'lt give me."

In the "Gentleman's Magazine" for February, 1784, p. 98, Nichols tells us, that whilst he was an apprentice, the custom was to visit his mother (who was a native of Nottinghamshire) "on Midlent Sunday (thence called Mothering Sunday) for a regale of excellent firmety." Another writer in the same volume, p. 343, says, I happened to reside last year near Chepstow, in Monmouthshire; and there, for the first time, heard of Mothering

Sunday. My inquiries into the origin and meaning of it were fruitless; but the practice thereof was, for all servants and apprentices, on Midlent Sunday, to visit their parents, and make them a present of money, a trinket, or some nice eatable; and they are all anxious not to fail in this custom." A correspondent in the volume for 1783, p. 578, expresses an opinion that Firmety or Mothering Sunday was "one of the things which probably refer simply to the idea of feasting or mortification according to the season and occasion." In Macaulay's time, Mothering Sunday met with a scrupulous observance at Claybrook. "Hist. and Antiq. of Claybrook," 1791, p. 128. At Leckford, near Stockbridge, Hants, this is called Wafering Sunday, from the wafer-cake impressed with an iron bearing an impression like a seal, offered by young people to their mothers on this occasion. The iron has two stamps; three locked hearts surmounted by a cross enclosed within a circle, and an anchor with foliate ornaments on either side. Two or three of these utensils, which were made red-hot over a charcoal fire, seem to suffice for the village, which employs a person named a waferer to do the work. *Antiquary* for May, 1893.

Mother Night.—A writer (Beckwith) in the "Gentleman's Magazine" for 1784, p. 97, observes that the night of the winter solstice was called by our ancestors "Mother Night," as they reckoned the beginning of their years from thence.

Mount-Cent.—See *Cent-Foot* and Nares, 1859, in v. In the Dumb Knight, 1608 (Hazlitt's Dodsley, x, 186), Philocles calls it *Mount-Saint*, and founds a compliment on it; but the queen corrects him and explains that the true name is *mount-cent*. The passage in the drama perhaps affords the best notion of the game. It has been supposed to be the same as picquet. In a facetious publication of the 17th c., Mars is introduced playing at cent with Venus. *Rodamontate à Bravate Spagnole*, 1693, p. 71, part of *The Eloquent Master of Languages*, 1693.

Mourning.—Gough gives us numerous references to the classics to prove that the colour of mourning garments has, in most instances, been black from the earliest antiquity. *Sep. Mon.*, ii., *Introd.* xx. Polydore Vergil has a passage to this effect: "Plutarch writeth that the women in their mournyng laied a parte all purple, golde, and sumptuous apparell, and were clothed bothe they and their kinsfolk in white apparell, like as then the dead body was wrapped in white clothes. The white colour was thought fittest for the ded, because it is clere, pure, and sincer, and leaste defiled. Of this ceremonie, as I take it, the French Quenes toke occa-

sion, after the death of their housebandes the Kynges, to weare onely white cloth-
yng, and if there bee any suche wid-
dowe, she is commonly called the White
Quene." Dupré tells us that the ancient
Romans employed certain persons, named
Designatores, clothed in black, to invite
people to funerals, and to carry the coffin.
There are persons in our days who wear
the same clothing, and serve the same
office. The Romans, saith Marolles, had
in their ceremonies lictors, dressed in
black, who did the office of our mourners.
Conformity, p. 181. A writer in the
"Gentleman's Magazine" for January,
1781, says: "We read in the Antiquities
of Greece and Rome, that the branches of
the Cypress and Yew were the usual sig-
nals to denote a house in mourning.
Gough, speaking of the signs of death in
houses among the ancients, notices
branches of pine and cypress on the autho-
rity of Euripides, Suetonius and Virgil.
He says, in a note, "Will it be thought a
far-fetched conjecture that yew trees in
church yards supply the place of cypress
round tombs, where Ovid, *Trist.* III. xiii.
21, says they were placed. *Comp. Flowers
on Graves, Funeral Customs, &c.* Durandus
mentions black as anciently in use at
funerals, which St. Cyprian seems to have
inveighed against as the indication of sor-
row on an event which to the Christian
was a matter of joy. *De Ritibus*, 225.
Cyprian's words are: "Cum sciamus fra-
tres nostros accersione dominica de Seculo
liberatos, non amitti sed præmitti, non
sunt nobis hic accipiendæ atræ vestes,
quando illi ibi indumenta alba jam sump-
serint." It is stated that "Black is the
fittest emblem of that sorrow and grief
the mind is supposed to be clouded with;
and, as Death is the privation of Life,
and black a privation of Light, 'tis very
probable this colour has been chosen to
denote sadness, upon that account; and
accordingly this colour has, for mourning,
been preferred by most people throughout
Europe. The Syrians, Cappadocians,
and Armenians use sky-colour, to denote
the place they wish the dead to be in, i.e.,
the Heavens: the Egyptians yellow, or
fillemot, to show that as herbs being faded
become yellow, so death is the end of
human hope: and the Ethiopians grey,
because it resembles the colour of the
Earth, which receives the dead." Dun-
ton's *Athenian Oracle Suppl.*, 301. Yel-
low is the usual mourning colour in some
countries, as much as white and black are
in Europe. White and black not being
colours at all in strictness, may be con-
sidered as occupying the same neutral
position: but, as Brand observes, the
former is used only at the obse-
quies of unmarried persons (and not

always then) and very young children.
Crimson would have been a much more
suitable colour. The Bretons formerly
employed yellow for this purpose, and
even now, in Lower Brittany, saffron is
recognised. Granger tells us, "It is re-
corded that Anne Boleyn wore yellow
mourning for Catherine of Arragon."
For his authority he refers to Walpole's
"*Anecdotes of Painting.*" The same cir-
cumstance is found in Hall's "*Chron-
icle,*" with the addition of Henry's wear-
ing white mourning for Anne Boleyn.
But in the time of the Stuarts purple was
regarded as royal mourning. Pepys's
Diary, September 16, 1660, and Note.

In the sixteenth century at Venice both
scarlet and violet are found in use at the
obsequies of a Doge; but the head of the
eldest son of the deceased was draped in
black. Hazlitt's *Venetian Republic*,
1900, ii., 175. Violet was the colour em-
ployed at Rome in 1903 at the demise of
His Holiness Leo XIII.

We read in Gough's Camden: "When
a person is at the point of death,
just before he expires, certain women
mourners, standing in the cross-ways,
spread their hands, and call him
with cries adapted to the purpose,
and endeavour to stop the departing soul,
reminding it of the advantages it enjoys
in goods, wives, person, reputation, kin-
dred, friends, and horses: asking why it
will go, and where, and to whom, and up-
braiding it with ingratitude, and lastly,
complaining that the departing spirit
will be transformed into those forms which
appear at night and in the dark: and
after it has quitted the body, they bewail
it with howlings and clapping of hands.
They follow the funeral with such a noise,
that one would think there was an end both
of living and dead. The most violent in
these lamentations are the nurses,
daughters, and mistresses. They make as
much lamentation for those slain in battle
as for those who die in their beds, though
they esteem it the easiest death to die
fighting or robbing; but they vent every
reproach against their enemies, and cher-
ish a lasting deadly hatred against all
their kindred." Braithwaite, speaking
of the death of "a zealous brother," says:
"Some mourners hee hath of his owne,
who howle not so much that hee should
leave them, as that nothing is left them."
Whimzies, 1631, p. 207.

In England it was formerly the fashion
to mourn a year for very near relations.
Thus Pope:

"Grieve for an hour perhaps, then
mourn a year."

A writer of the early part of last cen-
tury remarked a practice of the common
people in some localities of tying a dirty

cloth about their heads when they appear as chief mourners at a funeral. Pennant, in his "Tour in Scotland," 1769, remarks a singular custom in many parts of North Britain, of painting, on the doors and window-shutters, white tadpole-like figures, on a black ground, designed to express the tears of the country for the loss of any person of distinction. Nothing seems wanting to render this mode of expressing sorrow completely ridiculous, but the subjoining of a "N.B. These are tears." I saw a door that led into a family vault in Kelso Churchyard in 1785, which was painted over in the above manner with very large ones. In the 18th century, a writer from Galston, co. Ayr, informs us that it was usual "for even the women to attend funerals in the village, dressed in black or red cloaks." *Stat. Acc. of Scotland*, ii., 80. Women, and even ladies, sometimes follow the dead, especially (in the former case) among the poor, and in the latter, where the deceased is a child. At the obsequies of a person of high rank, it often happens that, where the funeral takes place (as indeed it usually does) in the country, one or two of the nearest female relatives claim the right of accompanying the remains. The same thing is occasionally witnessed in large towns, and among the middle classes I believe that the custom is growing more and more common. Some curious particulars on this subject may be seen in Pegge's *Curialia*, 1818, pp. 314-16.

Mournival or Murnival.—A term of the game of gleek—four cards of a sort. Comp. Nares, *Glossary*, 1859, in v.

Mourre.—See *Cinque*.

Mouseear or Scorpion-Grass.—(*Myosotis*). Lupton, in his third book of "Notable Things," quoting Mizaldus, says: "Mouseear, any manner of way ministered to horses, brings this help unto them, that they cannot be hurt, while the smith is shoeing of them, therefore it is called of many, *herba clavorum*, the herb of nails." Edit. 1660, lib. 3, p. 53.

Mowing.—We learn from Bridges, that: "Within the Liberty of Warkworth is Ashe Meadow, divided amongst the neighbouring parishes, and famed for the following customs observed in the mowing of it. The meadow is divided into fifteen portions, answering to fifteen lots, which are pieces of wood cut off from an arrow, and marked according to the landmarks in the field. To each lot are allowed eight mowers, amounting to one hundred and twenty in the whole. On the Saturday sevensnight after Midsummer Day, these portions are laid out by six persons, of whom two are chosen from Warkworth, two from Overthorpe, one from Grimsbury

and one from Nethercote. These are called Field-men, and have an entertainment provided for them upon the day of laying out the meadow, at the appointment of the Lord of the Manor. As soon as the meadow is measured, the man who provides the feast, attended by the Hay-ward of Warkworth, brings into the field three gallons of ale. After this the meadow is run, as they term it, or trod, to distinguish the lots; and, when this is over, the Hay-ward brings into the field a rump of beef, six penny loaves, and three gallons of ale, and is allowed a certain portion of hay in return, though not of equal value with his provision. This hay-ward, and the Master of the feast, have the name of crocus-men. In running the field each man hath a boy allowed to assist him. On Monday morning lots are drawn, consisting some of eight swaths and others of four. Of these the first and last carry the garlands. The two first lots are of four swaths, and whilst these are mowing the mowers go double; and, as soon as these are finished, the following orders are read aloud: 'Oyez, Oyez, Oyez, I charge you, under God, in his Majesty's name, that you keep the King's peace in the Lord of the Manor's behalf, according to the Orders and Customs of this meadow. No man or men shall go before the two garlands; if you do you shall pay your penny, or deliver your scythe at the first demand, and this so often as you shall transgress. No man, nor men, shall mow above eight swaths over their lots, before they lay down their scythes and go to breakfast. No man, or men, shall mow any farther than Monks-holm-Brook, but leave their scythes there, and go to dinner; according to the custom and manner of this Manor. God save the King!' The dinner, provided by the Lord of the Manor's tenant, consists of three cheese-cakes, three cakes, and a new milk-cheese. The cakes and cheese-cakes are of the size of a winnowing-sieve; and the person who brings them is to have three gallons of ale. The master of the feast is paid in hay, and is farther allowed to turn all his cows into the meadow on Saturday morning till eleven o'clock; that by this means giving the more milk the cakes may be made the bigger. Other like customs are observed in the mowing of other meadows in this parish." *Northamptonshire*, i., 219. See *Harvest*.

Muffin Bell.—The itinerant vendor of muffins and crumpets still haunts some of the outlying parts of London, and carries a bell to announce his approach. His basket is borne on his head. The usage goes back to a time when these delectable comestibles were not merely manufactured only by a few firms, but were not generally sold by the bakers. The trade

remains a special and limited one; but the bell and its owner have become, like the church bell in the universality of clocks and watches, an anachronism.

Muffling.—See *Newcastle-on-Tyne*.

Mumble a Sparrow.—Grose mentions "Mumble a Sparrow: a cruel sport practiced at wakes and fairs in the following manner: a cock-sparrow, whose wings are clipped, is put into the crown of a hat; a man, having his arms tied behind him, attempts to bite off the sparrow's head, but is generally obliged to desist by the many pecks and pinches he receives from the enraged bird."

Mumchance.—An early game of chance played with money and dice, as we perceive from a passage in Cavendish's *Life of Wolsey*; but the exact particulars do not seem to be farther known. In the later authorities cited by Nares there is no explanation; in one from Decker's *Belman*, 1608, cards are mentioned; and we are told that the name was owing to the necessary silence to be observed. Doubtless the parties engaged, when heavy stakes were on, held their peace through suspense. The issue, it appears from Cavendish, who describes the Cardinal himself taking part in a turn, depended on the cast of the dice. In 1597 was published a tract entitled *Mihil Mumchance, his Discoverie of the Art of Cheating in false Dice play*; no doubt, in this as in other amusements of the kind a good deal of trickery prevailed.

Mumming.—Mumming is a Christmas sport, which consists in changing clothes between men and women who, when dressed in each other's habits, go from one neighbour's house to another, partaking of Christmas cheer, and making merry with them in disguise. Mumming is supposed to have been originally instituted in imitation of the *Sigillaria*, or festival days, added to the ancient *Saturnalia*, and condemned by the Synod of Trullus (Thurles), where it was decreed that the days called the Calends should be entirely stripped of their ceremonies, and that the faithful should no longer observe them, that the public dancings of women should cease, as being the occasion of much harm and ruin, and as being invented and observed in honour of the gods of the heathens, and therefore quite averse to the Christian life. They therefore decreed that no man should be clothed with a woman's garment, nor any woman with a man's. The same prohibition was published by the Council which met at Constantinople in 690-1, in its 62nd Canon. "The disguisynge and mummyng that is used in Christmas tyme," Langley observes in his synopsis of Polydore Virgil, "in the Northe partes came out

of the feastes of Pallas, that were done with visars and painted visages, named *Quinqatria* of the Romaynes." Aubanns, speaking of mumming in Germany, says, that in the ancient *Saturnalia* there were frequent and luxurious feastings amongst friends: presents were mutually sent, and changes of dress made: that Christians have adopted the same customs, which continue to be used from the Nativity to the Epiphany: that exchanges of dress too, as of old among the Romans, are common, and neighbours by mutual invitations visit each other in the manner which the Germans call *mummery*. He adds that, as the heathens had their *Saturnalia* in December, their *Sigillaria* in January, and the *Lupercalia* and *Bacchanalia* in February, so, amongst Christians, these three months are devoted to feastings and revellings of every kind. Ihe speaks of the sort of mummery practiced in his time and before by the youth, who put on the forms of rams, and in that shape ran about molesting passengers and others. He seems disposed to identify this custom with that described by other writers, in which a stag, instead of a ram, used to be counterfeited in the same way. Bishop Faustinus in his sermon for the Kalends of January, asks whether any sensible person can credit, that people in their right minds could be found so silly as to put on the likeness of a deer, while others dressed themselves in the hides of cattle, others wore the heads of beasts, and transformed themselves so that they ceased to look like human beings. This was not peculiar to the Continent, but appears to have been practiced among us formerly on more than one of the merry-makings ingrafted on the original holy feasts of the early Christian Church. "Glossarium Snio-Gothicum," 1769, v. Jul.; Du Cange "Gloss." Art. *Pelota*.

Dr. Johnson was disposed to look on these extravagances as a probable vestige of the Festival of Fools. It appears from Henry ("History of Britain," vol. iv. p. 602) that "in the year 1348, eighty tunics of buckram, forty-two visors, and a great variety of other whimsical dresses, were provided for the disguising at court at the feast of Christmas." Stow has preserved an account of a remarkable mummery made in 1377 by the citizens of London for the amusement of the son of the Black Prince:

"On the Sunday before Candlemas, in the night, one hundred and thirty citizens, disguised, and well horsed, in a mummerie, with sound of trumpets, sackbuts, cornets, shalmes and other minstrels, and innumerable torch-lights of waxe, rode to Kennington, beside Lambeth, where the young Prince remayned with

his mother. In the first rank did ride forty-eight in likeness and habit of esquires, two and two together, clothed in red coats, and gowns of say, or sandall, with comely visors on their faces. After them came forty-eight knights, in the same livery. Then followed one richly arrayed, like an emperor: and after him some distance, one stately tyred, like a pope, whom followed twenty-four cardinals; and, after them, eight or ten with black visors, not amiable, as if they had been legates from some forrain princes. These maskers, after they had entered the mannor of Kennington, alighted from their horses, and enter'd the hall on foot; which done, the Prince, his mother, and the Lords, came out of the chamber into the hall, whom the mummers did salute; shewing, by a paire of dice upon the table, their desire to play with the young prince, which they so handled, that the Prince did alwaies winne when he cast them. Then the mummers set to the Prince three jewels, one after another; which were, a bonle of gold, a cup of gold, and a ring of gold, which the Prince wanne at three casts. Then they set to the Princes Mother, the Duke, the Earles, and other lords, to every one a ring of gold, when they did also win. After which they were feasted, and the musick sounded, the Prince and lords danned on the one part with the mummers, which did also dance; which jollitie being ended, they were again made to drink, and then departed in order as they came." "The like," he says, "was to King Henry the Fourth, in the second year of his reign, hee then keeping his Christmas at Eltham; twelve aldermen of London and their sonnes rode a mumming, and had great thanks." *Survey*, 1603, p. 97. We read of another mumming in Henry IV.'s time in Fabyan: "In whiche passe tyme the Dukys of Amnarle, of Surrey, and of Excetyr, with the Erlys of Salesbury and of Gloucetyr, with other of their affynyte, made provysion for a dysgynsynge or a mummynge, to be shewyd to the Kyng upon Twelfethe Nyght, and the tyme was nere at hande, and all thynge redy for the same. Upon the sayd Twelfthe Day, came secretlye unto the Kyng the Duke of Amnarle, and shewyd to hym, that he, wyth the other Lordys aforenamyd, were appoynted to sle hym in the tyme of the fore sayd dysgynsynge." So that this mumming, it should seem, had like to have proved a very serious jest. *Chronicle*, 1516, fol. 169. In the "Paston Letters," in a letter dated Dec. 24th, 1484, we read that Lady Morley, on account of the death of her lord, July 23, directing what sports were to be used in her house at Christmas, ordered that

"there were none disguisings, nor harping, nor luting, nor singing; nor none loud disports; but playing at the tables, and chess, and cards; such disports she gave her folks leave to play, and none other."

Northbrooke observes: "In the reign of King Henrie the eyght (An. 3. H. VIII.) it was ordeyned, that if anye persons did disguise themselves in apparel, and coner their faces with visors, gathering a companye together, naming themselves mummers, which vse to come to the dwelling-places of men of honour, and other substantiall persons, whereupon murders, felonie, rape, and other great hurts and inconveniencies hane aforetime growen and hereafter bee like to come, by the colour thereof, if the said disorder should continue not reformed, &c.: that then they shoulde be arrested by the King's liege people as vagabondes, and bee committed to the gaole without bayle or mainprise, for the space of three monethes, and to fine at the King's pleasure: and euery one that keepeth anye visors in his house, to forfeyte xxs." *Treatise against Dicing* 1577, repr. 1843. In Lodge's *Wits Miserie*, 1596, is the following passage: "I thinke in no time Jerome had better canse to crie out on pride then in this, for painting, new-a-daies, is growne to such a custome, that from the swartfaste devill in the kitchen to the fairest damsel in the cittie, the most part looke like wizards for a Momerie, rather then Christians trained in sobrietie." In the interlude of the "Marriage of Wit and Wisdom," Idleness says:

"—Now I have never a crosse to blesse me,

Now I go a-mumming,
Like a poore pennillesse spirit,
Without pipe or drumming!"

In a former passage, Snatch says:

"Where I lay last night, I stole away a sheete:

We will take this and tie it to his hed,
And soe we will blind him;

And sirra, I charge you, when you here

Any body comming,
If they aske you any question, say you
gee

A-mumming."

The following is from Aubrey's "Collections for North Wilts," 1678: "Heretofore noblemen and gentlemen of fair estates had their heralds, who wore their coat of arms at Christmas, and at other solemn times, and cried largesse thrice. . . . In days of yore lords and gentlemen lived in the country like petty kings. . . . They always eat in Gothic hall, at the high table or oreille (oriel). . . . Here in the hall, the mumming and loaf-

stealing, and other Christmas sports, were performed." Edit. 1859, 40. In "Round about our Coal Fire," (circa 1730) I find the following: "Then comes mumming and masquerading, when the squire's wardrobe is ransacked for dresses of all kinds. Corks are burnt to black the faces of the fair, or make deputy mustacios, and every one in the family, except the squire himself, must be transformed." At Tiverton, in Devon, a custom, probably dating from 1660, prevailed formerly of forming a procession of young men, dressed in the old fashion and armed with swords, for the purpose of levying blackmail on the inhabitants. It was headed by a sort of Merry-Andrew, called Master Oliver, who was pelted by the boys, the latter taking care not to let him catch them. There was a feast in the evening.

Mr. Brand once saw in a printing office at Newcastle-upon-Tyne several carols for this season; for the Nativity, St. Stephen's Day, Childermas Day, &c., with Alexander and the King of Egypt, a mock play, usually acted about this time, by mummers. The conclusion of this bombastic play is in my Collection of Proverbs, 1882:

"Bounce, Buckram, velvet's dear;
Christmas comes but once a year:
And when it comes, it brings good cheer:
But when it's gone, it's never the near."

"Bounce, Buckram," &c., seems to intimate an inability on the part of the bouncers or mummers to afford velvet and their adoption of the cheaper material. Shakespear may have had the latter in his mind when he attired in buckram the imaginary antagonists of Falstaff (Henry IV. part 1, ii, 4). Brand's reflections that follow are equally new and excellent: the "carpe diem" of Horace is included in them, and, if I mistake not, the good advice is seldom thrown away. Subjoined is a Somersetshire mummer's song:

"Here comes I, liddle man Jan,
With my zword in my han!
If you don't all do,
As you be told by I,
I'll zend you all to York,
Vor to make apple-pie."

Mr. Halliwell, "Illustrations of Early English Literature," 1849, has printed "A Christmas Play, Performed by the Derbyshire Mummers," which does not appear to contain anything worth extracting. A version of this, said to be current in Worcestershire, may be found in "Notes and Queries," 2nd S. xi., 271. It is to be apprehended, however, that the old rural practice is degenerating into a

piece of doggerel recitative supplied by metropolitan caterers.

Johnson tells us in his "Journey to the Western Islands," that a gentleman informed him of what he (Johnson) considered to be an odd game: At New Year's Eve, in the hall or castle of the laird, where at festal seasons there may be supposed a very numerous company, one man dresses himself in a cow's hide, upon which other men beat with sticks. He runs with all this noise round the house, which all the company quits in a counterfeited fright; the door is then shut. At New Year's Eve, there is no great pleasure to be had out of doors in the Hebrides. They are sure soon to recover from their terror enough to solicit for re-admission: which, for the honour of poetry, is not to be obtained but by repeating a verse, with which those that are knowing and provident take care to be furnished. The learned traveller tells us that they who played at this odd game, gave no account of the origin of it, and that he described it as it might perhaps be used in other places, where the reason of it is not yet forgotten.

Muscadel.—It is difficult to know whether the following passage from Fletcher's Drama of the "Pilgrim," 1621, is to be interpreted literally—I should presume not:

"Alphonso. Away with him!
Fling him i' th' hay-mow,—let him lie
a-mellowing;
He stinks of Muscadell like an English
Christmas."

Musical Chairs.—A drawing-room amusement, where one of the company performs on the piano, and, a double row of chairs having been placed in a line, back to back, the rest make the circuit, till the pianist abruptly comes to a stop, and the humour or fun consists in the number of players exceeding that of chairs by one or two, so that there must always be one or two out, when the scramble for seats, on the conclusion of the music, takes place.

Muss.—Rabelais mentions a Muss among Gargantua's Games. Book i. cap. 22. And in another place, book iii. cap. 40, it is facetiously suggested that it owes its name to Muschus, the inventor thereof, and it is said to be honest, healthful, ancient, and lawful. In Shakespear's *Antony and Cleopatra*, it is thus mentioned:

Ant. —"When I cry'd, Ho!
Like boys unto a Muss, Kings would
start forth.
And cry, your Will!"

It also occurs in Jonson's *Magnetic Lady*, iv., 3.

My Sow has Pigg'd.—Taylor the Water-poet refers to this game of cards in his "Motto," 1621; it is thus spoken of in "Poor Robin's Almanac" for 1734: "The lawyers play at beggar my neighbour; the new-married couples play at put; the doctors and surgeons at thrust out rotten, but if they eat with a man that is so eat up with the pox that he is all compos'd of that sort of metal, they thrust out all together; the farmers play at My Sow's pigg'd; the schoolmasters play at questions and commands; and because every man ought to mind his business, he that plays most at all sorts of gaming, commonly at last plays a game at hide and seek, and cares not to leave off till he has got the rubbers." Mr. Halliwell says: "The following distich is used in this game:

'Higgory, diggory, digg'd,
My sow has pigg'd.'

—*Popular Rhymes and Nursery Tales* 1849, p. 114. Comp. p. 90 *suprà*.

Mysteries.—For notices of the existing collections, see Hazlitt's *Bibliographical Manual of Old English Plays*, 1892, p. 274. Pennant draws attention to the notices by Clarke in his *Letters on Spain* of dramatic performances there in comparatively modern times analogous to the English Mysteries. *Tours in Wales*, 1810, i., 194. In Quaritch's Catalogue for 1892 was the MS. of the *Towneley Mysteries*, printed for the Surtees Society, and wanting 24 leaves, with an interesting note. This series corresponds most closely with the York one.

Nails.—There was anciently a species of divination called onychomancy, or onymancy, performed by the nails of an unpolluted boy. Vestiges of this are still retained. Sir Thomas Browne admits that "Conjectures of prevalent humours may be collected from the spots in our nails," but rejects the sundry divinations vulgarly raised upon them: such as "that spots on the top of the nails signify things past, in the middle things present, and, at the bottom, events to come. That white specks presage our felicity, blue ones our misfortunes; that those in the nail of the thumb have significations of honour; of the fore-finger riches." Burton tells us, that a black spot appearing on the nails is a bad omen. Burton, giving in his *Astrologaster*, 1620, a catalogue of many superstitious ceremonies, tells us: "That to have yellow speckles on the nailes of ones hand is a greate signe of death." He observes that, "when the palme of the right hand itcheth, it is a shrewd sign he shall receive money"; which remains a belief among some people. In an old play, we read:

"When yellow spots do on your hands appear,
Be certain then you of a corse shall hear."

A publication of the beginning of the last century, referring to the gifts on the finger-nails states: "Those little spots are from white glittering particles which are mixed with red blood, and happen to remain there some time. The reason of their being called gifts, is as wise a one as those of letters, winding-sheets, &c., in a candle." *British Apollo*, 1708, i., No. 17. Comp. *Cornish Folk-lore*. The set and statutory times, says Browne, of paring nails and cutting of hair is thought by many a point of consideration, which is perhaps but the continuation of an ancient superstition. To the Romans it was piacular to pare their nails upon the Nundinæ, observed every ninth day, and they avoided the operation on certain days of the week, according to that line of Ausonius:

"Ungues Mercurio, Barbam Jove, Cypride Crines,"

The celebrated Countess of Dorset, Pembroke, and Montgomery, according to her *Day Book*, 1676, cited by Southey, was accustomed to pare the nails of her hands and feet, and burn them in the fire afterwards. She notes on one occasion doing so about six in the morning in bed, and casting the parings into the fire when she rose. In the neighbourhood of Bottesford Moors, it is said that the children's nails are bitten off, and not pared, till they have passed the first twelvemonth; for otherwise it is thought that the child will grow up to be a thief! But the practice of biting the nails of infants is itself widely diffused, and though no special significance may be attached to it in general, the infringement of the rule is thought to be a certain forerunner of bad luck. A poor woman in Dorsetshire, some years ago, said that she always pared her children's nails over the leaves of the family Bible, to bring them up to be honest! To cut the nails upon a Friday or a Sunday, is accounted unlucky amongst the common people in many places, both here and abroad, except among the Jews, who usually select the former, the day preceding their own Sabbath. Addison's *Present State of the Jews*, 129. Holiday deprecates the omen, "that you may never pare your nailes upon a Friday." Lodge says, speaking of Curiosity: Nor will "he paire his nailes White Munday to be fortunate in his love." *Wits Miserie*, 1596, p. 12. In Tomkis's "Albumazar," 1615, we read:

"He puls you not a haire, nor paires a naile,
Nor stirs a foote, without due figuring
The horoscope."

Names.—Among the Greeks it was an ancient custom to refer misfortunes to the signification of proper names. The Scholiast upon Sophocles observes that this ludicrous habit of analyzing the proper names of persons, and deriving ominous inferences from their different significations in their state of analysis, appears to have prevailed among the Grecian poets of the first reputation. Shakespear, he adds, was much addicted to it. He instances: "How is't with aged Gaunt?" *Richard II.*, ii., 1.

Names in all countries and ages have been principally derived from natal localities, callings, and personal aspects. Modern countries have resorted in considerable measure to classical, scriptural, or hagiological prototypes.

Nantwich.—Pennant, in his "Tour from Chester to London," p. 30, tells us, that "on Ascension Day, the old inhabitants of Nantwich piously sang a hymn of thanksgiving for the blessing of the brine. A very ancient pit, called the old Brine, was also held in great veneration, and till within these few years was annually, on that festival, bedecked with boughs, flowers, and garlands, and was encircled by a jovial band of young people, celebrating the day with song and dance."

Nativities.—Strype says, under the year 1570: "And because the welfare of the nation did so much depend upon the Queen's marriage, it seems some were employed secretly by calculating her nativity to inquire into her marriage. For which art even Secretary Cecil himself had some opinion. I have met among his papers with such a judgement made, written all with his own hand." *Annals of the Reformation*, ii., 16. There are even at this day persons who pretend to cast nativities, and to foretell the destinies of those who think proper to consult them. A man resided some years ago in Blackfriars, who made some remarkably lucky guesses, and had a considerable circle of believers.

Nativity of the Virgin.—(Sept. 8). Howell, in a letter without date, but about 1655, to Lord Dorchester, observes, that the writers hostile to the memory of Queen Elizabeth taxed her, among other matters, for suffering "the nativity of the Virgin Mary in September to be turned to the celebration of her own birthday, &c." But comp. *St. Elizabeth's Day*.

Neck.—Moulin says: "If the neck of any one grows stiff, or the muscles of the head are twisted awry, it is a portent that that person will die by the neck."—*Vates*, p. 218.

In the "Voyageur de Paris," quoted in a MS. note by Douce, the origin of necklaces is traced to the idea inculcated on

the young girls of France by the old nurses that a small neck was a token of continence. Vol. iii., 223.

Neck-Verse.—The beginning of the 51st Psalm used to bear this name from the fact that in all capital cases, within benefit of clergy, the prisoner, by repeating his neck-verse, saved his neck or life. Lodge, speaking of an intelligencer, says: "hee will give a shroud wound with his tongue, that may bring a man to his neck-verse." *Wits Miserie*, 1596, sign. N3 verso. A story, which appears to be alluded to in the play of *Gammer Gurton's Needle*, written about 1566, is told in *Pasquil's Jests*, 1604, relevant to this old practice. It is of a man condemned to death at the Oxford Assizes, and being prompted by "a scholar" to the neck-verse, as the man himself could not read, at a certain place the scholar whispered him to take away his thumb, which prevented him from seeing the print, and the convict, misapprehending, repeated, "Take away thy thumb," upon which the judge ordered his removal. But when he was on the ladder, and just ready to be hanged, he cried, "Have at you daisy yonder!" and leapt off the cart. In Brathwaite's "Whimzies," 1631, p. 69, in the character of a jaylor is the following passage: "If any of his more happy prisoners be admitted to his clergy, and by helpe of a compassionate prompter, hacke ont his Necke-Verse, hee has a cold iron in store, if he be hot; but a hot iron if hee be cold. If his pulse (I mean his purse) hee hot, his fist may cry fizze, but want his impression: but if his pulse be cold, the poore beggarly knave must have his literal expression." The following explanation must be received *cum grano*:

"When Popery long since with tenets
of nonsense
And ignorance fill'd the land,
And Latin alone to Church-men was
known,
And reading a legible hand:

This privilege then, to save learned
men,
Was granted 'em by Holy Church,
While villains, whose crimes were lesser
nine times,
Were certainly left in the lurch.

If a monk had been taken for stealing
of bacon,
For burglary, murder, or rape:
If he could but rehearse, (well prompt)
his Neck Verse
He never could fail to escape.

When the world grew more wise, and
with open eyes
Were able to see through the mist,
DD

'Twas thought 's just to save a Laity-
Knave,
As well as a rascally priest."

—*British Apollo*, 1710, No. 72. Sir Walter Scott notices the neck-verse as a cant term formerly used by the marauders on the Border :

"Letter nor line know I never a one,
Wer't my Neck-Verse at Hairibee."

—*Lay of the Last Minstrel*, Canto i. p. 24. A note adds, "Hairibee, the place of executing the Border marauders at Carlisle."

Newcastle-on-Tyne. — It was an ancient custom for the mayor, aldermen, and sheriff of Newcastle-upon-Tyne, accompanied with great numbers of the burgesses, to go every year, at the feasts of Easter and Whitsuntide, to a place without the walls called the FORTH, a little Mall, where everybody walks, as they do in St. James's Park, with the mace, sword and cap of maintenance carried before them. The young people of the town still assemble there on these holidays, at Easter particularly, play at hand-ball, dance, &c., but are no longer countenanced in their innocent festivity by the presence of their governors who, no doubt, in ancient times, as the Bishops did with their inferior clergy, used to unbend the brow of authority, and partake with their happy and contented people the seemingly puerile pleasures of the festal season.

Two annual fairs held on the Town Moor were called Lammas and St. Luke's Fairs, from the days on which they begin. Bourne, in his history of that town, tells us, that the tolls, booths, stallage, pickage, and courts of pie-powder (dusty foot) to each of these fairs, were reckoned communibus annis, at twelve pounds, in the time of Oliver Cromwell. The records of the monasteries there would doubtless have furnished some particulars relative to the institution and ancient customs of the fairs at that place. Bourne says, the custom of the passing bell itself was held to be popish and superstitious during the Grand Rebellion, for in a vestry book belonging to the Chapel of All Saints, it is observable that the tolling of the bell is not mentioned in the parish from the year 1643 till 1655, when the church by this and such like means having been brought in dilapidation through want of money, it was at a Vestry, held January 21, that year, ordered to be tolled again. A bell, usually called the thief and reever bell, proclaims the two annual fairs. A bell is rung at six every morning, except Sundays and holidays, with a view, it should seem, of calling up the artizans to their daily employment; it was formerly rung at four. The in-

habitants retain also a vestige of the old Norman curfew at eight in the evening. The bells there are muffled on the 30th of January every year—the anniversary of the death of Charles I. Their sound is by this means peculiarly plaintive. The inhabitants of that town were particularly loyal during the parliamentary wars in the grand rebellion, which may account for the use of this custom, which probably began at the Restoration.

The tolling of the great bell of St. Nicholas' Church here has been from ancient times a signal for the burgesses to convene on gild-days, or on the days of electing magistrates. It begins at nine o'clock in the morning, and with little or no intermission continues to toll till three o'clock, when they begin to elect the mayor, &c. Its beginning so early was doubtless intended to call together the several companies to their respective meeting-houses, in order to choose the former and latter electors, &c. A popular notion prevails that it is for the old mayor's dying, as they call his going out of office : the tolling, as it were, of his passing bell. On Pancake Day, St. Nicholas's Bell tolled at noon; shops were immediately closed; all kinds of business ceased; and a carnival ensued, lasting during the rest of the day. Bourne tells us that it was a custom with several religious families to use prayers, as for a soul departing, at the tolling of the Passing Bell. It is stated in Brand's "History of Newcastle," that the Mayor used to keep his fool to entertain him and his friends, as elsewhere, with his pleasantries. It appears from an Order of the Common Council, dated 15th May, 1657, that the scholars of the public grammar school there, and other schools in the town, were invited to attend the magistrates on Ascension Day, when the magistrates, river jury, &c., of the corporation, according to an ancient custom, make their annual procession by water in their barges, visiting the bounds of their jurisdiction on the river, to prevent encroachments. Cheerful libations are offered on the occasion to the genius of our wealthy flood, which Milton calls the "coaly Tyne" :

"The sahle stores on whose majestic strand
More tribute yield than Tagus' golden sand."

In the Painted Hall at Greenwich Hospital, the Genius of the Tyne is represented pouring forth his coal in great abundance. There is the Severn with her lampreys, and the Humber with her pigs of lead, which, with the Thames and Tyne compose the four great rivers of England.

In the Ordinary of the Company of Cooks here, dated 1575, I find the following clause: "And alsoe that the said Fellowship of Cookes shall yearlie of theire owne cost and charge mainteigne and keep the bone-fires, according to the aunient custome of the said towne on the Sand-hill; that is to say, one bone-fire on the Even of the Feast of the Nativitie of St. John Baptist, commonly called Midsummer Even, and the other on the Even of the Feast of St. Peter the Apostle, if it shall please the Maior and Aldermen of the said towne for the time being to have the same bone-fires." In the Ordinary of the Butchers' Company, dated 1621, is the following clause: Item, That noe one brother of the said Fellowship shall hereafter buy or seeke any licence of any person whatsoever to kill flesh within the town of Newcastle in the Lent season, without the general consent of the Fellowship, upon payne for every such defeaute to the use aforesaide, £5." They are enjoined, it is observable, in this charter to hold their head meeting-day on Ash-Wednesday. They have since altered it to the preceding Wednesday.

It is said in a MS. Life of Alderman Barnes, of Newcastle, about 1680: 'His chief recreation was cock-fighting, and which long after he was not able to say whether it did not at least border upon what was criminal, he is said to have been the champion of the cock-pit. One cock particularly he had, called 'Spang' (?Span) Counter,' which came off victor in a great many battles *a la main*; but the sparks of Streatham Castle killed it out of mere envy: so there was an end of Spang Counter and of his master's sport of cocking ever after.'

Brand speaks of having been more than once disturbed early on May morning at Newcastle-upon-Tyne by the noise of a song, which a woman sang about the streets who had several garlands in her hand, and which, if he mistook not, she sold to any that were superstitious enough to buy them:

"Rise up, maidens! fy for shame!
For I've been four lang miles from
hame:
I've been gathering my garlands gay:
Rise up, fair maids, and take in your
May."

There was an ancient usage here after the Assizes, arising out of the long period during which the journey from Newcastle to the next point, Carlisle, was rendered dangerous by the unsettled state of the Border. The Mayor, addressing the Judge, congratulated him on the completion of his labours, and as his farther course lay through a country much in-

fest by the Scots, offered to his acceptance a Jacobus or 20s. gold piece of James I., wherewith to purchase a dagger to defend himself. But we have here probably the second or modified form of the custom, which may have at the outset extended to the provision of an armed escort. The selection of a Jacobus seems to date the introduction of the altered arrangement, and where there are two judges on circuit, it is said to be the practice to give one a Jacobus and the other a Carolus or piece of the same value of the next reign. In 1902, at the November Assizes, the Mayor, Sir William Stephenson, presented Mr. Justice Channell with the Jacobus as usual, and his lordship assured him, that he should keep the old coin as a memento.

New Year.—"Alle that take hede to dysmal dayes, or use nyce observauces in the newe moone, or in the new yere, as setting of mete or drynke, by nighte on the benche, to fede Alholde or Gobelyn."—"Dives and Pauper," 1493. There is a proverb current in the North:

"At New Year's tide,
The days lengthen a cock's stride."

Comp. Hazlitt's *Proverbs*, 1882, p. 83. In Westmoreland and Cumberland, "early on the morning of the first of January, the Fæx Populi assemble together, carrying stangs and baskets. Any inhabitant, stranger, or whoever joins not this ruffian tribe in sacrificing to their favourite



BLACKTHORN OGLE.

saint-day, if unfortunate enough to be met by any of the band, is immediately mounted across the stang (if a woman, she is basketed), and carried, shoulder height, to the nearest public-house, where the payment of sixpence immediately liberates the prisoner." "None, though ever so industriously inclined, are permitted to follow their respective avocations on that day." *Gent. Mag.*, 1791, p. 1169. A strange custom still lingers in out-of-the-way country places in Herefordshire. On New Year's Day, very early in the morning, the farm boys go out and cut branches of the blackthorn, which they weave into

a kind of globe of thorns. Then a large fire of straw is made in the farmyard, in which the globe of thorns is slightly burnt, while all the inmates of the farm stand, hand-in-hand, in a circle round the fire, shouting, in monotonous voice, the words "Old Cider," prolonging each syllable to its utmost extent. When the globe of thorns is slightly charred it is taken indoors and hung up in the kitchen, when it brings good luck for the rest of the year. No one seems to know the origin of the superstition, though probably the words "old cider" are a corruption of some much older words, probably an invocation to a heathen deity. Old people say that in their youth the practice was general in all country places in Herefordshire, and it was a pretty sight on New Year's morning to see the fires burning all over the neighbourhood. Another custom still in use is to take a particular kind of cake, and on New Year's morning to bring a cow into the farmyard and place the cake on her head. The cow walks forward, tosses her head, and the cake falls, and the prosperity of the New Year is foretold from the direction of its fall. *Daily Graphic*, January 1, 1898. The globular form is given to fruit trees at the present day in the neighbourhood of Paris. A cherry-tree so trained is figured in the *Royal Magazine* for September, 1903.

Christie says: "The new year of the Persians was opened with agricultural ceremonies (as is also the case with the Chinese at the present day)." He adds: "The Athenians (says Plutarch) celebrated three sacred ploughings." "The Chinese ploughing took place on the first day of their solar new year, (the same ceremony is practised in Tunquin, Cochinchina, and Siam), which, however, happened at an earlier season than with the Greeks, viz., when the sun entered the 15th degree of Aquarius; but the difference of season need not be objected to, since we have observed that similar rites were adopted by the antient Persians, the beginning of whose year differed again from that of the Greeks and Chinese; but all these ceremonies may be presumed to have sprung from the same source. The Grecian ploughing was perhaps at first but a civil institution, although a mystical meaning was afterwards attached to it." *Inquiry into the Ancient Greek Game*, 1801, p. 136.

New Year's Day.—"It seems it was a custom at Rome, upon New Year's Day, for all tradesmen to work a little in their business by way of omen; for luck's sake, as we say, that they might have constant business all the year after." Massey's *Notes on Ovid's Fasti*, p. 14. Prynn, in

his "*Histriomastix*," 1633, did not fail to detect a close correspondence between the practices on New Year's Day in his time and the ancient pagan festivals, and alluded to the prohibition published against the latter by the Catholic Church, as a hint to the English government that it should "go and do likewise." In "*Vox Graculi*," 1623, p. 49, is the following, under January:

This month you drink no wine com-mixt with dreggs;

Eate capons, and fat hens, with dump-ling legs.

"The first day of January being raw, colde, and comfortlesse to such as have lost their money at dice at one of the Temples overnight, strange apparitions are like to be seen: Marchpanes marching betwixt Leaden-hall and the little Conduit in Cheape, in such abundance that an hundred good fellows may sooner starve then catch a corner, or a comfit to sweeten their mouthes. It is also to be feared, that through frailty, if a slip be made on the messenger's default that carries them, for non-delivery at the place appointed; that unlesse the said messenger be not the more inward with is mistress, his master will give him rib-rost for his New Yeares Gift the next morning. This day shall be given many more gifts then shall be asked for, and apples, egges, and oranges, shall be lifted to a lofty rate; when a pome-water bestucke with a few rotten cloves, shall be more worth than the honesty of an hypocrite; and halfe a dozen of egges of more estimation than the vowes of a strumpet. Poets this day shall get mightily by their pamphlets. for an hundred of elaborate lines shall be lesse esteemed in London, then an hundred of Walfleet oysters at Cambridge."

"The King of light, father of aged time,
Hath brought about that day which is
the prime

To the slow gliding months, when every
eye

Wears symptoms of a sober jollity;
And every hand is ready to present
Some service in a real compliment.

Whilst some in golden letters write their
love,

Some speak affection by a ring or glove,
Or pins and points (for ev'n the peasant
may,

After his ruder fashion, be as gay
As the brisk courtly Sir), and thinks
that he

Cannot, without gross absurdity,
Be this day frugal, and not spare his
friend

Some gift, to shew his love finds not an
end

With the deceased year."

—Poole's *English Parnassus*, 1657.

Hutchinson, speaking of the parish of Muncaster, under the head of "Ancient Custom," informs us: "On the eve of the New Year, the children go from house to house, singing a ditty which craves the bounty 'they were wont to have in old King Edward's days.'" *History of Cumberland*, i., 570. There is no tradition whence this custom rose; the donation is two-pence, or a pye at every house. The following passage from Lockhart's *Life of Scott*, under 1819, seems to be worth a place here: "In the next of these letters (one to Joanna Bailie), Scott alludes among other things to a scene of innocent pleasure, which I often witnessed afterwards. The whole of the ancient ceremonial of the daft days, as they are called in Scotland, obtained respect at Abbotsford. He said it was uncanny, and would certainly have felt it very uncomfortable, not to welcome the new year in the midst of his family and a few old friends, with the immemorial libation of a het pint." And it seems from the "Popish Kingdome" of Naogeorgus, that in Germany during the New Year's week debtors were left unmolested, and people kept high revelry "according to the auncient guise of heathen people vaine, and wished each other a happy new year." See *Jews*.

New Year's Day, Scotland.—The keen loyalty with which New Year's Day is observed in Edinburgh itself, to the present moment, was quite recently illustrated (1904) by the complete absence, on the arrival at Waverley Station of the London express, of porters and cabs, and a noble lord found it necessary to make his way to his hotel in a milk-cart.

New Year's Eve.—The Nidderdale people still adhere to the practice of running round the house on this anniversary. Comp. Lucas's *Studies in Nidderdale*.

New Year's Gifts.—As the vulgar, says Bourne, are always very careful to end the old year well, so they are no less solicitous of making a good beginning of the new one. The old one is ended with a hearty comotation. The new one is opened with the custom of sending presents, which are termed New Year's Gifts, to friends and acquaintances. He resolves both customs into superstitions as being observed that the succeeding year ought to be prosperous and successful. Stillingfleet says, that among the Saxons of the Northern nations the Feast of the New Year was kept with more than ordinary jollity: thence, as Olaus Wormius and Scheffer observe, they reckoned their age by so many Iolas; and Snorro Sturleson describes this New Year's Feast, just as Buchanan sets out the British

Saturnalia, as an occasion for feasting and sending New Year's Gifts to one another. *Orig. Brit.* page 343.

In the "Monthly Miscellany" for December 1692, there is an Essay on New Year's Gifts, which states, that "the ancient Druids, with great ceremonies, used to scrape off from the outside of oaks the misleden, which they consecrated to their great Tutates, and then distributed it to the people thro' the Gauls, on account of the great virtues which they attributed to it; whence New Year's Gifts are still called in some parts of France *Guy-l' an-neuf*. Our English nobility, every New Year's tide, still send to the King a purse with gold in it. Reason may be joined to custom to justify the practice; for as presages are drawn from the first things which are met on the beginning of a day, week or year, none can be more pleasing than of those things that are given us. We rejoice with our friends after having escaped the dangers that attend every year, and congratulate each other for the future by presents and wishes for the happy continuance of that course, which the ancients called *Strenarum Commercium*. And as formerly men used to renew their hospitalities by presents called *Xenia*, a name proper enough for our New Year's Gifts, they may be said to serve to renew friendship, which is one of the greatest gifts imparted by Heaven to men: and they, who have always assigned some day to those things which they thought good, have also judged it proper to solemnize the Festival of Gifts, and to show how much they esteemed it, in token of happiness, made it begin the year. The value of the thing given, or, if it is a thing of small worth, its novelty, or the excellency of the work, and the place where it is given, makes it the more acceptable, but above all, the time of giving it, which makes some presents pass for a mark of civility on the beginning of the year, that would appear unsuitable in another season." Henry III. according to Matt. Paris, appears to have extorted Gifts from his subjects. Matt. Paris, an. 1249, p. 757, ed. 1640.

A list of the New Year's Gifts distributed by Henry VI. in 1437 is printed in "Excerpta Historica," 1833. The practice of presenting New Year's Gifts to Royalty was sufficiently familiar in Henry VIIth's time, and his queen used, it seems, invariably to reciprocate by making a donation as nearly equal as possible to the value received in each case. Perhaps the most splendid New Year's Gifts ever made in early time were those which Wolsey presented to Henry VIII. One of these was a gold

cup, richly chased and engraved, of the value of £117 17s. 6d. From a MS. cited by Brand, it was usual, it seems, in the time of Edward VI. to give *rewards* on New Year's Day to those who had presented gifts previously to his Highness, and this practice continued at least till the time of Elizabeth, of whom it must be said that, if she took from her subjects, she was very liberal, so far as *estrennes* were concerned, in returning them "in reward" a full equivalent. Nichols, in his Preface to her Majesty's "Progresses" observes: "The only remains of this custom at Court now is that the two chaplains in waiting, on New Year's Day, have each a crown-piece laid under their plates at dinner. An Orange stuck with cloves appears to have been a New Year's Gift. So Ben Jonson, in his "Christmas His Masque:" "He has an Orange and rosemary, but not a clove to stick in it." The use of the orange stuck with cloves may be ascertained from "The Second Booke of Notable Things," by Thomas Lupton (1579):—"Wyne will be pleasant in taste and flavour, if an orange or a lymon (stickt round about with cloves) be hanged within the vessel that it touch not the wyne: and so the wyne will be preserved from foystiness and evyll savor." In "Witt's Recreations," 1640, as republished in 1817, is a descriptive poem "On a Brede of divers colours, woven by four Maids of Honour and presented to the Queen on New Year's Day last." The queen, no doubt, was Henrietta-Maria. From a passage in Bishop Hall's "Satires," 1598 (Book v. Sat. 1) it should seem that the usual New Year's Gift of tenantry in the country to their landlords, was a capon: and this is corroborated in "A Lecture to the People," 1644:

"Ye used in the former days to fall
Prostrate unto your landlord in his hall,
When with low legs, and in an humble
guise.

Ye offer'd up a Capon-sacrifice
Unto his worship at a New Year's
Tide."

From a reference in Stephens's "Characters," 1615, p. 283 "Like an inscription with a fat goose against New Year's Tide," it may either be inferred that such a thing was a customary present or dish at this season. Overbury, in his Characters, speaking of "a Timist," says, that "his New Yeares Gifts are ready at Alhalomas, and the Sute he meant to meditate before them." In 1647, an anonymous writer, in addressing his tract, concerning "Motives grounded upon the word of God," to the Civic authorities of London, set forth that he presented these instead of heathenish and superstitious New Year's Gifts. It was customary, it seems, for the bailiffs

of Malden to send on the first of the year to the King's Vice-Admiral of Essex a present of oysters and wild fowl. Sir John Bramston notices the arrival of the gift on New Year's Day, March 26, 1688, in his "Autobiography," printed for the Camden Society in 1845.

In Brand's time it was still usual in Northumberland for persons to ask for a New Year's Gift on that day. Dr. Moresin tells us that in Scotland it was in his time the custom to send New Year's Gifts on New Year's Eve, but that on New Year's Day, they wished each other a happy day, and asked a New Year's Gift. *Papatus*, p. 1078. Buchanan once sent to Mary Queen of Scots a quatrain, in which he begged her Majesty to accept his very good wishes in earnest of anything more substantial, and concluded with, "Et quod abest opta tu mihi, da quod adest."

It appears that the modern practice of *Estrennes* in France is derived from the ancient usage of *strena* or presents made similarly on New Year's Day among friends with expressions of good wishes for the new season just commencing. The *strena* were given by relatives to each other. According to Le Bœuf, these presents had become popular in that country in the twelfth century. *Divers Ecrits*, i. 307. A fair is held at Paris on the Boulevards for fifteen days, commencing with the Jour de l'An, for the sale of playthings and sweatmeats.

Naogeorgus (Thomas Kirchmaier) is cited by Hospinian, as telling us, that it was usual in his time for friends to present each other with New Year's Gift; for the husband to give one to his wife; parents to their children; and masters to their servants, etc.; a custom derived to the Christian world from the times of Gentilism. The superstition condemned in this by the ancient fathers, lay in the idea of these gifts being considered as omens of success for the ensuing year.

New Year's Water.—The children at Tenby used to come round, singing a pretty song, and carrying water, which they thus designated, to sprinkle over householders—presumably for good luck.

Nicholas, Clerks, St.—Comp. *Boy-Bishop* *suprà*. The bad repute of the processions of youths, headed by the Episcopus Puerorum on Holy Innocents' Day and during Childermas, is supposed to have gained for them this bye-name, and it was eventually extended to depredators in general. In Bale's "Yet a course at the Romyshe Foxe," 1542, signat. D 4, the author enumerates some "auncient rytes and lawdable ceremonyes of holy

Churches," then, it should seem, laid aside, with the following censure on the Bishop: "than ought my lorde also to suffre the same selfe ponnysment, for not goyng brought with Saynt Nicolas clarkes," &c. Which passage appears to lend some countenance to the theory that the expression in italics originally signified nothing more than those who conducted the Service, but when Bale wrote, the festival of the Boy-Bishop had grown sufficiently scandalous to be made the subject of a prohibitory statute (33 Henry VIII.).

In the first part of "Henry IV." act ii. scene i. highwaymen are called St. Nicholas's Clerks. In a tract which appeared in 1652, it is said of the Knights of the Blade, that they were "commonly called Hectors, or St. Nicholas' Clerkes." They were also called St. Nicholas' Knights. In "Plaine Percevall, the Peace-Maker of England," we read, p. 1: "He was a tender-hearted fellow, though his luck were but hard, which hasting to take up a quarrell by the highway side, between a brace of St. Nicholas clargiemen, was so curteously imbraced on both parties, that he tendered his purse for their truce."

Nicholas's Day, St.—(Dec. 6). St. Nicholas was born in Patara, in Lycia, and, from a layman, was made Bishop of Myra. He died on the 8th of the ides of December, 343. In the "Festyvall," 1511, there is the following: "It is sayed of his fader, hyght Epiphanius, and his moder Joanna, &c. and when he was born, &c. they made him Christin, and called him Nicholas, that was a mannes name; but he kepeth the name of the child, for he chose to kepe vertues, meknes, and simpleness; he fasted Wednesday and Friday: these days he would souke but ones of the day, and therwyth held him plesed. Thus he lyved all his lyf in vertues with this childes name, and therefore children doe him worship before all other Saints, &c." In a MS. of the "Lives of the Saints," which Mr. Brand had, there was the following couplet upon St. Nicholas:

"Ye furst day y^t was ybore, he gan to
be good and clene,
For he ne wolde Wednesday ne Friday
never more souke but ene."

So the "Golden Legend": "He wolde not take the brest ne the pappe, but ones on the Wednesday. and ones on the Frydaye."

The Roman Calendar has the following observations on St. Nicholas's Day: "Nicholas Bishop; School Holidays; the Kings go to church, with presents and great shew; the antient custom of poets in schools related to the boys; the kings feasts in schools." Douce observes: "The true reason why this saint was chosen to be the patron of scholars, may be

gathered from the following story in his life, composed in French verse by Maistre Wace, chaplain to Henry the Second: . . . Three scholars were on their way to school (I shall not make a long story of it), their host murdered them in the night, and hid their bodies; their . . . he preserved. Saint Nicholas was informed of it by God Almighty, and according to his pleasure went to the place. He demanded the scholars of the host, who was not able to conceal them, and therefore showed them to him. Saint Nicholas by his prayers restored the souls to their bodies. Because he conferred such honours on scholars, they at this day celebrate a festival." The Rev. W. Cole says: "This, I suppose, sufficiently explains the naked children and tub, the well-known emblems of St. Nicholas."

It appears that the master of Wye School, founded by Archbishop Kempe in 1447, was to teach all the scholars, both rich and poor, the art of grammar gratis, unless a present was voluntarily made, and except "consuetam Gallorum et denariorum Sancti Nicolai gratuitam oblationem," the usual offering of cocks and pence at the Feast of St. Nicholas. It is said that at schools, the boys, when at play, if they wish to escape from their pursuers (as at Touch He), exclaim Nic'las, which at once disarms the youngster who, for the moment, is giving chase, or as the case may be. But the more usual formula is *Fain Play*.

As early as 1233 the Parish Clerks of London were incorporated under the style of the Fraternity of St. Nicholas, and certain property at Bishopsgate, mentioned in 27 Henry VI., is described as having formerly belonged to this brotherhood. Why such a body identified itself with the saint, seems really uncertain. Hazlitt's *Livery Companies*, 1892, p. 123.

There is a short series of miracles, ascribed to this personage in Mr. Wright's volume of *Early Mysteries*, 1838. The affiliation of marvels and prodigies cost the mediæval romancist even less than it does his successors in this class of literary invention.

In the "Mornynge Remembrance, or Moneths Mind of Margaret Countess of Richmond and Derby," by Bishop Fisher, 1509, it is said that "she praied to S. Nicholas the patron and helper of all true maydens," when nine years old, about the choice of a husband, and that the saint appeared in a vision and announced the Earl of Richmond. Comp. *St. Catherine*. Of the two London Fraternities of Haberdashers one was under the protection of St. Nicholas. Hazlitt's *Livery Companies*, 1892, p. 115.

There is a festival or ceremony observed in Italy (called Zopata, from a Spanish

word signifying a shoe) in the courts of certain princes on St. Nicholas' Day, wherein persons hide presents in the shoes and slippers of those they do honour to, in such a manner as may surprise them on the morrow when they come to dress. This, it is repeated, is done in imitation of the practice of St. Nicholas, who used in the night time to throw purses in at the windows of poor maids, to be marriage portions for them. Brady notices a custom prevalent (he says) in Italy and parts of France among the nuns of placing a silk stocking with a piece of silver in it at the door of the abbess's chamber. In the paper the girls commend themselves to Great St. Nicholas of her chamber; and when, the next day, each stocking was filled with sweetmeats and other trifles, it was the saint who had put them there! There is no end of St. Nicholas's patronship. He was also the mariners' saint. In the "*Vitæ Sanctorum*," by Lippeloo and Gras, 1603, we read, that St. Nicholas preserved from a storm the ship in which he sailed to the Holy Land; and also certain mariners, who in a storm invoked his aid; to whom, though at a distance and still living, he appeared in person and saved them. In an ancient *fabliau* occurs the passage:—

"Esb aiz fut tut li plus sages.
Si plaissa la tourmente toz,
Ne valeit gueres li plus proz.
Rompent cordes, despescent tref,
Fruissent cheveil, desclot la nef,
Donc comencent tuit a crier,
Deu e ses sainz a reclamier.
Mult se cleiment cheitif e las,
Sovent crient: Saint Nicholas,
Socour nus, Saint Nicholas, sire,
Se tiels es cum oomes dire!
A tant uns hom lor aparut
Qui en la nief od els estut,
Et itant at a els parlié:
Je sui que m'avez appellé
Isnel le pas l'orez cessa,
E saint Nicholas s'en ala."

Maistre Waces St. Nicholas, von N. Delius, 1850, pp. 9-10.

Hospinian says, the invocation of St. Nicholas by sailors took its rise from the legendary accounts of Vincentius and Mantuanus. St. Nicholas is the present patron of those who lead a sea-faring life (as Neptune was of old), and his churches generally stand within sight of the sea, and are plentifully stocked with pious moveables. (Hospinian, "*De Orig. Fest. Christ.*" p. 153). St. Nicholas's Church at Liverpool was close to the water, and was the earliest one built there. Armstrong, in his "*History of Minorca*," speaking of Ciudadella, says, "Near the entrance of the harbour stands a chapel dedicated to St. Nicholas,

to which the sailors resort that have suffered shipwreck, to return thanks for their preservation, and to hang up votive pictures (representing the danger they have escaped) in gratitude to the saint for the protection he vouchsafed them, and in accomplishment of the vows they made in the height of the storm. This custom, which is in use at present throughout the Roman Catholic world, is taken from the old Romans, who had it, among a great number of other superstitions, from the Greeks; for we are told that Bion the philosopher was shown several of these votive pictures hung up in a temple of Neptune near the seaside."

This personage, in connection with his maritime influence and celebrity, became the patron Saint of Great Yarmouth, and he appears on the corporate seal, ascribed to the 13th century, seated on a throne, holding a pastoral staff in his hand, and supported on either side by angels: there is the inscription: "O Pastor Vere Tibi Subjectis Miserere" and on the reverse side is a ship with the legend: *Sig: Communit: Dc: Gernemutha.* Walford's *Pleasant days in Pleasant Places*, 1878, p. 165.

Nicholas's Eve, St.—(Dec. 5). Henry Machyn, in his "*Diary*" under 1556, observes: "The v. day of Desember was Sant Nicolas evyn, and Sant Nicolas whentt a-brod in most partt in London syngyng after the olde fassyon, and was reseyyvd with mony good pepulle in-to ther howses, and had myche good chere as ever they had, in mony places." Hospinian (who is followed by Naogeorgus and our Hone) tells us, that in many places it was the custom for parents, on the vigil of St. Nicholas, to convey secretly presents of various kinds to their little sons and daughters, who observed a fast on the occasion, and who were taught to believe that they owed them to the kindness of St. Nicholas and his train, who, going up and down among the towns and villages, came in at the windows, though they were shut, and distributed them. This custom, he says, originated from the legendary account of that Saint's having given portions to three daughters of a poor citizen, whose necessities had driven him to an intention of prostituting them, and this he effected by throwing a purse filled with money privately at night, in at the father's bedchamber window, to enable him to portion them out honestly.

"Saint Nicholas money used to give to
maydens secretlie,
Who, that he still may use his wonted
liberalitie,
The mothers all their children on the
Eve do cause to faßt,

And, when they every one at night in
senselesse sleepe are cast,
Both Apples, Nuttes, and Peares they
bring, and other things beside,
As caps, and shooes, and petticoates,
which secretly they hide,
And in the morning found, they say,
that this St. Nicholas brought:
Thus tender mindes to worship Saints
and wicked things are taught."

The Popish Kingdome, 1570. See Martinmas.

Night Courtship.—A North-Country usage which has fallen into disuse. See Halliwell in v. and the authority there quoted.

Nightmare.—See *Ephialtes*.

Nine Holes.—A rural game. See Nares, *Glossary*, ed. 1859, in v. I find the following in Herrick:

Upon Raspe. Epig.

"Raspe plays at Nine-holes; and 'tis
known he gets

Many a teaser by his game, and bets:
But of his gettings there's but little
sign;

When one hole wastes more than he gets
by nine."

Nine Men's Morris.—Mr. Tollett writes: "In Cotgrave, under the article *Merelles*, is the following explanation: *Le Ieu des Merelles*. The boyish game called Merils, or five-penny morris: played here most commonly with stones, but in France with pawnes, or men made on purpose, and tearmed merelles.' These night originally have been black, and hence called morris or merelles, as we yet term a black cherry a morello, and a small black cherry a merry, perhaps from Maurus a Moor, or rather from Morum a Mulberry." An account of this game is given by Douce. "This game was sometimes called the Nine Men's Merrils, from merelles or mereaux, an ancient French word for jettons, or counters, with which it was played. The other term, morris, is probably a corruption suggested by the sort of dance which, in the progress of the game, the counters performed. In the French merelles each party had three counters only, which were to be placed in a line in order to win the game. It appears to have been the tremerel mentioned in old fabliaux." *Illustr. of Shakes.* i, 184. *Le Grand, Fabliaux*, ii, 208. "Dr. Hyde thinks the morris, or merrils, was known during the time that the Normans continued in possession of England, and that the name was afterwards corrupted into three men's morals, or nine men's morals. If this be true, the conversion of morrals into morris, a term so very familiar to the country-people, was

extremely natural. The doctor adds, that it was likewise called nine-penny or nine-pin Miracle, three-penny morris, five-penny morris, nine-penny morris, or three-pin, five-pin and nine-pin morris, all corruptions of three-pin, &c. merels." The following is the account of this game given by Dr. Farmer in a note to Shakespeare's *Mid. Night Dream*, ii, 2:

"The nine men's morris is fill'd up with mud."

"In that part of Warwickshire where Shakespeare was educated, and the neighbouring parts of Northamptonshire, the shepherds and other boys dig up the turf with their knives to represent a sort of imperfect chess-board. It consists of a square, sometimes only a foot diameter, sometimes three or four yards. Within this is another square, every side of which is parallel to the external square; and these squares are joined by lines drawn from each corner of both squares, and the middle of each line. One party, or player, has wooden pegs, the other stones, which they move in such a manner as to take up each other's men, as they are called, and the area of the inner square is called the pound, in which the men taken up are impounded. These figures are by the country people called nine men's morris, or merrils; and are so called because each party has nine men. These figures are always cut upon the green turf, or leys, as they are called, or upon the grass at the end of ploughed lands, and in rainy seasons never fail to be choaked up with mud." Alchorne remarks: "nine men's morris is a game still played by the shepherds, cow-keepers, &c. in the midland counties, as follows: A figure (of squares, one within another,) is made on the ground by cutting out the turf; and two persons each take nine stones, which they place by turns in the angles, and afterwards move alternately, as at chess or draughts. He who can play three in a straight line may then take off any one of his adversary's, where he pleases, till one, having lost all his men, loses the game."

Miss Baker, in her "Northamptonshire Glossary," 1854, notices the Shepherd's hey, race, ring, or run (as it is variously called), a sport enjoyed by the lower classes annually at Boughton-Green Fair, four miles from Northampton. "A green-sward circle," the writer says, "of considerable size, has been sunk about a foot below the surface of the green, as far back as memory can trace. A mazy path, rather more than a foot in width, is formed within by a trench, three or four inches wide, cut on one side of it; and the trial of skill consists in running the maze from the outside to the small circle in a given time, without crossing the boundaries of

the path." Some years ago at Saffron-Walden, there were the remains of a ground which had been cut in the turf for this purpose; but the marks of the morris-dancers' knives were scarcely discernible.

A writer in Willis's "Current Notes" for November, 1853, has the following account of the game: "There can be but little doubt that it is the same game as that commonly known in the South of England under the name of moriners or mariners. It is played by two persons with nine men each on a figure . . . generally on a board with the lines cut in it, and holes at the angles for pegs by way of men. The players take turns to 'pitch' their men, that is, to place them in the holes in such a way as to get, if possible, three in a line, or 'row.'" After they are all pitched, the players move alternately, the one whose turn it is shifting any one of his men to the next hole (if unoccupied) from the one it is then on, along a line. Whenever either player succeeds in making a 'row' of his own men, whether during the pitching or subsequent play, he is entitled to take off any one of his adversary's, which is not protected by being in a row, and the game is lost by the person whose number of men is first reduced by this process below three." Douce adds: "The jeu de merelles was also a table-game. A representation of two monkeys engaged at this amusement may be seen in a German edition of Petrarch 'de Remedio utriusque Fortunæ,' b. i. ch. 26. The cuts to this book were done in 1520."

Nine Pins or Skittles.—Urquhart of Cromarty observes: "They may likewise be said to use their king as the players at nine pins do the middle kyle, which they call the king, at whose fall alone they aim, the sooner to obtain the gaining of their prize." *Discovery of a most exquisite Jewel*, 1657, p. 237, &c.

In 1684, during the great frost, the Master and Upper Wardens of the Founders' Gild played at nine pins on the Thames. Poor Robin, in his Almanack for 1695, in his observations on the spring quarter, says: "In this quarter are very much practised the commendable exercises of nine-pins, pigeon-holes, stool-ball, and barley-break, by reason Easter holidays, Whitson holidays, and May Day, do fall in this quarter."

"Ladies for pleasure now resort
Unto Hide Park and Totnam Court;
People to Moorfields flock in sholes,
At nine-pins and at pigeon-holes.
The country lasses pastime make
At stool-ball and at barley-break;

And young men they pass time away
At wrestling and at foot-ball play.
And every one, in their own way,
As merry are as birds in May."

But in the Almanac for 1707 the game is introduced under the name of skittles: Copenhagen House, Islington, was noted for "Dutch Pins." Formerly, more than at present perhaps, nine-pins (with bowls) was the favourite amusement at suburban and riverside places of resort for oarsmen and holiday folk. Comp. *Games* *supra*. In the United States they play with ten pins, and term the game accordingly. Ten-pins is noted in Rowlands's *Letting of Humors Blood*, printed before 1600. But see *The Art of Playing at Skittles*, by A. Jones, 1773.

Speaking of this game, as it is now played at the Star near Aldgate, both in the form of thirty-one-up in the daytime by mere amateurs for amusement and in that of regular sport at night, the *Daily Graphic* of June 11, 1897, says: The skittle-alley is a long barn-like place which looks as if in a previous state of existence it might have been a back yard, and it has benches at one end. Upon the benches sit the experts and critics of the game, and upon the table in front of them are measures—pint measures—for refreshment. If you go in during the daytime it will be to find a game of a more or less desultory nature going on. "These yere," observes the landlord nodding towards the eight or ten skittlers, "ain't in a manner o' speakin' what you might call players: and they ain't as you might say playin' skittles, its thirty-one up as they're a playin', a sort of a rambling game, but it livens 'em up. There's a laugh attached to it—if you understand me, sir." But at night, as the landlord explains, there is a very different scene in the little alley. The gaslights flare and the place is thick with tobacco; a continual clamour partly begotten of beer, but more directly due to emulation, fills the place, and most of the players who are not playing are discussing their own chances with great emphasis. The emphasis is sometimes directed to description of the handicapper who has allowed them less start than they ought to have.

The skittle handicaps are conducted with the greatest strictness, and sometimes last over weeks, since there are a large number of competitors, and between good players a match "five up," which is the usual length of a handicap game, often takes a long time. But the East-Enders takes his amusement, especially in the way of skittles, leisurely; he likes to eke it out as far as it will go. There are, as everybody knows, nine pins in the skittle diamond, each of them twenty-four inches

apart. The player who bowls the cheese at them, usually after running up the narrow path leading to the diamond, hurls it from a distance of six feet at the pins, and so as to ensure that he shall not approach closer, a line of putty is placed across the path to show the impress of boots. The way of scoring is as follows. If the first player knocks down all the nine-pins then he is said to "set" the other player "one"—which is to say that the other player must knock all the pins down in two "goes." If the first player knocks down eight pins, so that he himself requires two "goes" to clear the lot, then he is said to "set two," which is to say that his opponent must knock all the pins down in three "goes" or else lose a point. As good players habitually knock down eight or nine, and eight is practically as good a "go" as nine, it will be understood that there are a large number of skittles. Seven or eight ties are by no means uncommon between good and well-matched players, and perhaps in a game of "five up" one might see a score of ties before the contest was decided. The excitement when, after two or three weeks of this sort of thing, the final heats are approaching, is very pronounced; it overflows from the skittle alley into the bar, and sometimes is a source of considerable anxiety to the neighbours in the little side street." The rules of the game are framed and glazed in the bar.

Noah's Ark.—A dark cloud of considerable length, broad in the centre, and tapering toward the extremities, in a manner which produces a real or supposed resemblance to the ark. It prognosticates heavy rains. The Scots, however, appear to draw a distinction between the different directions in which Noah's ark is seen; if it extends from S. to N. it portends fair weather: if from E. to W. wind and rain. Rain, it may be here added, is held to be foreshadowed by the appearance of what is called the Weather-Gall, or second rainbow. In the Cleveland country this is not called Noah's ark, apparently, but *Noeship*, merely another form, however, of the same term, as Noe is in early English the almost invariable shape in which the patriarch's name occurs.

Noddy.—An old game at cards, supposed to be the same as cribbage. See Halliwell in v. and *Cards* supra.

Nog Money.—In Scotland, upon the last day of the old year, the children go about from door to door asking for bread and cheese, which they call nog-money, in these words:

"Get up, gude-wife, and binno sweir,
(i.e. be not lazy)

And deal your cakes and cheese, while
you are here;

For the time will come when ye'll be
dead,
And neither need your cheese nor
bread."

Noontide.—Mr. Johnson says, noontide "signifies three in the afternoon, according to our present account: and this practice, I conceive, continued down to the Reformation. In King Withfred's time, the Lord's day did not begin till sunset on the Saturday. Three in the afternoon was *hora nona* in the Latin account, and therefore called noon: how it came afterwards to signify mid-day, I can but guess. The monks by their rules could not eat their dinner till they had said their noon-song, which was a service regularly to be said at three o'clock: but they probably anticipated their devotions and their dinner, by saying their noon song immediately after their mid-day song, and presently falling on. I wish they had never been guilty of a worse fraud than this. But it may fairly be supposed, that when mid-day became the time of dining and saying noon song, it was for this reason called noon by the monks, who were the masters of the language during the dark ages. In the 'Shepherd's Almanack' noon is mid-day; high noon, three." *Const.* Part 1, Anno 958, 5.

Nose.—It is still a rural or vulgar superstition, that a child born with a blue vein on the side of its nose is destined to be drowned. The bleeding of the nose was formerly treated as a bad portent. In the *History of Thomas of Reading*, by T. Deloney, printed before 1600, when the hero of the romance is on his way to the Crane Inn at Colebrook, where the host used to murder his guests by means of a false floor in the bedroom over the kitchen, and a boiling cauldron below, we are told that "his nose burst out suddenly a-bleeding," as he drew near to the town. The author has collected together nearly all the harbingers of evil known in his day in the narrative of circumstances which preceded the murder.

In Bodenham's *Belvedere*, 1600, p. 147. we have the following simile from one of our old poets:

"As suddaine bleeding argues ill ensu-
ing,
So suddaine ceasing is fell Feares
renewing."

Lancelot Gobbo, in the "Merchant of Venice," 1600, says, "I will not say you shall see a masque; but if you do, then it was not for nothing that my nose fell a-bleeding on Black-Monday last at six o'clock i' the morning," on which Steevens observes, that from a passage in Lodge's

"Rosalynde," 1590, it appears that some superstitious belief was annexed to the accident of bleeding at the nose: "—as he stooode gazing, his nose on a sodaine bledde, which made him conjecture that it was some friend of his." Again in Webster's "Dutchess of Malfy," 1623, act ii. sc. 2:

"How superstitiously we mind our evils?

The throwing down salt, or crossing of a hare,

Bleeding at nose, the stumbling of a horse,

Or singing of a creket, are of power To daunt whole man in us."

And a little farther on:

"Ant. My nose bleeds.

One that were superstitious would (ac)count

This ominous, when it merely comes by chance."

Wither introduces this subject into his *Abuses*, 1613:

For worthless matters some are wondrous sad,

Whom if I call not vaine I must terme mad.

If that their noses bleed some certaine drops,

And then againe upon the suddaine stops,

Or, if the babling foule we call a jay, A squirrell, or a hare, but crosse their way,

Or, if the salt fall towards them at table, Or any such like superstitious bable,

Their mirth is spoild because they hold it true

That some mischance must thereupon ensue."

The nose falling a bleeding appears by the following passage to have been a sign of love: "Did my nose ever bleed when I was in your company? and, poore wench, just as she spake this, to shew her true heart, her nose fell a bleeding." Brathwaite's *Boulsler Lecture*, 1640, p. 130.

Melton observes: "That when a man's nose bleeds but a drop or two, it is a sign of ill lucke; that when a man's nose bleeds one drop, and at the left nostril, it is a sign of good lucke, but, on the right, ill." Grose says, a drop of blood from the nose commonly foretells death, or a very severe fit of sickness; three drops are still more ominous. Burton says that "to bleed three drops at the nose is an ill omen," *Anatomy*, 1621, p. 214. In which he is followed by Keuchenius in an epigram, which explains the matter by the principle of uneven numbers (especially three and its multiples) being agreeable both to gods and men. *Crepundia*, p. 214. "That

your nose may never bleed only three drops at a time, is found among the omens deprecated in Holiday's "Marriage of the Arts," 1618.

In the *Adventures of Master F.I.*, which may perhaps be a piece of his own personal history, Gascoigne describes a charm to check bleeding at the nose: "Hee (Ferdinando) layde his hande on hir temples, and pruiely rounding hir in hir eare, desired hir to commaunde a hazell sticke and a knyfe: the whiche beyng brought, hee deliuered vnto hir, saying on this wise: Mistresse, I will speake certaine wordes in secrete to my selfe, and doe require no more, but when you heare me saie openly this worde *Amen*, that you with this knyfe will make a nicke vpon this hazell sticke: and when you haue made fvee nickes, commaunde mee also to cease." Works by Hazlitt, i. 422-3. It is added that this remedy was found effectual. In verses prefixed by A. W. to Gascoigne's *Posies*, 1575, it is said by the writer that the flower pimpernel (of which there is more than one variety) was considered of utility and virtue in this respect.

The following charm has been preserved, to stop bleeding at the nose and all other hæmorrhages in the country:

"In the blood of Adam Sin was taken,
In the blood of Christ it was all to shaken,

And by the same blood I do thee charge,
That the blood of (naming the party)
run no longer at large."

—*Athenian Oracle*, i, 158.

This physical symptom has long been reduced to a common-place level by the general belief and knowledge that it is a mere effort of nature, in the majority of instances, to counteract an excess of blood to the brain. It is extremely common in the young; but in later life it has been observed that the hæmorrhage often ceases, or occurs much less frequently. I have heard the itching of the nose interpreted into the expectation of seeing a stranger. So in the "Honest Whore," by Decker and Middleton, 1604, Bellafront says: "We shall ha guests to day, I lay my little maidenhead, my nose itches so." Works, 1840, iii, 36. The reply made by her servant Roger further informs us that the biting of fleas was a token of the same kind. Melton observes in his *Astrologaster*, 1620, that "when a man's nose itcheth, it is a signe he shall drink wine," and that "if your lips itch, you shall kisse some body."

Not or Knot.—This is a game played in Gloucestershire between two sides, each of whom is armed with bats, and endeavours to drive a ball in opposite directions. It is apt to become a violent and dangerous amusement. Comp. *Shinty*.

Nottingham. "In Nottingham," says Deering, upon some old authority, which he does not specify, "by an antient custom, they keep yearly a general watch every midsummer eve at night, to which every inhabitant of any ability sets forth a man, as well voluntaries as those who are charged with arms, with such munition as they have; some pikes, some muskets, calivers, or other guns, some partisans, holberts, and such as have armour send their servants in their armour. The number of these are yearly almost two hundred, who at sun-setting meet on the Row, the most open part of the town, where the Mayor's Serjeant at Mace gives them an oath, the tenor whereof followeth, in these words: 'You shall well and truly keep this town till to-morrow at the sun-rising; you shall come into no house without license, or cause reasonable. Of all manner of casualties, of fire, of crying of children, you shall due warning make to the parties, as the case shall require you. You shall due search make of all manner of affrays, bloodsheds, outerys, and of all other things that be suspected,' &c. Which done, they all march in orderly array through the principal parts of the town, and then they are sorted into several companies, and designed to several parts of the town, where they are to keep the watch until the sun dismiss them in the morning. In this business the fashion is for every watchman to wear a garland, made in the fashion of a crown imperial, bedeck'd with flowers of various kinds, some natural, some artificial, bought and kept for that purpose, and also ribbons, jewels, and, for the better garnishing thereof, the townsmen use the day before to ransack the gardens of all the gentlemen within six or seven miles about Nottingham, besides what the town itself affords them, their greatest ambition being to outdo one another in the bravery of their garlands. This custom is now quite left off. It used to be kept in this town even so lately as the reign of King Charles I."

Novem Quinque.—This is mentioned as a game at cards or dice in the "English Courtier and the Country Gentleman," 1586. Comp. Nares, 1859, in v.

Numbers.—In Bell's MS. Discourse on Witchcraft I find the following passage: "Are there not some, who cure by observing numbers, after the example of Balaam, who used Magiam Geometricam? Numb. xxiii. 4. 'Build me here seven altars, and prepare me seven oxen and seven rams,' &c. There are some witches who enjoin the sick to dipp their shirt seven times in south running water. Elisha sends Naaman to wash in Jordan seven times. Elijah, on the top of Carmel, sends his servant seven times to look out

for rain. When Jericho was taken, they compassed the city seven times." Vallancey tells us, "in unenlightened times we find persons of the brightest characters tainted with superstition. St. Irenæus says, 'there must be four gospels and no more, from the four winds and four corners of the earth;' and St. Austin, to prove that Christ was to have twelve apostles, uses a very singular argument, for, says he, 'The Gospel was to be preached in the four corners of the world in the name of the Trinity, and three times four makes twelve.'" *Collect. ii, 12-18, Note.*

The predilection for odd numbers is very ancient, and is mentioned by Virgil in his eighth Eclogue, where many spells and charms, still practised, are recorded: but notwithstanding these opinions in favour of odd numbers, the number thirteen is considered as extremely ominous, it being held that when thirteen persons meet in a room, one of them will die within a year. It has been suggested that the ancient popular superstition that it is unlucky to make one in a company of thirteen persons, may probably have arisen from the paschal supper. We can none of us forget what succeeded that repast, at which thirteen persons are said to have been present.

"Aut quemcumque Superorum, juxta Pythagoreos, qui ternarium numerum perfectum summo Deo assignant, a quo initium, et medium, et finis est: aut revera Hecaten dicit, cujus triplex potestas esse perhibetur: unde est tria Virginis Ora Dianæ. Quamvis omnium prope Deorum potestas triplici Signo ostendatur, ut Jovis trifidum Fulmen, Neptuni Tridens, Plutonis Canis triiceps. Apollo idem Sol, idem Liber, vel quod omnia ternario Numero continentur, ut Parcæ, Furia, Hercules etiam trinotio conceptus. Musæ ternæ: aut impari quemadmodumcumque: nam septem chordæ, septem planetæ, septem dies nominibus Deorum, septem Stellæ in Septentrione, et multa his similia: et impar numerus immortalis, quia dividi integer non potest, par numerus mortalis, quia dividi potest; licet Varro dicat Pythagoreos putare imparem Numerum habere finem, parem esse infinitum; ideo medendi causa multarumque rerum impares servari." Servius in P. Virgil. Eclog. viii. ed. Varior. See also Censorinus de Die Natali, 1695, p. 121, and Macrobi. lib. i. Saturnal. cap. xiii; Solin. cap. iii.

Fuller relates the following anecdote: "A covetous courtier complained to King Edward the sixth of Christ Colledge in Cambridge, that it was a superstitious foundation, consisting of a master and twelve fellows, in imitation of Christ and his

twelve apostles. He advised the King also to take away one or two fellowships, so to discompose that superstitious number. Oh no, (said the King) I have a better way than that, to mar their conceit, I will add a thirteenth fellowship unto them; which he did accordingly, and so it remaineth unto this day." *Mixt Contemplations*, 1660, part 2, p. 53.

This number was also supposed to be ominous in consequence of its agreement with that which attended the witches' meetings or sabbaths. Hence it was called the *Devil's dozen*, and afterwards the *Baker's*. Comp. Nares, *Glossary*, 1859, v. *Baker's Dozen*. Massinger, in *A New Way to pay Old Debts*, 1633, where Greedy says to Sir Giles Overreach:

"There are a dozen of woodcocks—"

the latter replies:

Make thyself thirteen, the Baker's dozen—"

In the "Gentleman's Magazine" for July, 1796, is an account of a dinner party consisting of thirteen, and of a maiden lady's observation, that as none of her married friends were likely to make an addition to the number, she was sure that one of the company would die within the twelvemonth. It is worthy of note that our own superstition respecting the number thirteen at a dinner-table is equally entertained by the Basques. The same may be said of the spilling of salt, knives crossed, the screech of the owl, or the barking of dogs, as presages of death, the commencement of any task on a Friday, and many of our notions about witchcraft and sorcery. But M. Michel's chapter on the superstitions of the "Pays Basque" should be read as a whole.

It is said of William Marquis Berkeley, who was born in 1426, that "This Lord William closeth the second Septenary Number from Harding the Dane, as much differing from his last ancestors, as the Lord Thomas, the first septenary lord, did from his six former forefathers. I will not be superstitiously opinionated of the mysteries of numbers, though it bee of longe standing amongst many learned men; neither will I positively affirm, that the number six is fatal to weomen, and the numbers of seven and nine to men. Or, that those numbers have, (as many have written,) *magnam in tota rerum natura potestatem*, great power in kingdoms and comon wealths, in families, ages of bodies, sickness, health, wealth, losse, &c.: Or, with Seneca and others: *Septimus quisque Annus*, &c. Each seventh year is remarkable with men, as the sixth is with weomen. Or, as divines teach: that in the numbers of Seven there is a mysticall perfection which our under-

standinge cannot attaine unto: and that Nature herself is observant of this number." Foshrooke's *Berkeley MSS.*, 1821, p. 156. His marginal references are as follow: "Philo-Judeus de Legis Alleg. lib. i. Hippocrates. Bodin. de Republicâ, lib. iv. cap. 2. See the Practice of Piety, fol. 418. 410. Censorinus de Die Natali, cap. 12. Seneca. Varro apud Gellium, lib. iii. Bucholcer, Jerom in Amos, 5."

An anonymous author, speaking of Heylin's "fatal Observation of the Letter H." says: "A sudden conceit darted into my thoughts (from the remembrance of former reading,) that such kings of England, as were the second of any name, proved very unfortunate princes;" and he proceeds, in confirmation of this hypothesis, to write the lives of the above kings. *Numerus Infaustus*, 1689, Pref. Mr. Roberts, in his "History of Lyme Regis," records an instance of the still prevailing belief in the peculiar power or faculty of a seventh son, as well as of the seventh son of a seventh son (without any intermediate female children). The former is, or was very recently, supposed to be able to cure ordinary diseases by the touch, but to the latter was reserved the higher gift of touching for the king's evil. In the diary of Walter Yonge, under date of 1606-7, it is said, that a seventh son was to be seen in London at that time, who healed the deaf, the blind, and the lame; but the imposture was exposed by the Bishop of London, who brought persons to the alleged miracle-worker, and satisfied all rational witnesses that the whole affair was a hoax and a falsehood.

Lemnius observes: "Augustus Cæsar, as Gellius saith, was glad and hoped that he was to live long, because he had passed his sixty-third year. For olde men seldom passe that year, but they are in danger of their lives, and I have observed in the Low Countries almost infinite examples thereof. Now there are two years, the seventh and ninth, that commonly bring great changes in a man's life and great dangers; wherefore sixty-three, that containes both these numbers multiplied together, comes not without heaps of dangers, for nine times seven, or seven times nine, are sixty-three. And thereupon that is called the climactericall year, because beginning from seven, it doth as it were by steps finish a man's life." The writer seems to have been of opinion that the septennial renewal of leases is referable to this origin. *Occult Miracles of Nature*, 1658, p. 142.

Werenfels, speaking of a superstitious man, says: "Upon passing the climacterick year, he is as much rejoiced as if he had escaped out of the paws of death.

When he is sick, he will never swallow the pills he is ordered to take, in equal number." *Dissertation on Superstition*, 1746, p. 7. In setting a hen, says Grose, the good women hold it an indispensable rule to put an odd number of eggs. All sorts of remedies are directed to be taken, three, seven, or nine times. Salutes with cannon consist of an odd number. A royal salute is thrice seven, or twenty-one guns. Even leases are usually made out of seven, fourteen, or twenty-one years. At games of chance or skill with cards, odd numbers are likewise much in favour, as, for instance, at vingt-et-un, piquet, ecarté, &c. In Ravenscroft's *Mamamouchi*, 1675, one of the characters, Trickmore, habited as a physician, says: "Let the number of his bleedings and purgations be odd, Numero Deus impare gaudet."

Flecknoe describes "One who troubles herself with every thing," as follows: "She is perpetually haunted with a panick fear of 'Oh what will become of us!' &c. and the stories of apparitions in the air, and prognosticks of extraordinary accidents to happen in the year 66, (when perhaps 'tis nothing but the extraordinary gingle of numbers,) makes her almost out of her wits agen." *Enigmatical Characters*, 1665, p. 109. Gaule classes with vain observations and superstitious ominations, "to collect or predict men's manners and fortunes by their names, or the anagram upon the name, or the allusion to the name, or the numbers in the name," &c. *Magastromancers posed*, p. 181. Sir Thomas Browne writes, "that Fluctus decumanus, or the tenth wave, is greater or more dangerous than any other, some no doubt will be offended if we deny: and hereby we shall seem to contradict antiquity: for, answerable unto the literal and common acceptation, the same is averred by many writers, and plainly described by Ovid:

"Qui venit hic fluctus, fluctus supere-
minet omnes

Posterior nono est, undecimoque prior,' which, notwithstanding, is evidently false; nor can it be made out by observation either upon the shore or on the ocean, as we have with diligence explored in both. And surely in vain we expect a regularity in the waves of the sea, or in the particular motions thereof, as we may in its general reciprocations, whose causes are constant and effects therefore correspondent. Whereas its fluctuations are but motions subservient: which winds, storms, shores, shelves, and every interjacency irregulates." "Of affinity hereto is that conceit of ovum decumanum, so called because the tenth egg is bigger than any other, according to the reason alleged by

Festus, 'Decumana ova dicuntur, quia ovum decimum majus nascitur.' For the honour we bear unto the clergy, we cannot but wish this true: but herein will be found no more verity than the other." He adds: "The conceit is numeral."

Nuptial Usages — Marriage,

(i) *the time of year*. In the "Roman Calendar," several days are marked as unfit for marriages, "Nuptiæ non fiunt," i.e. "Feb. 11, Jun. 2, Nov. 2, Dec. 1." On the 16th of September, it is noted, "Tobiæ sacrum. Nuptiarum Ceremoniæ a Nuptiis deductæ, videlicet de Ense, de Piscæ, de Pompa, et de Pedibus lavandis." On the 24th of January, the vigil of St. Paul's Day, there is this singular restriction, "Viri cum Uxoribus non cubant." "Tempus quoque Nuptiarum celebrandarum" (says Stuckius) "certum a veteribus definitum et constitutum esse invenio. Concilii Ilerdensis, xxxiii. 9, 4. Et in Decreto Ivonis lib. 6, non oportet a Septuagesima usque in Octavam Paschæ, et tribus Hebdomadibus ante Festivitatem S. Joannis Baptiste, et ab adventu Domini usque post Epiphaniam, nuptias celebrare. Quod si factum fuerit, separantur." *Antiquitat. Conviv.* p. 72. See also the formula in the append. to Hearne's "Hist. and Antiq. of Glastonbury," p. 309. In an almanack for the year 1559, by Lewis Vaughan, "made for the merydian of Gloucestre," are noted as follow: "the tymes of weddinges when it begynneth and endeth." "Jan. 14. Wedding begin. Jan. 21. Weddunge goth out. April 3. Wedding begyn. April 29. Weddunge goth out. May 22. Wedding begyn." And in another almanack for 1655, by Andrew Waterman, mariner, we have pointed out to us, in the last page, the following days as "good to marry, or contract a wife, (for then women will be fond and loving,) viz. January 2, 4, 11, 19, and 21. Feb. 1, 3, 10, 19, 21. March 3, 5, 12, 20, 23. April 2, 4, 12, 20, and 22. May 2, 4, 12, 20, 23. June 1, 3, 11, 19, 21. July 1, 3, 19, 21, 31. August 2, 11, 18, 20, 30. Sept. 1, 9, 16, 18, 28. Octob. 1, 8, 15, 17, 27, 29. Nov. 5, 11, 13, 22, 25. Dec. 1, 8, 10, 19, 23, 29." The month of May is generally considered as an unlucky one for the celebration of marriage. This is an idea, which has been transmitted to us by our ancestors, and was borrowed by them from the ancients. Thus Ovid, in his "Fasti," lib. v.:

"Nec viduæ tædis eadem, nec virginis apta

Tempora. Quæ nupsit, non diuturna fuit.

Hac quoque de causâ (si te proverbia tangunt),

Mense malas Maio nubere vulgus ait."

Our rustics retain to this day many superstitious notions concerning the times of the year when it is accounted lucky or otherwise to marry. It has been remarked that none are ever married on Childermas Day: for whatever cause, this is a black day in the calendar of impatient lovers. Randle Holme, too, tells us: "Innocence Day on what day of the week soever it lights upon, that day of the week is by astronomers taken to be a cross day all the year through." *Acad. of Armoury*, lib. 3, c. 3. The following proverb marks another ancient conceit on this head:

"Who marries between the sickle and the scythe,
Will never thrive."

(ii) *the hour*. The canonical hours for marriage fixed by the Church, unless dispensed with by special licence, are between eight o'clock in the morning and noon. They usually take place between eight and one in the afternoon. The Church imposes sacred rules or canons, and you are not to violate them, unless you pay for doing so. It is a mere question of cash.

In the arrangements for the marriage of Catherine of Arragon to Arthur, Prince of Wales, in 1501, the following passage occurs: "Item, that the maryage take begynnynge somewhat before ix at the clocke." *Traduction and mariage of the princesse*, (1502) A 4 v^o. In connection with the hour is the season of the year, for which there has never been any fixed rule, the event depending on the rank of the parties and in the case of the working classes and persons in employments on the occurrence of holidays. Comp. *Lucky and Unlucky Days*. It is said that there was formerly a custom in Edinburgh for a bride, meeting the King on foot in the street to kiss him; but even in the 15th century James IV. of Scotland is found resisting this privilege.

(iii) *the place*. Vallancey informs us that the antient Etruscans always were married in the streets, before the door of the house, which was thrown open at the conclusion of the ceremony; but it is scarcely safe, perhaps, to draw analogies between the practice of a people living in so different a climate from our own, and under such different conditions. "Collectanea," No. xiii. p. 67. As for the early Italians, in some of their republics it appears to have been usual to hear suits at law in the porch of the house; but in the Lombard architecture of the middle ages the porch enjoyed a prominence, which among us it never possessed. All the ancient missals mention at the beginning of the nuptial ceremony, the placing of the man and woman before the door of the church, and direct, towards

the conclusion, that here they shall enter the church as far as the step of the altar. "Missale ad Usum Sarum," 1555. See also the formula in the appendix to Hearne's "Hist. and Antiq. of Glastonb.," p. 309. Chaucer alludes to this custom in his "Wife of Bath" thus:

"She was a worthy woman all her live,
Husbands at the Church dore had she
five."

In a collection of prints, illustrating ancient customs (which Brand saw) in the library of Douce, there was one that represented a marriage solemnizing at the church door. In a MS. cited in the "History of Shrewsbury," 1779, it is observed that "the pride of the clergy and the bigotry of the laity were such, that both rich and poor were married at the church doors." By the parliamentary reformation of marriage and other rites under King Edward the Sixth, the man and woman were first permitted to come into the body or middle of the church, standing no longer as formerly at the door; yet (from the superscription of Herrick's poem called "The Entertainment, or Porch-verse, at the marriage of Mr. Hen. Northly," &c.) one would be tempted to think that this custom had survived the Reformation. In Fletcher's "Scornful Lady," 1616, the lady says:

"Were my feet in the door; were 'I
John' said;—

If John should boast a favour done by
me,
I would not wed that year."

The celebration of the religious ceremony at the church-door might satisfy the clergy; but it did not confirm the bond, unless an entry was made in the civil register. Otherwise one might have supposed that the man and woman were not deemed fit to enter the building, till their union had been fully solemnized.

Selden asserts that no where else, but before the face of, and at the door of the church, could the marriage-dower have been lawfully assigned; which may derive support from the following passage: "Robert Fitz Roger, in the 6th Ed. I. entered into an engagement with Robert de Tybetot, to marry, within a limited time, John his son and heir, to Hawisia, the daughter of the said Robert de Tybetot, to endow her at the church-door on her wedding-day with lands amounting to the value of one hundred pounds per annum." *Uxor Hebraica* (Opera, tom. iii. p. 680). "Neque alibi quam in facie Ecclesiæ, et ad ostium Ecclesiæ atque ante desponsationem in initio Contractus (ut Juris Consultus nostri veteres aiunt) sic fundi dos legitimè assignari potuit."

(iv.) *the Service*. In a manuscript missal of the date of Richard II's reign, formerly the property of University College in Oxford, in the marriage ceremony, the man says: "Ich M. take the N. to my weddid wyf, to haven and to holden, for fayrere for fouler, for better for wors, for richer for poorer, in seknesse and in helthe, fro thys tyme forward, till dethe us departe, if holichirche will it orden, and therto iche plight the my treuthe:" and on giving the ring (as in the Sarum book, edit. 1554, fol. 43): "With this ring I the wedde and this gold and silver ich the gebe and with my bodi I the worschepe, and with all my worldly catelle [chatells] I the hououre." The woman says: "Iche N. take the M. to my weddid husband, to haven and to holden, for fayrer for fouler, for better for wors, for richer for poorer, in seknesse and in helthe, to be bonlich and buxum in bed and at burde, tyl deth us departe, fro thys tyme forward, and if holichirche it wol orden, & therto Iche plight my treuthe."

At the private marriage of Sir William Plumpton about 1451 to Joan Wintringham at Knaresborough the bridegroom, taking the bride with his right hand, repeated after the vicar: "Here I take the Jeannett to my weddid wife to hold and to have, att bed and att bord, for farer or lather, for better for warse, in sickness and in hele, to dede us depart, and thereto I plight the my trowth," which the bride repeated *mutatis mutandis*, after which the vicar said in a low voice the mass of the Holy Trinity. Sir William was dressed in a garment of green checkery and his wife in a red one. *Plumpton Correspondence*, 1839, lxxvii.

The variations of these missals on this head are observable. The Hereford Missal makes the man say: "I N. undersyng the N. for my wedde wyf, for betere for worse, for richer for porer, yn seknes & in helthe, tyl deth us departe as holy church hath ordeyned, and therto Y plyght the my trowth." The woman says: "I N. undersyng the N. &c. to be buxom to the tyl deth us departe," &c. In the Sarum Manual there is this remarkable variation in the woman's speech: "to be bonere and buxum in bedde and at borde," &c. Bonaire and buxum are explained in the margin by "meek and obedient." In the York Manual the woman engages to be "buxom" to her husband, and the man takes her "for fairer for fouler, for better for warse," &c. The so-called Bangor use varies, again, from those just cited, but substantially agrees with the texts of the Sarum and York Manuals. The Irish service-book was probably compiled from the English.

There are three points to be noted in the foregoing extracts from these Rituals: that the Order of Matrimony is in English; that the man seems to tender by way of symbol, when he gives the ring, *Gold and Silver*, and that the parties severally *undersign* themselves or rather put their names or marks as an evidence of the contract. The preservation of registers in churches for this purpose dates only from about 1538; the expression *undersign* occurs only in the later printed books: it is still in use as a synonym for subscribe.

It is observable that the joining together of the right hands in the marriage ceremony is noticed by Alexander ab Alexandro, (*Gen. Dies*, ii, 5). See also Quintus Curtius, lib. 1.

In Friar Bacons *Prophesie*, 1604, the father is made to give away his daughter. At one time he also performed the civil ceremony of marriage.

In England, during the time of the Commonwealth, justices of peace were empowered to marry people. A *jeu d'esprit* on this subject may be found in Flecknoe's "*Diarium*," 1656, p. 83, "On the Justice of Peace's making marriages, and the crying of them in the market." In the parish registers of Uxbridge, Middlesex, is a copy of one of the registrations of marriages, when the jurisdiction of the Church had been suspended:—

PUBLICATIONS.

1653.

A contract of matrimony between Robert Flood and Elizabeth Howard, both of y^e parish of Hillingdon in the County of Midd, was published in y^e same Parish Church of Hillingdon on three severall Lords daies, viz., the 25th of December, y^e 1st of January, and y^e 8th of January, in y^e year, 1653, at the close of the morning exercise, according to an Act of Parliament in that case provided.

MARRIAGES.

1653.

Robert Flood and Elizabeth Howard, both of the parish of Hillingdon, were married this 9th day of January before mee, John Baldwin, Esq., Justice of the Peace, according to an Act of Parliament in that case made and provided.

JO. BALDWIN.

In the fifteenth century there seems to have been a prevalent superstition that prayers offered to the Holy Roods at Bermondsey Abbey and at the north door of St. Paul's by maidens desirous of obtaining a good husband were likely to prove effectual, for we find a young lady of the

Paston family in Norfolk recommended during her stay in London in 1465 to take this step. *Paston Letters*, ed. Gairdner, ii, 233. Stephens, in his character of "a plaine country bride," says: "She takes it by tradition from her fellow-gossips, that she must weepe shoures upon her marriage day: though by the vertue of mustard and onions, if she cannot naturally dissemble."

In Leap years it is yet the fashion to suppose that on the extra day (29th) of February women may propose marriage to the other sex, and in 1904 a good deal of correspondence occurred on the subject in the press.

A strange conception formerly prevailed that, if a man married a woman stripped of her clothing, her chemise (for propriety's sake) excepted, he was not answerable for her debts contracted before the ceremony. Numerous illustrations of this fallacy occur in *Notes and Queries* and elsewhere; the subjoined examples may suffice; they are taken from *N. & Q.* for 1876:—"An extraordinary method was adopted by a brewer's servant in February, 1723, to prevent his liability for the payment of the debts of a Mrs Brittain, whom he intended to marry. The lady made her appearance at the door of St. Clement Danes habited in her shift; hence her enamorado conveyed the modest fair to a neighbouring apothecary's, where she was completely equipped with cloathing purchased by him; and in these Mrs. Brittain changed her name at the church."—*Malcolm's Anecdotes of London*, p. 233.

"A few days ago a handsome, well-dressed young woman came to a church in Whitehaven to be married to a man, who was attending there with the clergyman. When she had advanced a little into the church, a nymph, her bride-maid, began to undress her, and by degrees stript her to her shift; thus was she led blooming and undorned to the altar, where the marriage ceremony was performed. It seems this droll wedding was occasioned by an embarrassment, in the affairs of the intended husband, upon which account the girl was advised to do this, that he might be entitled to no other marriage portion than her smock."—*Annual Register*, 1766, Chronicle, p. 106. Nathan Alder married Widow Hibbert with only a smock on (for the same reason), at the old church in the parish of Ashton-under Lyne, on March 7, 1771. "At Ashton Church, in Lancashire, a short time ago, a woman was persuaded, that if she went to church naked, her intended husband would not be burthened with her debts, and she actually went as a bride like mother Eve, but to the honour of the clergyman, he refused the damsel

the honours of wedlock."—*Chester Courant*, June 24, 1800. "In Lincolnshire, between 1838 and 1844, a woman was married enveloped in a sheet. And not many years back a similar marriage took place; the clergyman, finding nothing in the rubric about the woman's dress, thought he could not refuse to marry her in her chemise only."

The manners and fashions of the higher classes in England and France in the thirteenth century were sufficiently in harmony to render it justifiable to introduce a notice of the ceremonies attendant on the marriage of Blonde of Oxford with Jean de Dammartin in the cognominal romance, which does not enter into the historical side of the subject and the intimate connection of the Dammartin family with the mediæval countship of Boulogne. We are there told that at short notice thirty minstrels, a hundred knights, and two hundred ladies came to the feast. The bride wore a gown of cloth of gold and a mantle of which the tassels were worth fourteen marks. Her hair was beautifully dressed, and hanging down to her girdle. A gold chaplet held it together, and on her temples a clasp, than which the king did not possess a richer. At her girdle hung a purse of unequalled beauty set in gold and precious stones, with pearls as large as peas, it was estimated at 100 livres. After the service the knights led the bride to the hall, where dinner was laid, and the banquet was followed by a performance of minstrelsy. In the evening the proceedings were brought to a close by supper and dancing. Next day there was a second dinner, and then the guests took their leave. *Romance of Blonde of Oxford and Jean de Dammartin*, edited from an unique MS. by Le Roux de Lincy, 1858; Hazlitt's *Coins of Europe*, 1893, p. 396.

A curious notice, from its early date, presents itself of a middle-class marriage in the Eastern counties in 1448 in a letter from Margaret Paston to her husband, where the writer says:—"Kateryn Walsaw xal be weddyd on the Monday nexst after Trinyte Sondag, as it is told me, to the galaunte with the grete ebene; and there is purvayd for her meche gode aray of gwnys, gyrdelys, and atyrys, and meche other gode aray, and he hathe purcheyssyd a gret purcheyys of V. mark be yer to yevyn hor to her joynture."

At the nuptials of Margaret, sister of Edward IV. of England, to Charles le Temeraire Duke of Burgundy, in 1468, the Lord Mayor of London, on the entry of the Princess into Cheap, presented her with a pair of rich basins, in each of which were a hundred pounds [livres?] of gold. The embarkation of the bride at Margate,

on her departure, presents the earliest notice I have found of that now celebrated watering-place. "The Fryedaye next after the Nativite of Saint John the Baptist she shipped at Margate, and ther she toke leve of the Kinge and departid." When she landed at Sluys, in Holland, she was received with great honour, and the contemporary narrative states that "thei gave unto my ladie xii marke of golde, the whiche is in valewe twoo hundredthe pounde of Englishe monneye." *Archæologia*, xxxi, 327-8. This great lady is known as having been the patroness of William Caxton, and her English origin explains the interest, which she evinced in his typographical labours.

At the marriage of Philip and Mary at Winchester, July 25th, 1555, the second course of dishes was claimed, as of custom, by the bearer. One of these, Edward Underhill, in the extant narrative of his imprisonment, etc., 1553-5, has left the following account: "The second course at the marriage of a king is given unto the bearers: I mean the meat, but not the dishes, for they were of gold. It was my chance to carry a great pasty of red deer in a great charger, very delicately baked, which, for the weight thereof, divers refused. The which pasty I sent unto London, to my wife and her brother."

Machyn describes in his "Diary," under December 1556, a wedding-supper, which was given at Henley-upon-Thames, for Master Venor and his wife at which he and some other neighbours were present: "and as we wher at soper," says he, "and or whe had supt, ther cam a xij wessells with maydens syngyng with ther wessells, and after cam the cheyff wyffes syngyng with ther wessells; and the gentyll-woman had hordenyd a grett tabull of bankett, dyssys of spyssys and frut, as marmelad, gynbred (gingerbread), gele, comfett," &c. The grandeur, with which the nuptials of Alderman White were celebrated, in 1558, appears to have been somewhat unusual, for after the ceremony, according to Machyn, there was a masque, with splendid dresses and appointments, and much dancing. Machyn notices a still more magnificent affair which was witnessed at the nuptials of a citizen in 1562; every luxury which could be procured for money was there, and there were three masques: one in cloth of gold, another of Friars, and a third of Nuns, and at the conclusion the friars and nuns danced together—a diversion which would not have been sanctioned in the previous reign. The celebrated Thomas Becon preached the wedding-sermon on that occasion. These masques at citizens' nuptials about this time appear to have been in imitation of the splendid pageants

on scriptural and other subjects introduced long before into the marriage-ceremonials of our kings and nobility. Brand himself notices the masque, which was represented at the nuptials of Sir Philip Herbert, in the time of James I., and evidently supposed it to be a custom peculiar to people of rank.

In the thirty-sixth volume of "Archæologia" will be found an account of the sumptuous and costly wedding of Richard Polsted, Esq., of Albury, to Elizabeth, daughter of William More, Esq., of Loseley, near Guildford, in 1567, with a list of all the marriage presents and their senders. Mr. Secretary Cecil, afterward Lord Burleigh, gave a doe. There is a very curious letter from Fleetwood, Recorder of London, to Lord Burghley, July 18th, 1583, on the subject of a clandestine and illegal marriage-ceremony, which had just then recently occurred. He tells the story as follows: "Abraham of Abraham, a gentilman of a hundred pound land in com(itu) Lanc(astriæ) put his daughter and heire unto my lady Gerrard of the Brenne. Sir Thomas and my lady being here in London, one Dwelles, a fenser nere Cicell howse, and his wiff, by indirect meanes, being of kyn to the girle, dyd invite all my lady's children and gentilwomen unto a breakfast. They cam thether, and at theire comyng the yowthes and servingmen were caried up to the ffens skolle. My lady's dowghters and gentilwomen must nedes play at the cardes, will they nill they. The girle Abraham, by the wiff of the howse, was conveyghed in to a chamber, and shut the dowre after her and there left her. The girle found in the chamber iiij. or v. tall men. She knew theym not. And ymediatlie the girle fell into a great feare seyng them to compasse her about. Then began an old priest to read upon a booke, his words she understood not, saving these words, 'I Henry take the Suzane to my wedded wiff.' This done they charged the wenche never to discover this to any body lvyng, and so sent her downe to her fellowes."

In MS. Lansdowne, 33, is preserved an account of the expenses at the wedding of Mr. William Wentworth, son of Lord Wentworth, and Elizabeth Cecil, daughter of the Lord Treasurer Burleigh. The affair was unusually sumptuous, and lasted three days. A curious letter on the subject of the lady's fortune and jointure is printed by Ellis in his Third Series.

Mr. Halliwell, in a note upon the marriage of the Princess Elizabeth to the Elector Frederick of Bohemia, in 1613, in his edition of the "Autobiography of Sir Simonds D'Ewes," 1845, describes the wedding-ceremonial, quoting Wilson's

"Life and Reign of James I." "Her vestments were white, the emblem of innocency; her hair dishevelled, hanging down her back at length, an ornament of virginity; a crown of pure gold upon her head, the cognizance of majesty . . . her train supported by twelve young ladies in white garments, so adorned with jewels, that her passage looked like a milky way. She was led to church by her brother Prince Charles and the Earl of Northampton." Mead, in one of his letters to Sir Martin Stuteville, giving an account of the accession and marriage of Charles I. says: "I saw one of the pieces of money flung about at the marriage. On one side is Cupid, holding in one hand lillies, in the other roses. The motto, Fundit Amor Lilia mixta Rosis. On the other side, the picture of the King and Queene with this, Carolus Mag. et Henrietta Maria Rex et Regina Magnæ Britannie." These were jetons, however, not coins. They occasionally occur.

In an indenture of 1496 in relation to the prospective marriage of the heir of Sir Robert Plumpton to Isabel Babthorpe, cousin and heir to Dame Isabel Hastings, it is stipulated that Sir Roger shall defray the cost of the "array" of his son and of the meat and drink to be expended at the ceremony, while the bride's uncle Babthorpe shall pay for her outfit. This was the case of an English family in Yorkshire of good standing. *Plumpton Correspondence*, 1839, p. C.

At the marriages of the Anglo-Saxons, the parties were attended to church by music. In "The Christen State of Matrimony," 1543, p. 48, we read as follows: "Early in the mornynge the wedding people begynne to exceed in superfluous eatyng and drinkyng, wherof they spytte untill the halfe sermon be done, and when they come to the preachynge, they are halfe droncke, some all together. Therefore regard they neyther the prechyng nor prayer, but stonde there only because of the custome. Such folkes also do come to the church with all manner of pompe and pride, and gorgiousnes of rayment and jewels. They come with a great noyse of harpes, lutes, kyttes, Basens, and drommes, wherwyth they trouble the whole church and hyndre them in matters per-tayninge to God. And even as they come to the churche, so go they from the churche agayne, lyght, nyce, in shameful pompe and vaine wantonesse." The following is from Veron: "I knewe a priest (this is a true tale that I tell you, and no lye) whiche when any of his parishioners should be maryd, woulde take his backe-pype, and go fetche theym to the churche, playnge sweetelove afore them, and then woulde he laye his instrument handsomely

upon the aultare, tyll he had maryed them and sayd masse. Which thyng being done, he woulde gentillye bringe them home agayne with backe-pype. Was not this priest a true minstrell, thynke ye? for he dyd not conterfayt the minstrell, but was one in dede." *Hunting of Purgatory to Death*, 1561, fol. 51v^o.

In Deloney's "History of Jack of Newbury," 1597, speaking of his marriage and the bride's going to church, the writer observes, "There was a noise of musicians that play'd all the way before her." Dame Sibil Turfe, a character in Jonson's "Tale of a Tub," is introduced reproaching her husband as follows: "A clod you shall be called, to let no music go afore your child to church, to cheer her heart up!" and Scriben, seconding the good old dame's rebuke, adds: "She's ith' right, sir; for your wedding dinner is starved without music."

Griffith has the following on marriage feasts: "Some cannot be merry without a noise of fiddlers, who scrape acquaintance at the first sight; nor sing, unless the divell himselve come in for a part, and the ditty be made in hell," &c. He has before said: "We joy indeed at weddings; but how? Some please themselves in breaking bread, I had almost said bawdy jests." *Bethel*, 1634, p. 279. In the same work, speaking of his bride, it is said, that "after her came the chieftest maidens of the country, some bearing bridocakes, and some garlands, made of wheat finely gilded, and so passed to the church. She was led to church between two sweet boys, with bridelaces and rosemary tied about their silken sleeves; the one was Sir Thomas Parry, the other Sir Francis Hungerford." In later times it was among the offices of the bride maids to lead the bridegroom to church, as it was the duty of the bridegroom's men to conduct the bride thither. It is stated in the account of the marriage ceremonials of Sir Philip Herbert and the Lady Susan, performed at Whitehall in the reign of James I., that "the Prince and the Duke of Holstein led the bride to church."

In an Epithalamium by Christopher Brooke in the second edition of England's Helicon, 1614, we read:

"Forth, honour'd groome; behold, not farre behind.
Your willing bride, led by two strength-lesse boyes."

Marked in the margin opposite, "Going to church—bride boyes." This has not been overlooked in the "Collier's Wedding."

"Two lusty lads, well drest and strong,
Step'd out to lead the bride along;
And two young maids, of equal size,
As soon the bridegroom's hands sur-
prize."

It appears from a passage in Stephens's "Character of a plaine Country Bride," that the bride gave also, or wore, or carried, on this occasion, "gilt rases of ginger." "Guilt rases of ginger, rosemary, and ribbands. She will therefore bestow a livery, though she receive no wages."

In 1561, one of the officials at the Queen's Bench was put in the pillory for coming to several gentlemen and ladies, and presenting them with nosegays, alleging that he was going to be married. This episode rests on the authority of Machyn the Diarist; but unluckily the passage where it is related is imperfect in the MS. In Hacket's "Marriage Present," a wedding sermon, the author introduces among flowers used on this occasion, prim-roses, maidens-blushes, and violets. Herrick plays upon the names of flowers selected for this purpose. In "Vox Graculi," 1623, "Lady Ver, or the Spring," is called "The nose-gay giver to weddings."

With regard to nosegays, called by the vulgar in the North of England and elsewhere pretty generally, posies, Stephens in his "Essayes," 1615, has a remarkable passage in his character of A plaine Country Bridegroom. "He shews," says he, "neere affinity betwixt marriage and hanging: and to that purpose he provides a great nosegay, and shakes hands with every one he meets, as if he were now preparing for a condemned man's voyage." Nosegays occur in "The Collier's Wedding."

It seems to have been customary at ordinary weddings in the time of Elizabeth for the party, on their return from church, to have an entertainment like our breakfast, when the bride was placed in the centre by herself, in the seat of honour; but afterward, when the gifts were presented to the newly-made couple, the man and his wife were seated side by side. I collect so much from the "Jeste of the Wife Lapped in Morelles Skin" circa 1570, where there is this description of the latter part of the ceremony:

"The father and mother fyrst began
To order them in this wise:

The brydegrome was set by the brydes
syde than,

After the countrey guise.

Then the father the fyrst present
brought,

And presented them there richly, in fay,
With deeds of his land in a boxe well
wrought,

And made them his heyres for aye—"

Speaking of wedding entertainments, Griffith, in his *Bethel*, 1636, says: "Some drink healths so long till they loose it,

and being more heathenish in this than was Ahasuerus at his feast, they urge their companions to drinke by measure, out of measure."

Evelyn, under Dec. 5, 1683, relates that at the wedding to her fifth husband of a Mistress Castle, daughter of a broom-man, whose wife sold kitchen stuff in Kent Street, but who, growing rich, became Sheriff of Surrey, and a fellow-magistrate with the diarist, there were present the Lord Mayor and civic dignitaries, Lord Chief Justice Jefferies, and other personages of distinction, and Evelyn himself, and that the party was exceedingly merry. "These great men," says he, "spent the rest of the afternoon, till eleven at night, in drinking healths, taking tobacco, and talking much beneath the gravity of Judges—" *Comp. Wedding Dinner*. "In most parts of Essex it is a common custom, we read, when poor people marry, to make a kind of Dog-hanging or Money-gathering, which they call a Wedding-Dinner, to which they invite tag and rag, all that will come: where, after dinner, upon summons of the fidler, who setteth forth his voice like a town-crier, a table being set forth, and the bride set simpering at the upper end of it: the bridegroom standing by with a white sheet athwart his shoulders, whilst the people march up to the bride, present their money and wheel about. After this offering is over, then is a pair of gloves laid upon the table, most monstrously be-daubed about with ribbon, which by way of auction is set to sale, at who gives most, and he whose hap it is to have them, shall withall have a kiss of the bride." *History of St Billy of Billericay, & his Squire Ricardo* (a very admirable parody on Don Quixote,) chap. ix.

What is sometimes termed a Serenade in Shakespear's *Cymbeline*, commencing, "Hark! Hark! the lark" appears to have been intended for a *Revcille matin* to a bride. In 1557-8, William Pickering obtained licence to print a ballad entitled "A Ryse and Wake." This was evidently a bride's good morrow, and perhaps the prototype of the composition found in the Roxburgh collection, and inserted in Collier's "Roxburgh Ballads," 1847. In Munday's "John A Kent and John A Cumber," is a passage which happily illustrates this portion of the subject. It is where Turnop and his companions serenade Marian and Sidanen, and afterward do the same to the two bridegrooms. Tom Tabrer says: "Well, then tune, all; for it drawes toward day; and if we wake not the bryde, why, then, it is worth nothing." In Carleton's account of the nuptials of Sir Philip Herbert, it is stated that "they were lodged in the Council

Chamber, where the King gave them a reveille matin before they were up."

According to Donne's "Epithalamium," at the marriage of the Princess Elizabeth of England and Frederic of Bohemia, 1613, there was a particular hour, at which it was usual to wake the bride:

"Othres neer you shall whisperinge
speak,
And wagers lay at whose side day will
breake,
And win by obseruinge then whose hand
it is,
That opens first a curtain, hers or his:
This wilbe try'd to morrow after nyne,
Till w^{ch} howre we thy day enlarge, O
Valentine."

This extract is from an early MS. copy of the "Epithalamium," now before me. It is contained in a MS. volume of poems by Donne and others, of which I gave some notice in "Notes and Queries," 4th ser. ii. Pepys thought it very mean on the part of the Penns not to have music the morning after the wedding to wake up the newly married couple. *Diary*, 16 Feb. 1666-7.

Of such a reveille matin, as used on the marriages of respectable merchants of London in his time, Hogarth has left us a curious representation in one of his prints of the "Idle and industrious Apprentice." So, in the "Comforts of Wooing," "Next morning, come the fiddlers, and scrape him a wicked reveillez. The drums rattle, the shaumes tote, the trumpets sound tan ta ra ra, and the whole street rings with the benedictions and good wishes of fiddlers, drummers, pipers, and trumpeters. You may safely say now the wedding's proclaimed." Misson, speaking of the reveillez on the morning after a wedding, says: "If the drums and fiddles have notice of it, they will be sure to be with them by day-break, making a horrid racket, till they have got the pence." Gay, in his "Trivia," has censured the use of the drum in this concert.

Northbrooke says: "In the councell of Laoditia (holden in the year of our Lorde God 364, vnder Pope Liberius) it was decreed thus: It is not meete for Christian men to dance at their mariages. Let them dyne and suppe grauely, giuing thanks vnto God for the benefite of mariages. Let the clergie aryse and go their wayes, when the players on their instruments (which serue for dauncing) doe begynne to playe, least by their presence they should seeme to allowe that wantonnesse." *Treatise against Dicing*, &c. 1577, repr. 122.

In Scott's "Mock-Marriage," a comedy, 1696, p. 50, it is said: "You are not so

merry as men in your condition should be; What! a couple of weddings and not a dance." So, in the ballad called "The Winchester Wedding:"

"And now they had din'd, advancing
Into the midst of the hall,
The fiddlers struck up for dancing,
And Jeremy led up the brawl.
Sucky, that danc'd with the cushion,"
&c.

The usual custom now is to throw slippers after the bride and bridegroom, when they go away after the breakfast. In 1875 the writer threw one into the carriage of his sister-in-law Mrs. Ormrod of Pen-y-lan, Ruabon.

It is frequently the habit, at the commoner sort of weddings, to fling a handful of rice in the same manner, when the couple quits the house, and at St. Peter's Church, Brighton, some rice was lately thrown after the pair at the church-door, which is not so customary. In 1903 we find the vicar of Long Sutton, Lincolnshire, setting up public notices to check such a practice, as well as that of throwing *confetti*.

The custom of demanding toll of a bridal party was as recently as 1901 the subject of magisterial inquiry at Bingley, in Yorkshire, when a labourer was summoned for street obstruction. While a wedding party were on their way in a vehicle, defendant attached a rope to a lamp-post, and then crossed the road and held the rope to stop the carriage. When he had done that, he went to the window and received something from those inside. Some of the wedding party were not at all satisfied with the performance. The Chairman said the defendant was following out an old custom, and had no intention of doing any harm; but the practice could not be allowed.

Coles in his *English Dictionary* speaks of Ball-money as given by a bride to her old play-fellows. Halliwell states that in the North a party attends at the church-gates to receive this as a right; but it might be equally distributed as a sign of the girl no longer requiring her former recreations. Brockett thought that the money was intended for the purchase of a football. In Normandy it was customary, as the Abbé de la Rue told Brand, for the bride to throw a ball over the church for the bachelors and married men to scramble for, and that they then danced together; but in giving this information the abbé should have added, that the practice was probably confined to the low-pitched primitive structures, of which we yet possess numerous examples, especially in Kent and Essex, and which would alone render such a feat possible.

There was an ancient superstition that

for a bride to have good fortune it was necessary at her marriage that she should enter the house under two drawn swords placed in a manner of a St. Andrew's Cross. She was not to step over the threshold in entering the bridegroom's house, but was to be lifted over by her nearest relations. She was also to knit her fillets to the door-posts, and anoint the sides, to avert the mischievous fascinations of witches. Previous to this, too, she was to put on a yellow veil. In Braithwaite's "Boulster Lecture," 1640, p. 280, mention occurs of an ancient custom, "when at any time a couple were married, the soale of the bridegroom's shoe was to be laid upon the bride's head, implying with what subjection she should serve her husband." Grose tells us of a singular superstition: *i.e.* that if in a family, the youngest daughter should chance to be married before her older sisters, they must all dance at her wedding without shoes: this will counteract their ill luck, and procure them husbands. Pliny mentions that in his time the *ciros*, a sort of tame hawk, was accounted a lucky omen at weddings. For the sun to shine upon the bride was the same. In Herrick's "Hesperides," p. 258, are ten short songs, or rather choral gratulations, entitled "Connubii Flores, or the Well Wishes at Weddings."

The subsequent I find in Northbrooke's "Treatise" 1577: "In olde time we readed that there was usually caried before the mayde when she shoulde be married and come to dwell in her husbandes house, a distaffe charged with Flaxe, and a spyndle hanging at it, to the intente shee might bee myndefull to lyue by hir labour."

The Romish rituals give the form of blessing the nuptial bed. This ceremonial is illustrated by an engraving in the ancient romance of *Melusine*, where it is said that "they went and led Raymond in to the pavilion. And soon he was brought to bed. And then came there the Bishop that had spoused them, and did hallow their bed, and after that every each one took his leave and the curtains were drawn about the bed." In the Durham Ritual is the office, *In thalamo*, which appears to be applicable to this occasion. Surtees Society ed. 1840, p. 111. From some lines by Herrick quoted under *Torches* we infer that the woman was conducted to her chamber with lights. It was an invariable rule for the men always to depart the room till the bride was undressed by her maids and put to bed. We learn from "Articles ordained by King Henry VII. for the Regulation of his Household," that this ceremony was observed at the marriage of a princess. "All men at her coming to

be voided, except woemen, till she be brought to her bedd: and the man, both: he sitting in his bedd, in his shirte, with a gowne cast about him. Then the bishoppe with the chaplaines to come in and blesse the bedde: then every man to avoide without any drinke, save the twoe estates, if they liste prively."

In the "British Apollo," before quoted, No. 133, is the following query: "Why is the custom observed for the bride to be placed in a bed next the left hand of her husband, seeing it is a general use in England for men to give their wives the right hand when they walk together? A. Because it looks more modest for a lady to accept the honour her husband does her as an act of generosity at his hands, than to take it at her right, since the bride goes to bed first."

In a letter from Carleton to Winwood, of Jan. 1604-5, among other notices relating to marriages at court, is "At night there was casting off the bride's left hose, and many other pretty sorceries." It was similarly a custom among the noble Germans at weddings for the bride, when she was conducted to the bride-chamber, to take off her shoe, and throw it among the bystanders, which every one strove to catch, and whoever got it, thought it an omen that they themselves would shortly be happily married. Misson, writing about 1697, observes: "The bride maids carry the bride into the bed-chamber, where they undress her, and lay her in the bed. They must throw away and lose all the pins. Woe be to the bride if a single one is left about her; nothing will go right. Woe also to the bride-maids if they keep one of them, for they will not be married before Whitsontide." Or as we read in a book of the following century: "till the Easter following at soonest." A singular instance of tantalizing, however incredible it may seem, was most certainly practised by our ancestors on this festive occasion, *i.e.* sewing up the bride in one of the sheets. Herrick, in his Nuptial Song on Sir Clipesby Crew and his lady, is express to this purpose:

"But since it must be done, dispatch
and sowe
Up in a sheet your bride, and what if
so," &c.

It is mentioned too in the account of the marriage of Sir Philip Herbert: "At night there was sewing into the sheet."

There was an occasional waggyery among some of the young fellows of the party in the shape of tying a bell under the marriage-bed. This was also a French usage, and in the *Contes d'Ourville*, i. 3, we read: "Il out une risée de jeunes hommes qui s'étoient expres cachez au-

pres de son lit, comme on a coutume de faire en pareilles occasions," as if they stayed behind in hiding to listen.

Among the Anglo-Saxons next morning the whole company came into the chamber of the new married couple, before they arose, to hear the husband declare the morning's gift, when his relations became sureties to the wife's relations for the performance of such promises as were made by the husband. This was the ancient pin-money, and became the separate property of the wife alone. Owen explains that word as "signifying a garment or cloke with a veil, presented by the husband to his bride on the morning after marriage: and, in a wider sense the settlement he has made on her of goods and chattels adequate to her rank. In more modern times there is a custom similar to this in Prussia. There the husband may (is obliged if he has found her a virgin,) present to his bride the Morgengabe or gift on the morrow after marriage, even though he should have married a widow."

Nuptial Usages in Scotland, &c.—There is an ostensible survival in Huntley, Aberdeenshire, of a usage repeatedly mentioned as an act of hospitality or devotion in the Hebrew Scriptures. In 1903, on the eve of an intended marriage here between two persons of respectable position, the bridegroom being son of the Provost of the town, his feet were washed by his friends, and the bride's would have undergone the same ceremony, had not her health precluded it. These particulars transpired in the course of legal proceedings for breach of promise.

In the "Statistical Account of Scotland," parish of Gargunnock, co. Stirling, we read: "It is seldom there are social meetings. Marriages, baptisms, funerals, and the conclusion of the harvest, are almost the only occasion of feasting. Marriages usually happen in April and November. The month of May is cautiously avoided. A principal tenant's son or daughter has a crowd of attendants at marriage, and the entertainment lasts for two days at the expense of the parties. The company at large pay for the music."

In Scotland there is said to have been formerly, and within living remembrance, a recognised custom that if a man and a woman were domiciled together, and he addressed her as his wife, she became entitled to claim matrimonial rights; or that even if he addressed her as wife, and she assented by a curtesy or otherwise it was allowed binding. There is an anecdote of a celebrated judge lately on the bench, who ran a risk of realizing the experience in his early career, and lost no time in crossing the border.

In the "Statistical Account of Scotland," the minister of Logierait in Perthshire says: "Immediately before the celebration of the marriage ceremony, every knot about the bride and bridegroom (garters, shoe-strings, strings of petticoats, &c.) is carefully loosened. After leaving the church, the whole company walk round it, keeping the church walls always upon the right hand. The bridegroom, however, first retires one way with some young men to tie the knots that were loosened about him; while the young married woman, in the same manner, retires somewhere else to adjust the disorder of her dress."

At the marriage of Miss Harvey to Sir Patrick Playfair, November 18, 1903, one of the bridesmaids wore for luck green stockings. Blue hats and feathers are sometimes provided for them in deference to the old rhyme:

"Something old and something new,
Something borrowed and something blue."

A case quite recently occurred at Berwick, where a youthful bride absconded on the wedding day, and where the night before the bridegroom calling at her home, where she then was, and asking to see her, was refused by her mother on the plea that it was unlucky.

In "Observations on a Month's Journey into France," (a MS. *circa* 1626, by an Oxford graduate,) is the following passage: "A scholler of the University never disfurnished so many of his friendes to provide for his journey, as they (the French) doe neighbours, to adorne their weddings. At my beinge at Pontoise, I sawe Mistres Bryde returne from the church. The day before shee had bene somewhat of the condition of a kitchen wench, but now so tricked up with scarves, rings and crosse-garters, that you never sawe a Whitsun-lady better rigged. I should much have applauded the fellowes fortune, if he could have maryed the clothes; but (God be mercifull to hym) he is chayned to the wench; much joy may they have together, most peerlesse couple,

Hymen Hymenæi, Hymen, Hymen, O Hymenæe!

The match was now knytt up amongst them. I would have a French man marie none but a French woman."

In a volume published more than a century since, it is said: "'Tis worthy of remark that something like the antient custom of strewing the threshold of a new married couple with flowers and greens, is, at this day, practised in Holland. Among the festoons and foliage, the laurel was always most conspicuous: this denoted, no doubt, that the wedding day is

a day of triumph." "Hymen, or an accurate Description of the Ceremonies used in Marriage in every Nation of the World," 1760, p. 39.

Mr Brand heard a gentleman say that he was told by Lord Macartney, that on the day previous to the marriage of the Duke of York (by proxy) to the Princess of Prussia, a whole heap of potsherds was formed at her Royal Highness's door, by persons coming and throwing them against it with considerable violence, a custom which obtains in Prussia, with all ranks, on the day before a virgin is married; and that during this singular species of battery the Princess, every now and then, came and peeped out at the door.

Mungo Park in his "Travels into the Interior of Africa," describes a wedding among the Moors, p. 135: "April 10, in the evening, the Tabala or large drum was beat, to announce a wedding. A great number of people of both sexes assembled. A woman was beating the drum, and the other women joining at times in chorus, by setting up a shrill scream. Mr. Park soon retired, and having been asleep in his hut, was awakened by an old woman, who said she had brought him a present from the bride. She had a wooden bowl in her hand; and before Mr. Park was recovered from his surprize, discharged the contents full in his face. Finding it to be the same sort of holy water with which a Hottentot priest is said to sprinkle a new-married couple, he supposed it to be a mischievous frolic, but was informed it was a nuptial benediction from the bride's own person, and which on such occasions is always received by the young, unmarried Moors, as a mark of distinguished favour. Such being the face, Mr. Park wiped his face, and sent his acknowledgments to the lady. The wedding-drum continued to beat, and the women to sing all night. About nine in the morning the bride was brought in state from her mother's tent, attended by a number of women, who carried her tent, (a present from the husband,) some bearing up the poles, others holding by the strings, and marched singing until they came to the place appointed for her residence, where they pitched the tent. The husband followed with a number of men, leading four bullocks, which they tied to the tent-strings, and having killed another and distributed the beef among the people, the ceremony closed."

The same traveller has left an account of the barbarous cruelty which, at that time was exercised at Color, a large town in the interior of Africa, upon women who had been convicted of infidelity. See *Bride, Garters, Gloves, Manx, Nuts, Orkney, Wedding, etc.*

Nurspell or Nor-Spiel.—A boys' game in Lincolnshire, somewhat similar to trap-ball. See *Trap-Ball* *infra*, and Halliwell in v.

Nutmeg, Gilt.—A gift at Christmas. It appears to be the *Gift* Nutmeg mentioned in *Love's Labor's Lost*, 1598. But Jonson in *Christmas His Masque* calls it rightly. See Nares in v.

Nuts.—In the marriage ceremonies amongst the ancient Romans, the bridegroom threw nuts about the room for the boys to scramble. The epithalamiums in the classics prove this. It was a token that the party scattering them was now leaving childish diversions. See Erasmus on the proverb, "Nuces relinquere." Adag., 1606, col. 1356.

"—Postquam te talos aule Nucesque Ferre sinu laxo, donare et ludere vidi." The Roman boys had some sport or other with nuts, to which Horace refers. Nuts have not been excluded from the catalogue of superstitions under papal Rome. Thus, on the 10th of August, in the Romish Calendar, I find it observed that some religious use was made of them, and that they were in great estimation.

Hutchinson observes that, in divining with nuts, "if the nuts lie still and burn together, it prognosticates a happy marriage or a hopeful love; if, on the contrary, they bounce and fly asunder, the sign is unpropitious." *Northumberland*, ii, 18. Burns describes the Allhallows Even ceremony of "burning the nuts," which had also been noticed by Pennant. "They name," says Burns, "the lad and lass to each particular nut, as they lay them in the fire, and accordingly as they burn quietly together, or start from beside one another, the course and issue of the courtship will be." *Poems*, 1787, p. 55 *et seqq.* A similar superstition reigns in Ireland. This custom is beautifully described by Gay in his "Spells:"

"Two hazel nuts I threw into the flame,
And to each nut I gave a sweet-heart's name:
This with the loudest bounce me sore amaz'd,
That in a flame of brightest colour blaz'd:
As blaz'd the nut, so may thy passion grow,
For 'twas thy nut that did so brightly glow!"

Macaulay mentions that in Minorca in the earlier part of the eighteenth century, a custom as old as Theocritus and Virgil was kept up i.e. the ceremony of throwing nuts and almonds at weddings, that the boys might scramble for them. Virgil says: "Spargete, Marite, nuces." *Hist. of Claybrook*, 1791, p. 130.

Oak-Apple Day.—"May the 29th," says the author of the "*Festa Anglo-Romana*," 1678, "is celebrated upon a double account: first in commemoration of the birth of our sovereign King Charles the Second, the princely son of his royal father Charles the First of happy memory, and Mary the daughter of Henry the Fourth, the French king, who was born the 29th day of May 1630; and also, by Act of Parliament, 12 Car. II. by the passionate desires of the people, in memory of his most happy Restoration."

"A bow-shoot from Boscobel-house," says Stukeley, "just by a horse-track passing through the wood, stood the Royal Oak, into which the king and his companion, Colonel Carlos, climbed by means of the hen-roost ladder, when they judg'd it no longer safe to stay in the house; the family reaching them victuals with the nut hook. The tree is now enclosed in with a brick wall, the inside whereof is covered with lawrel, of which we may say, as Ovid did of that before the Augustan palace, '*mediamque tubere quercum*.' Close by its side grows a young thriving plant from one of its acorns." He adds, "Over the door of the inclosure, I took this inscription in marble: *Felicissimam arborem quam in asylum potentissimi Regis Caroli II. Deus O. M. per quem reges regnant hic crescere voluit, tam in perpetuum rei tantæ memoriam, quam specimen firmæ in reges fidei, muro cinctam posteris commendant Basilus et Jana Fitzherbert. Quercus amica Jovi.*"

On the 29th of May, the anniversary of the Restoration of Charles II., it was long customary, especially in the North of England, for the common people to wear in their hats the leaves of the oak, which were sometimes covered on the occasion with leaf-gold. This was done in commemoration of the marvellous escape of that monarch from those that were in pursuit of him, who passed under the very oak tree in which he had secreted himself, after the decisive battle of Worcester. It was also the custom to decorate the monument of Richard Penderell in the church-yard of St. Giles-in-the-Fields, London, on the 29th of May, with oak branches." The boys at Newcastle-upon-Tyne had formerly a taunting rhyme on this occasion, with which they used to insult such persons as they met on this day who had not oak leaves in their hats:—

"Royal Oak,

The Whigs to provoke."

There was a retort courteous by others, who contemptuously wore plane-tree leaves, which is of the same homely sort of stuff:—

"Plane-tree leaves;

The Church-folk are thieves."

In Brand's MSS. Collections there was a note to the following effect: "Two soldiers were whipped almost to death, and turned out of the service, for wearing boughs in their hats on the 29th of May, 1716." Comp. Halliwell in v.

Oaths.—Mr. Tyler has devoted a volume to this subject; but I do not find, that he has entered much at large into the question in some of its more curious aspects. It is a branch of the present inquiry, which Brand himself completely overlooked. Tomlins, in his "*Law Dictionary*," 1835, has a useful paper on this matter, and Mr. Hampton, in his "*Origines Patriciæ*," 1846, quoting the Swedish saga of "*Beowulf*" in its Anglo-Saxon paraphrase, has some interesting remarks on the ancient Saxon or Northern usage of swearing fealty on the sword, which was called the Wapentake (weapon-touching), a term now only understood in its topographical acceptation. A passage in the "*Honest Whore*," 1604, the joint production of Decker and Middleton, illustrates the taking of bread and salt preparatorily to swearing, in accordance with the custom which seems to have prevailed on the continent, if not in England: "He took bread and salt by this light, that he would never open his lips." Middleton's Works, 1840, iii, 103.

Oaths were formerly administered, not on the Bible or Testament, but on the Book of Sequences or Tropery, corruptly *Toper*, or on the Primer, as we perceive in a letter from Sir Geoffrey Boleyn about 1460 to John Paston, where he says that the late Sir John Fastolfe in his place at Southwark, "by his othe made on his primer ther, graunted and promitted to me to have the maner of Gunton—"

Mr. Fergusson in his *Rude Stone Monuments*, 1872, draws attention to the archaic usage or rite of swearing the oath to Wodin by two persons joining their hands through the hole in the ring Stone of Stennis, Orkney, whence we perceive the sacred attribute conferred on such remains by the popular idea as to the origin of their diversion from their perfect form.

The hand on certain Bohemian and Anglo-Saxon coins has been judged to be a symbol of the Deity. To hold up the hand before superiors seems to be a practice susceptible of a twofold explanation: as a guarantee that the party held no weapon and as an appeal for clemency. In the famous ballad-poem of *Adam Bel*, 1536, the outlaws lift their hands on entering the royal presence; in the Scottish courts it has always been usual to admit this act as an affirmation, the judge and the witness both standing; and the elevation of the hand has been lately

allowed in England as a substitute for kissing the book. Hazlitt's *Popular Poetry of Scotland*, &c. 1895, ii, 111.

Warton has thrown together some of the most remarkable oaths in the "Canterbury Tales" of Chaucer: "The Host swears by my father's soul, by the precious corpus madrian, by St. Paul's bell, by God's bones, by Christ's nails and blood, by St. Damian, by St. Runian, and by Corpus Domini: Sir Thopas, by ale and bread: Arcites, by my pan (or head): Theseus, by mighty Mars the red. The carpenter's wife, by St. Thomas of Kent: The smith, by Christ's foot: The Cambridge scholar, by my father's kin, by my crown, for God's benes or benison, and by St. Cuthbert: Sir John of Boundis, by Saint Martin: Gamelyn the cook, by God's book, and by my halse (or neck): Gamelyn's brother, by St. Richere and by Christis ore: A Frankeleyn, by Saint James of Galicia: A porter, by God's beard: The maister outlawe, by the good rood: The man of law, Depardeux: The merchant, by St. Thomas of Inde: The Somnour, by God's arms two: The rioter, by God's digne bones: The host, again, by your father's kin, by arms, blood and bones: The monk, by my porthose (or breviary) and by God and St. Martin."

"Be the Rode of Chester" is an asseveration used by Langland in his Alliterative Poem on the Deposition of Richard II., written, it seems, at the end of the fourteenth or beginning of the fifteenth century. In "Ralph Roister Doister," Roister Doister exclaims: "By the Armes of Caleys, it is none of myne." At that time Calais was in the hands of the English, who retained it till 5 Mary. In the same play, we find, "by the crosse of my sword," "by cots precious potsticke," and other forms, some unusual and a few fantastic. There are also some eccentric and scarce forms of adjuration in "The Marriage of Wit and Wisdom," an old interlude, such as "By the brains of a black-pudding," and "By the guts of a crab-louse." In Heywood's "Edward IV." 1600, Hobs the tanner swears "by the meg-holly" and "by the mouse-foot;" also, "by my holdame," "Gods blue baulkin," "by my feekins." In the same play, the Widow Norton is made to use (jocosely) the expression—"Clubs and clouted shoes!" interjectionally.

The statute 3 James I., against profane swearing, while it led to evasions even more profane than the original oaths, seems to have made fashionable a series of whimsical and innocuous asseverations, such as those we find in Heywood's "Fayre Mayde of the Exchange," 1607:

"Bow. By this hand, thou shalt go with me.

Crip. By this leg, I will not.

Bow. A lame oath! never stand to that.

Crip. By this crutch, but I will."

In "Mery Tales and Quicke Answers," 1567, there is this: "Cockes armes (quod the bayllye), my pourses is pycked, and my moneye is gone." Cockes armes is of course a corruption of God's alms—God's charity or love; Browne, in his "Pastorals," 1614, calls it a dunghill oath:

"With that the miller laughing brush'd his cloathes,
And swore by cocke and other dung-hill oathes."

Skelton used the expression in his interlude entitled "Magnificence," printed probably in 1530. In his "Christian Admonitions against Cursing and Swearing," 1629, a broadside, Taylor the water-poet denounces the system of profane swearing, which in his time had come to a rank growth in England, and to which John Bunyan admits that he was long prone. But Richard Whitford, a brother of Sion, who wrote a century before Taylor, makes the same charge against his countrymen in his "Werke for Householders," 1530.

In the "Statistical Account of Scotland," vol. x., p. 413, "Parish of Tiry, in Argyleshire," we read: "The common people still retain some Roman Catholic sayings, prayers, and oaths, as expletives: such as 'Dias Muire let.' i.e. God and Mary be with you; 'Air Muire,' swearing by Mary, &c." In Brittany also they say Dame instead of Dieu, referring of course to the Virgin or Our Lady.

Obit.—See Nares and Halliwell in v. Numerous instances are cited in the present volume of money left for the performance of obits. Among the Paston Letters are two documents of 1444 and 1447 relative to the grant of lands for the performance of obituary service or prayers, called *certeynes*. Edit. Gairdner, i, 52, 66. Funds were bequeathed by members of the municipal Gilds of London for the celebration of obits in the place of worship frequented by the deceased and his brethren, the latter attending on the appointed day. Hazlitt's *Livery Companies*, 1892, *passim*. In the Privy Purse Expenses of Henry VII. under 1493 is an item: "To a preste that kepeth King Harry, 3s. 4d."—which is supposed to import a memorial service for Henry VI. *Excerpta Historica*, 1833, p. 92.

Obit Sunday was duly observed at Windsor on September 27, this year (1903). At the morning service the clergy, military knights, and choir walked in procession through the nave and entered the choir by the carved folding doors underneath the organ gallery. Bishop Barry deli-

vered an interesting statement as to the royal founders and other benefactors. The Dean of Windsor also preached a special sermon. *Daily Mail*, Sept. 28, 1903.

Under the will of Richard King of Wisbeach, 1504, the testator gave and bequeathed the Falcon Petty Cury, Cambridge, to the Prior and Convent of Barnwell, partly on condition that a yearly obit was kept at Barnwell for his and his friend's souls. *Antiquary* for October, 1903. By an indenture between John Fisher, Bishop of Rochester, Christ's College, Cambridge, and St. John's College, Cambridge, detail Feb. 22, 1525, an obit used to be celebrated annually for the Bishop on the 3rd. February.

Old Ball.—In Lancashire the hobby-horse is known as Old Ball; but this invention, which is, in the county named, more especially destined to Pace-egging time, or Easter, does not by any means exactly correspond with the genuine hobby-horse of Elizabethan days, but seems to be rather a provincial outgrowth from it.

Old Boots.—A popular name for the Devil.

Old Coles.—A correspondent of the *Athenæum* many years since, writing from Lower Wick, near Worcester, says: "I well remember that, in my juvenile days, old people used to speak of a spectre that formerly appeared in the parish of Leigh, in this county, whom they called Old Coles; and said that he frequently used, at the dead of night, to ride as swift as the wind down that part of the public road between Bransford and Brocamin, called Leigh Walk, in a coach drawn by four horses, with fire flying out of their nostrils, and that they invariably dashed right over the great barn at Leigh Court, and then on into the River Teme. It was likewise said that this perturbed spirit was at length laid in a neighbouring pool by twelve parsons, at dead of night, by the light of an inch of candle; and as he was not to rise again until the candle was quite burnt out, it was therefore thrown into the pool, and, to make all sure, the pool was filled up—

'And peaceful after slept Old Coles's shade.'

Now, as this legend belongs to ghost instead of fairy lore, and as the scene of action was not in a reputed fairy locality, I therefore did not notice it in my little work "On the Ignis Fatuus; or Will-o'-the-Wisp and the Fairies;" but it appears to be of kin to those mentioned by your correspondent.

"Upon my lately considering the tenor of this legend, I was led to think that

'Old Coles' must have been a person of some quality, and it induced me to look into Nash's History of Worcestershire, hoping it might throw some light upon the subject. Therein, in his account of Leigh (vol. ii. p. 73), the author says: 'This ancient lordship of the abbots of Pershore falling by the dissolution of monasteries into the king's hands, remained there till Elizabeth's time. The tenants of the house and demesne, both under the abbot and under the king and queen, were the Colles, of which family was Mr. Edward (Edmund) Colles, a grave and learned justice of this shire, who purchased the inheritance of this manor, Dec. 19, 1606: whose son and heir, Mr. Edmund Colles (ob. 20 Sept. 1615) succeeded him, lived in the time of Mr. Habington, and being loaded with debts (which like a snowball from Malvern Hill gathered increase), thought fit to sell it to Sir Walter Devereux, Bart.' The Colleses were also possessed of the manor of Suckley which included those of Alfrick and Lusley. There is a farm called Colles Place (vulgo Coles Place, or Cold Place), in Lusley,—'which is mentioned in a ledger of the Priory of Malvern, in the reign of Henry III. as belonging to the family of Colles'—see Nash, vol. ii. p. 400,—which adjoins Leigh; and it shared the same fate, as appears by Nash's History, vol. ii. p. 397, as follows: "'The manor of Suckley remained in the name of Hungerford till it passed by purchase from them to Mr. Edmund Colles, of Leigh, in the reign of Elizabeth. He left it to his son, Mr. William Colles, whose heir, Mr. Edmund Colles, sold it to Sir Walter Devereux, knight and baronet.' Now, it is not improbable that the legend may have referred to the unfortunate Edmund Colles, the second son who, having lost his patrimony, and perhaps died in distress, his spirit may have been supposed to haunt Leigh Court, which was the seat of his joys in prosperity and the object of his regrets in adversity." See Allie's *Antiquities of Worcestershire*, 1856, p. 452. But for a reason which will be, perhaps, made apparent by a reference to the 2nd edition of my *Proverbs*, 1882, pp. 315-16, I do not place much reliance, or any at all, on the theory propounded in Allie's.

In the Comedy of Look About You, 1600, there is an allusion to Old Cole, where it appears to be used as a sort of common nick-name or by-word:

Rob. Ah, old Cole, now look about: you are catcht.

And in the Stationers' Registers, under date of January 25, 1636-7, occurs *The History of Old Cole of Reading*, as if it

were some well-known popular tale or legend. Now, does it not appear very probable that this Old Cole was the same as the famous hero of romance, Thomas Cole, of Reading, whose real or supposed history and eventual murder at Colebrook by the host and hostess of the Crane Inn, Master and Mistress Jarman—of whom the latter might have supplied Shakespear with a hint for Lady Macbeth—are so entertainingly related by Deloney? A book which became extremely popular, and of which indeed the earliest impressions have perished, would naturally have diffused itself far beyond the topographical limits which the writer has assigned to it; nor can we be quite assured that the employment of the term "Old Cole" in a tract of 1592, as I have mentioned in my *Proverbs*, 1882, p. 315, did not originate in the same person, whose reputation was of course the ground for making him the subject of a book.

Old Harry.—One of the popular names of the Devil.

Old Nick.—Old Nick is the vulgar name of the evil being in the North of England, and is a name of great antiquity. There is a great deal of learning concerning it in Olaus Wormius. We borrowed it from the title of an evil genius among the ancient Danes. They say he has often appeared on the sea and on deep rivers in the shape of a sea monster, presaging immediate shipwreck and drowning to seamen. Junii *Etymolog. v. Nick*.

A writer in the "Gentleman's Magazine" for March, 1777, says, "Nobody has accounted for the Devil's having the name of Old Nick. Keyser mentions a Deity of the Waters worshipped by the antient Germans and Danes under the name of Nocca, or Nicken, styled in the Edda Nikur, which he derives from the German Nugen, answering to the Latin necare. Wormius says, the redness in the faces of drowned persons was ascribed to this Deity's sucking their blood out of their nostrils. *Mon. Dan.* p. 17. Wasthiovius calls him Neccus, and quotes, from a Belgo-Gallic Dictionary, *Neccar*, Spiritus aquaticus, and *Necce* necare. *Pref. ad vitas Sancti.* and *Antiq. Suio-Goth.* 17. The *Islandic Dictionary* in Hickeys renders Nikur *bellua aquatica*. *Thesaurus*, iii, 85. Lastly, Rudbekius mentions a notion prevalent among his countrymen, that Neckur, who governed the sea, assumed the form of various animals, or of a horseman, or of a man in a boat. He supposes him the same with Odin. *Atlantis*, part 1, c. 7. But the above authorities are sufficient to evince that he was the Northern Neptune, or some subordinate sea-god of a noxious disposition. It is not unlikely but the name of this

evil spirit might, as Christianity prevailed in these Northern nations, be transferred to the Father of Evil."

This name, so familiar to our ears now-a-days, is derived with most probability from the nickers, or water-fairies, who were considered apparently by some of our old etymologists as equivalent to the sirens of classical fiction. Nicker is no longer preserved either as a separate designation, or in any other form, except in this sense so widely distinct from its original meaning. But examples of a similar kind, where the monks have borrowed from the fairy-mythology the nomenclature for another class of invisible powers, are not unfrequent. The authors of "Lancashire Folk-Lore," 1867, notice that "the Danish vikings called the Scandinavian sea-god Hold Nickar, which in time degenerated into the ludicrous expression, Old Nick;" but this statement is scarcely accurate. What immediately follows in the same work is more to the purpose. Nor should it be overlooked that, in the "History of Reynard the Fox," translated into English in 1481, from a Flemish original, the wolf calls the offspring of the marmoset (*simia caudata*) "nyckers." This is a remarkable piece of testimony, assuming (which is not by any means perfectly clear) that Old Nick is derived from this source.

For an account of the mischievous spirit "Nick," whose name and attributes are forgotten, except in connection with the ceremonies of Nickynan-night, and the Harvest festival,—vide report of the Royal Institute of Cornwall for 1842.

Old Scratch (which a writer in the "Athenæum," No. 983, derives from the *antiquus hostis* of the Fathers, and the Auld Ane, i.e. the Old One, are also names appropriated to the same evil being by the vulgar in the North. The epithet *old* to so many of his titles is of course employed and understood in a secondary or conventional sense.

Old Shock.—See Hunt's *Romances of the West of England*, ii, 59.

Ombre or Hombre.—A game at cards, of Spanish origin, similar to *primero*, on which it is said to be an improvement. It seems to have been played with four counters. An account of it, described on the title as "written at the request of divers Honourable Persons," was published in 1660; it is here called a royal game. A third type was known as *Quadrille*; but of ombre itself there was more than one variety, according to the *Compleat Gamester*, 1721; it is of a specially interesting character, because it seems to have been of great antiquity in Spain, and, as its name implies, is significant of national life and manners. Mr.

John Piggot has cited the following passage from Taylor's *History of Playing Cards*:—"The Italians have been the inventors of almost all the games of pure chance; the Spaniards, on the contrary, affect none but those of a dignified character. Their national game—ombre, 'the game of man,' a modification of the earlier game of primero—is of all modern games that which most resembles the ancient tarot. We may conclude, therefore, that it is the earliest of existing games, and upon that assumption, that the Spaniards were the earliest card players." Comp. *Quadrille*: Halliwell's *Arch. Dict.* in v.: Hazlitt's *Bibl. Coll.* i, 310, and Suppl. to *Coins of Europe*, 1897, v. Sardinia. In old houses there used to be tables with pools for playing ombre.

Omens.—The word omen is well known to signify a sign, good or bad, or a prognostic. It may be defined to be that indication of something future, which we get as it were by accident, and without our seeking for. A superstitious regard to omens seems anciently to have made very considerable additions to the common load of human infelicity. They are now pretty generally disregarded, and the wiser among us look back with perfect security and indifference on those trivial and truly ridiculous accidents which alternately afforded matter of joy and sorrow to our ancestors.

"L. Paullus, Consul iterum, cum ei, bellum ut cum Rege Perse gereret, obtigisset; ut ea ipsa die domum ad vesperum rediit, filiulam suam Tertiam, quæ tum erat admodum parva, osculans animadvertit tristiculam: quid est, inquit, mea Tertia? quid tristis es? Mi pater, inquit, Persa perii. Tum ille arctius Puellam complexus, accipio, inquit, mea filia, omen: erat autem mortuus catellus eo nomine." Cicero *de Divinat.* lib. i. sect. 46.

Gibbon speaking of the wars of the Emperor Maurice against the Avars, A.D. 595, tells us, that on setting out, "he (the Emperor) solicited without success a miraculous answer to his nocturnal prayers. His mind was confounded by the death of a favourite horse, the encounter of a wild boar, a storm of wind and rain, and the birth of a monstrous child."

Omens appear to have been so numerous that we must despair of ever being able to recover them all: and to evince that in all ages men have been self-tormentors, the bad omens fill a catalogue infinitely more extensive than that of the good.

Llodoewick Lloyd, in his *Stratagems of Jerusalem*, 1602, has collected some scattered notices of the belief in this class of manifestations among the ancients:

"Themistocles was assured of victory over King Xerxes and his huge army by crowing of a cocke, going to the Battle at Artemisium, the day before battell began, who having obtained so great a victory, gave a cocke in his ensigne ever after." . . .

"The first king of Rome, Romulus, builded his kingdom by flying of fowles and soothsaying. So Numa Pompil. was chosen second king of Rome by flying of fowles. So Tarquinius Priscus: an eagle took his cappe from his head and fled up on high to the skies, and after descended, and let his cappe fall on his head againe, signifying thereby that he should be king of Rome." . . . "The Arabians, Carians, Phrygians, and Cilicians, do most religiously observe the chirping and flying of birds, assuring themselves good and bad events in their warres." . . . "So superstitious grew the gentils, with such abhominable idolatry, that in Persia by a cock, in Egypt by a bull, in Æthiope by a dog, they tooke soothsaying; in Beotia by a beech tree, in Epyre by an Oake, in Delos by a dragon, in Lycia by a wolfe, in Ammon by a ramme, they receive their oracles, as their warrant to commence any warre, to enter any battell, or to attempt any enterprize."

Warkworth, who was a contemporary, describes three curious portents (as they were then regarded) which occurred in the thirteenth year of the reign of Edward IV. One was the foul and troubled state of the streams in various places, among others, at Hungervale, seven miles from Dudley, "that whenne," he proceeds, "it betokenethe the batayle it rennyys foule and trouble watere; and whenne betokenythe durthe or pestylence, it rennyth as clere as any watere, but this yere it renne ryght troubled and foule watere. Also ther is a pytte in Kente, in Langley Parke: ayens any batayle he will be drye, and it rayne never so myche; and if ther be no batayle towarde, he wille be fulle of watere, be it neyvre so drye a wethyre, and this yere he is drye. Also this same yere, ther was a voyce cryenge in the heyre, 'Bowes, Bowes,' whiche was herde of al menne; and many other dyverse tokenes have be schewede in Englonde this yere, for amendinge of mennys lyvynge."

Edward IV., at the battle of Mortimer's-Cross, is traditionally reported to have seen three suns, which blended immediately afterwards into one, and to this phenomenon is said to be due the addition of the sun to his cognizance. This is alluded to by Shakespear in the "Third Part of Henry the Sixth." At the accession of Queen Elizabeth, in November, 1558, a storm burst over London, with thunder and lightning, and Sir John Hay-

ward, in his *Annals* of the first four years of this reign, observes: "Likewise the spire of Allhallows church, in Bread Streete, being then of stone, was smitten about ten foote beneath the topp, from which place a stone was strucke that slew a dogg and overthrew a man with whom the dogg played. The accident was at that time esteemed prodigious by some whose affections rann with a bias, onely because it ensued soe greate actiones of change." In the November of 1623, while a priest named Drury was preaching to an audience in a room in the Blackfriars, the floor gave way, and several persons were killed. This casualty became well-known as the Fatal Vesper. In a copy of a contemporary account of the calamity, a MS. note says: "I am informed by the worshipful M. Thomas Smith of Bow Lane that besides those persons here recited was one Mr. Walsted of Oxfordshire, gentleman, who coming vp to London w^h a resolute purpose to disherite his eldest sonne who was a protestant, was drawne vnto this exercise, and there perished, before hee had effected what hee had determined to do." Walter Yonge, Esq. M.P. for Honiton in the time of James I., carefully notes down in his *Diary*, published by the Camden Society, all the portents and omens he witnessed or could hear of. There are several recorded by him as happening in one year—1607. It is said by Sir Simonds D'Ewes, that the silver bowl given by Sir Jervis Elvis, one of the accomplices in the Overbury murder, to St. John's College, Cambridge, fell down on the day of his execution at Tower Hill.

Aubrey, in his "Remains of Gentilism and Judaism," notices several portents which happened before changes of government in his time. At Sir Thomas Trenchard's, at Lichet in Dorset, on the first day of the sitting of the Parliament, 1641, while the family were at dinner, the sceptre fell out of the king's hand, in plaister, in the hall. At his majesty's trial, the head of his cane fell off. And before Cromwell's death, a great whale came to Greenwich. He notices the tearing of the canopy at James II.'s coronation, in returning from the Abbey: adding, "twas of cloth of gold, and my strength I am confident could not have rent it, and it was not a windy day." Hickes, in a letter to Charlett (Jan. 23, 1710-11) also mentions "the omens that happened at the Coronation of James II., which," says he, "I saw: viz. the tottering of the crown upon his head: the broken canopy over it; and the rent flag hanging upon the White Tower when I came home from the Coronation. It was torn by the wind at the same time the signal was given

to the Tower that he was crowned. I put no great stress upon these omens, but I cannot despise them; most of them, I believe, come by chance, but some from superior intellectual agents, especially those which regard the fates of kings and nations."

Nash, speaking of the plague in London, says: "The vulgar menially conclude therefore it is like to increase, because a hearnshaw, a whole afternoon together, sate on the top of Saint Peters Church in Cornehill. They talk of an oxe that told the bell at Wolwitch, and how from an oxe he transformed himselfe to an old man, and from an old man to an infant, and from an infant to a young man. Strange propheticall reports (as touching the sicknes) they mutter he gave out, when in truth they are nought els but cleanly coined lies, which some pleasant sportive wits have devised to gull them most grossely." *Christ's Tears over Jerusalem*, 1593, ed. 1613, p. 185.

Rats gnawing the hangings of a room, says Grose, is reckoned the forerunner of a death in the family. It was looked upon as a bad omen, if either a rat or mouse, gnawed one's clothes. This, however, was an idea derived from the classical ages. Cicero, in his *Second Book on Divination*, ridicules the propensity of his contemporaries to regard the gnawing of any thing by mice as a portent. For, he says, "before the Mar-sian war, because the Lanuvian mice ate the shields, the augurs held it to be a very great omen. As though indeed it signified ought, whether mice had eaten shields or sieves (*cribra*)—" and Delrio, in his "Disquisitiones on Magic," introduces, aptly enough, the anecdote related of Cato who, when told by some one that the mice had eaten his shoes, replied that that was no harbinger, but that the wonder would have been, if the mice had been eaten by the shoes. The same rejoinder has been put into the mouth of a more modern celebrity.

A writer in the "Athenian Oracle" asserts that he "knew a family never without one cricket before some one dyed out of it; another, that an unknown voice always called the person that was to die; another, that had something like a wand struck upon the walls; and another, where some bough always falls off a particular tree a little before death." He adds, inconsistently enough, "But ordinarily such talk is nonsense, and depends more upon fancy than any thing else." In the same work, we read of "its being a common thing that before a king or some great man dies, or is beheaded, &c., his picture or image suffers some considerable damage, as falling from the

place where it hung, the string breaking by some strange invisible touch." Gay mentions, among rustic omens, the weather's bell and the lambkin; as also bees:

"——The weather's bell

Before the drooping flock toll'd forth
her knell."

"The lambkin, which her wonted tendance bred,

Drop'd on the plain that fatal instant dead."

"Swarm'd on a rotten stick the bees

I spy'd,

Which erst I saw when Goody Dobson dy'd."

I recollect nothing at present which seems to have been derived into modern superstition from the ancient mode of deducing omens from the inside of animals, unless it be that concerning the Merry Thought, thus noticed by the "Spectator": "I have seen a man in love turn pale and lose his appetite upon the plucking of a Merry Thought."

In *Dives and Pauper*, 1493, ch. 46, it is said: "Some man hadde leyvr to mete with a froude or a frogge in the way than with a knight or a squier, or with any man of religion, or of Holy Churche, for than they say and leve that they shal have gold. For sumtyme after the metyng of a frogge or a tode they have resceyved golde—wele I wote that they resseyve golde of men or of wymen, but nat of frogges ne of todes, but it be of the Devel in lyknesse of a frogge or a tode—these labourers, delvers, and dykers, that moost mete with frogges and todes, been fulle pore comonly and but men paye them their hyre, they have lytel or nought."

Willsford informs us that "Trefoile or Clavergrasse, against stormy and tempestuous weather, will seem rough, and the leaves of it stare and rise up, as if it were afraid of an assault. Tezils, or Fuller's Thistle, being gathered and hanged up in the house where the air may come freely to it, upon the alteration of cold and windy weather, will grow smoother, and against rain will close up his prickles. Heliotropes and marigolds do not only presage stormy weather, by closing or contracting together their leaves, but turn towards the sun's rays all the day, and in the evening shut up shop. Pine-apples hanging up in the house, where they freely may enjoy the air, will close themselves against wet and cold weather, and open against hot and dry times. The leaves of trees and plants in general will shake and tremble against a tempest more than ordinary. All tender buds, blossoms, and delicate flowers, against the incursion of a storm, do con-

tract and withdraw themselves within their husks and leaves, whereby each may preserve itself from the injury of the weather. Leaves in the wind, or down floating upon the water, are signs of tempests. In Autumn, (some say,) in the gall or oak-apple, one of these three things will be found (if cut in pieces): a flie, denoting want; a worm, plenty; but, if a spider, mortality." *Nature's Secrets*, 1658, p. 136, 144. Lupton has remarked, on the authority of Mizaldus: "If you take an oak-apple from an oak tree, and open the same, you shall find a little worm therein, which if it doth flye away, it signifieth wars; if it creeps, it betokens scarceness of corn: if it run about, then it foreshews the plague. This is the countryman's astrology, which they have long observed for truth. The leaves of an elm tree, or of a peach tree, falling before their time, do foreshew or betoken a murrain or death of cattle." *Notable Things*, ed. 1660, p. 52.

Elsewhere we find: "The fly in the oak-apple is explained as denoting war; the spider, pestilence; the small worm, plenty." *Suppl. to Ath. Oracle*, 476. Willsford adds that "The broom having plenty of blossoms, or the walnut tree, is a sign of a fruitful year of corn," and that "great store of nuts and almonds presage a plentiful year of corn, "especially flibberds." "When roses and violets flourish in Autumn" he says, "it is an evil sign of an ensuing plague the year following, or some pestiferous disease." To rise on the right side was accounted lucky. So Claudio, in Fletcher's *Women Pleased*, says to Soto, who has been shot, but is not severely hurt: "You rose of your right side, and said your prayers too: you had been paid else." Dyce's *B. and F.* vii. 19. So in Marston's *What you'll*, 1607: "you rise on your right side to-day, marry"; and again, in the *Dumb Knight*, by Lewis Machin, 1608, iv, 1, Alphonso says:

"Sure I said my prayers, ris'd on my right side,

Wash'd hands and eyes, put on my girdle last,

Sure I met no splea-footed baker,

No hare did cross me, nor no bearded witch,

Nor other ominous sign—"

It was considered unfortunate, on the contrary, to rise on the left side (or, as we still indeed say sometimes, to get out at the wrong side of the bed), and also to p . . . on a nettle, if we must trust a passage in the interlude of the "Marriage of Wit and Wisdom," and a second in Elderton's ballad of "Lenten Stuffe," 1570.

Many persons consider it unlucky to pass under a ladder, as it may prevent you from being married that year, to commence any work or even journey on a Friday, to see the new moon for the first time through glass, to cross steel, and so forth. It is thought to be a bad omen, if a lover sends his mistress a lock of his hair, and she accepts it, or to present a knife or pair of scissors to a friend, without taking a halfpenny or some such trifle in exchange. It is considered a sure sign by many persons that there will be another death very shortly in the family, when a corpse is limp or flabby, and there is always consequently a certain feeling of security, when the body of a deceased person is stiff. We gather that in the ages of chivalry it was thought unlucky to meet with a priest, if a man were going forth to war or a tournament. Gaule adds, "So much the rather if it be early in the morning." Defoe observes: "Some will defer going abroad, tho' call'd by business of the greatest consequence, if on going out, they are met by a person who has the misfortune to squint. This turns them immediately back, and perhaps, by delaying till another time what requires an immediate despatch, the affair goes wrong, and the omen is indeed fulfilled, which, but for the superstition of the observer, would have been of no effect." *Duncan Campbell*, 1732, p. 61. Melton says: "That it is a very unfortunate thing for a man to meete early in the morning an ill-favoured man or woman, a rough-footed hen, a shag-haired dog, or a black cat." *Astrologaster*, 1620, 46. By the following simile from *Belvidere*, 1600, p. 160, it should seem that our ancestors considered "Heaviness" as an omen of some impending evil:

"As heaviness foretels some harme at hand,
So minds disturb'd presage ensuing ills."

In connection with this part of the subject, Brand quoted (not quite correctly) the annexed passage from Middleton's "Games at Chess," 1624. Works, ed. 1840, vol. iv. p. 370.

"*White Queen's Pawn*.—A sudden fear invades me, a faint trembling,
Under this omen,
As is oft felt the panting of a turtle
Under a stroking hand.
"*Black Queen's Pawn*.—That bodes good luck still.
Sign you shall change state speedily;
For that trembling
Is always the first symptom of a bride."

Shakespeare, in *Richard III.*, 1597, makes Lord Hastings say that he might have

avoided committal to the Tower, had he attended to the forewarning given by his palfrey which stumbled thrice, and started, when it looked on the Tower.

In Lincoln and the vicinity, the following lines used to be current:

"Take out, then take in,
Bad luck will begin;
Take in, then take out,
Good luck comes about."

Which bears upon a superstitious belief prevailing in that part of the country that it is a bad omen for the ensuing year, if anything, even the merest trifle, is removed from a house, till some article has been brought into it. Shaw, the historian of Moray, tells us that the ancient Scots much regarded omens in their expeditions: an armed man meeting them was a good omen: if a woman bare-foot crossed the road before them, they seized her and fetched blood from her forehead: if a deer, fox, hare, or any beast of game appeared, and they did not kill it, it was an unlucky omen. The minister of Applecross, Co. Ross, writing about 1795, observes: "The fabulous Boece records a tradition prevailing in his time, viz., that if a young woman should walk over the grave of Vanora, she shall entail on herself perpetual sterility." *Stat. Acc.* iii, 379. In the 18th century, at Forghen, in Banffshire, there were many believers in omens. *Stat. Acc.* xiv, 541.

"Omens and Prognostications of Things," says Bourne, "are still in the mouths of all, though only observed by the vulgar. In country places especially they are in great repute, and are the directors of several actions of life, being looked upon as presages of things future, or the determiners of present good or evil." He specifies several, and derives them with the greatest probability from the heathens, whose observations of these he deduces also from the practice of the Jews, with whom it was a custom to ask signs. He concludes all such observations at present to be sinful and diabolical. *Antiq. Vulg.* p. 70.

Gay ridicules these superstitious ideas:

"Why are those tears? why droops your head?
Is then your other husband dead?
Or does a worse disgrace betide?
Hath no one since his death apply'd?
Alas! you know the cause too well.
The salt is spilt, to me it fell,
Then to contribute to my loss,
My knife and fork were laid across,
On Fryday too! the day I dread!
Would I were safe at home in bed!
Last night, (I vow to Heav'n 'tis true,) Bounce from the fire a coffin flew.

Next post some fatal news shall tell !
 God send my Cornish friends be well !

* * *

That raven on your left-hand oak
 (Curse on his ill-betiding croak,)
 Bodes me no good. No more she said,
 When poor blind Ball, with stumbling
 tread,

Fell prone; o'erturn'd the pannier lay,
 And her mas'd eggs bestrew'd the way.
 She, sprawling in the yellow road,
 Rail'd, swore and curst. Thou croaking
 toad,

A murrain take thy whoreson throat !
 I knew misfortune in the note.

Dame, quoth the raven, spare your
 oaths,

Unclench your fist, and wipe your
 cloathes;

But why on me those curses thrown?
 Goody, the fault was all your own;
 For had you laid this brittle ware
 On Dun, the old sure-footed mare,
 Though all the Ravens of the Hundred
 With croaking had your tongue out-
 thunder'd,

Sure-footed Dun had kept his legs,
 And you, good woman, sav'd your
 eggs."

Molinæus (*Vates*, p. 218) refers to the belief of the ancient Germans in omens derived from the neighing and whinnying of horses, as described by Tacitus, and in his own time, it was thought disastrous if, on leaving one's house very early in the morning, one encountered first either a black man or a lame man.

Filippo Maria Visconti, Duke of Milan (1421-47), considered it a bad omen if he accidentally put his right foot into his left shoe, and Dr. Schliemann, the Greek archæologist, was persuaded by an old woman always to put on his left stocking first. Hazlitt's *Venetian Republic*, 1900, ii, 88.

The following superstitions among the Malabrians are related in Phillips's Account of them, 1717: "It is interpreted as a very bad sign if a blind man, a Bramin, or a washerwoman, meets one in the way: as also when one meets a man with an empty panel, or when one sees an oil mill, or if a man meets us with his head uncovered, or when one hears a weeping voice, or sees a fox crossing the way, or a dog running on his right hand, or when a poor man meets us in our way, or when a cat crosses our way: moreover when any earthen pot maker or widow meets us, we interpret it in the worst sense: when one sprains his foot, falls on his head, or is called back: presently the Professors of Prognostication are con-

sulted, and they turn to the proper chapter for such a sign, and give the interpretation of it."

One and Thirty, or Whip-her-Jenny.—The game of cards so called. When Nares published his Glossary in 1822, it was still played, but chiefly among children. The great object of the expert player was to get the ace at the bottom, which counting eleven went a good way toward winning the game. Chatto (*Facts and Speculations*, 1848, p. 115) states that it was a favourite game both in Spain and Ireland. The following reference to it is made in Taylor's "Wit and Mirth," 1629: "An unhappy boy, that kept his fathers sheepe in the country, did vse to carry a paire of cards in his pocket, and meeting with boyes as good as himself, would fall to cards at the Cambrian game of whip-her-ginny, or English one and thirty; at which sport hee would some dayes lose a sheepe or two." The fact of the ace, as above noticed, reckoning as eleven, bespeaks it a sort of vingt-et-un. Comp. Halliwell in v.

Onion-pennies.—Roman coins so called in Kennett's time at Silchester, supposed from a giant named Oniona, a legendary inhabitant of the city.

Onions.—Burton speaks of "Cromnysmantia," a kind of divination with onions laid on the altar at Christmas Eve, practised by girls, to know when they shall be married, and how many husbands they shall have. *Anatomy*, 1621, ed. 1660, p. 538. "With the introduction of the Protestant Faith," says an early writer, "were introduced your Gallegascones, your Scabilonians, your St. Thomas Onions, your ruffes, your cufes, and a thousand such new-devised Luciferian Trinkets." *Quatron of Catholic-like Religion*, by Tho. Hyll, 1600, p. 86. In a tract of later date is the following passage: "Macq. Some convenient well scituated stall wherein to sit and sell time, rue, and rosemary, apples, garlike, and Saint Thomas onyons, will be a fit palace for me to practice pennance in." *Dialogue between Mistris Mocquercella*, &c. 1650, p. 4. This appears from Naogeorgus to have been a German custom on St. Valentine's Day:—

"In these same dayes young wanton
 gyrls, that meete for marriage bee,
 Doe search to know the names of them
 that shall their husbandes bee.

Four onyons, five, or eight they take,
 and make in every one

Such names as they do fansie most,
 and best do think upon.

Thus neere the chimney them they set,
and that same onyon than,
That firste doth sproute, doth surely
beare the name of their good man."
Popish Kingdom, by Googe, 1570, fol. 44.

Open-Tide.—The interval between Epiphany and Ash Wednesday. See Halliwell in v. where it is stated that in some places the time after harvest is or was so termed.

Oratio Prevaricatoria.—See Hazlitt's edit. of Randolph, 1875, p. 671.

Ordeais.—Strutt, in his "Description of the Ordeais under the Saxons," tells us, that the second kind of Ordeal by water, was, "to thrust the accused into a deep water, where, if he struggled in the least to keep himself on the surface, he was accounted guilty; but if he remained on the top of the water without motion, he was acquitted with honour. Hence," he observes, "without doubt came the long-continued custom of swimming people suspected of witchcraft. There are also," he further says, "the faint traces of these ancient customs in another superstitious method of proving a witch. It was done by weighing the suspected party against the church Bible, which if they outweighed, they were innocent; but, on the contrary, if the Bible proved the heaviest, they were instantly condemned."

This mode of discovery was not limited to cases of witchcraft. It was also anciently employed for the detection of theft, as appears by two forms in the "Durham Ritual:" "Exorcismus Aquæ ad Furtum Requirendum," and "Ad Furtum Requirendum Benedictio Aquæ." The ordeal consisted in the repetition of the first of these forms, and the dipping of one of the hands of the suspected thief in the water. If the liquid remained unchanged, the man's innocence was established; but if it boiled or effervesced, he was held guilty; and the *benedictio* followed, to still the water again. The same service-book includes the form to be used in cases of ordeal by fire, which was not unsimilar. It seems to be pretty clearly shown, that both were specimens of that system of gross imposture, of which the Romish Church has, from very early times, been the patroness and promoter. In Chambers's "Book of Days," an account will be found of the methods in which the "fiery ordeal," at any rate, was managed: it amounted to little more than a juggler's trick. For an account of the ancient ordeal by cold water, see Dugdale, "Orig. Juridiciales," p. 87.

In the thirty-second volume of "Archæologia," Mr. William Sidney Gibson observes, in reference to this subject: "In the Book of Numbers we find the ordi-

nance applicable to the water of benediction, which discovered the innocence or guilt of women suspected of adultery: but he might have added, that in the same Book (v. 18) Joseph the master-carpenter or builder is subjected to a similar ordeal as a test of his commission of a certain crime under the Jewish law. In the 'Antigone' of Sophocles, a person whom Creon suspects of a misdemeanor declares himself ready to handle hot iron and to walk over fire, in order to manifest his innocence. . . . The ordeal trial prevailed among the Hindoos perhaps to a greater extent than in any other nation. It existed in France from before the time of Charlemagne (who approved this mode of investigation) down to the eleventh century. Grotius communicates many instances of water ordeal in Bithynia, Sardinia, and other countries, and it was practised for centuries by our Anglo-Saxon ancestors in common with other nations of Teutonic origin."

In the *Nibelungenlied* (a compilation from earlier legendary sources) the murderer of Siegfried is detected by making all those, who might have been guilty of the crime, pass in succession the bier on which the body of the hero was laid, and when the turn of the actual assassin came, drops of blood, it is related, trickled from the corpse.

Ork or Orc (Lat. *Orca*).—A fabulous marine animal, by some identified with the *narwhal*. See Nares' *Glossary*, 1859, in v.

Orkneys.—In Orkney, formerly, the commoner people went round on New Year's Eve, and paid each other visits, singing this and other verses:

"This night it is guid New'r E'en's
night,
We're a' here Queen Mary's men;
And we're come here to crave our right,
And that's before our Lady!"

The Orcadians used to consider it unpropitious to marry in the wane of the moon, or to kill cattle at that time, or to turn their boat in opposition to the sun's course. In the Statistical Account of Scotland, the minister of South Ronaldsay and Burray, Orkney, says: "No couple chuses to marry except with a growing moon, and some even wish for a flowing tide." They have a charm also whereby they try if persons be in a decay or not, and if they will die thereof, which they call "casting of the heart." Gough says: "Funeral ceremonies in Orkney are much the same as in Scotland. The corpse is laid out after being stretcht on a board till it is coffined for burial. I know not for what reason they lock up all the cats of the house, and cover all the looking

glasses as soon as any person dies; nor can they give any solid reason." *Sepulchral Monuments*, ii, Introd. ccv. It by no means seems difficult to assign a reason for locking up the cats on the occasion; it is obviously to prevent their making any depredations upon the corpse, which it is known they would attempt to do if not prevented.

In a part of the parish of Sandwick, Orkney, every family that has a herd of swine, kills a sow on the 17th day of December, and thence it is called Sow-day. There is no tradition as to the origin of this practice. These cattle are usually bought at a kind of cow fair or mart at this time. *Mart for market* occurs in the Laws of David I. of Scotland in the *Regiam Majestatem*, 1609, p. 243. Two or more of the poorer sort of rustic families still join to purchase a cow, &c. for slaughter at this time, called always in Northumberland a mart; the entrails of which, after having been filled with a kind of pudding meat, consisting of blood, suet, groats, &c. are formed into little sausage links, boiled and sent about as presents. They are called black-puddings from their colour. Butler mentions the black pudding in his "*Hudibras*," speaking of the religious scruples of some of the fanatics of his time. "Several other charms also they have, about their marriage, when their cow is calving, when churning their milk, or when brewing, or when their children are sick, by taking them to a Smith, (without premonishing him,) who hath had a Smith to his father, and a Smith to his grandfather. They have a charm whereby they stop excessive bleeding in any, whatever way they come by it, whether by or without external violence. The name of the patient being sent to the charmer, he saith over some words, (which I heard,) upon which the blood instantly stoppeth, though the bleeding patient were at the greatest distance from the charmer. Yea, upon the saying of these words, the blood will stop in the bleeding throats of oxen and sheep, to the astonishment of spectators. Which account we had from the ministers of the country." Brand's *Descr. of Orkney*, 1701, pp. 61-2.

He says, "When the beasts, as oxen, sheep, horses, &c. are sick, they sprinkle them with a water made up by them, which they call Fore-spoken water; where-with likewise they sprinkle their boats, when they succeed and prosper not in their fishing. And especially on Hallow Even they used to sein or sign their boats, and put a cross of tar upon them, which my informer hath often seen." Their houses also some use then to sein."

Martin mentions a singular harvest

superstition: speaking of the Orkneys, he says, "There is one day in harvest on which the vulgar abstain from work, because of an ancient and foolish tradition, that if they do their work the ridges will bleed." Brand also mentions this in his "Description," 1701. Speaking of St. Tredwell's Loch, he says, "It is held by the people as medicinal; where-upon many diseased and infirm people resort to it, some saying that thereby they have got good. Yet I hear that when they have done all that is usual for them to do; as going about the Loch, washing their bodies or any part thereof, leaving something at the Loch, as old clouts and the like, &c. it is but in few in whom the effect of healing is produced. As for this Loch's appearing like blood, before any disaster befall the Royal Family, as some do report, we could find no ground to believe any such thing." *Descr. of Orkney*, 1701, p. 56. He adds: "Evil spirits, also called fairies, are frequently seen in several of the Isles dancing and making merry, and sometimes seen in armour. Also I had the account of the wild sentiments of some of the people concerning them; but with such I shall not detain my reader." *Ibid.*, 1701, 63.

It is to be presumed that so late as 1795 the persecution of supposed witches was not yet entirely laid aside in the Orkneys. The minister of South Ronaldsay and Burray reported under that date: "The existence of fairies and witches is seriously believed by some, who, in order to protect themselves from their attacks, draw imaginary circles, and place knives in the walls of houses. The worst consequence of this superstitious belief is, that when a person loses a horse or cow, it sometimes happens that a poor woman in the neighbourhood is blamed, and knocked in some part of the head, above the breath, until the blood appears. But in these parishes there are many decent, honest, and sensible persons who laugh at such absurdities, and treat them with deserved contempt." *St. Acc.* xv. 311. In the same authority (xvi., 460) we read: "Parish of Sandwick, Orkney." "The people do no work on the 3rd day of March, in commemoration of the day on which the Church of Sandwick was consecrated; and as the Church was dedicated to St. Peter, they also abstain from working for themselves on St. Peter's Day (29th of June); but they will work for another person who employs them."

In the same work (xviii., 652) we are told "St. Serf was considered as the tutelar saint of this place, in honour of whom there was an annual procession on his day, viz., 1st July, early in the morning of which, all the inhabitants, men and

women, young and old, assembled and carried green branches through the town, decking the publick places with flowers, and spent the rest of the day in festivity. (The church was dedicated not only to the Virgin Mary, but also to St. Serf.) The procession is still continued, though the day is changed from the Saint's Day to the King's [George III.] Birth Day."

Orphanage and Orphanage Money.—See *Extracts from the Remembrance*, 1878, pp. 292-320.

Orpine.—In Dodoen's Herball we read: "The people of the countrey delight much to set orpyne in pots and shelles on Midsummer Even, or upon timber, slattes, or trenchers, dawbed with clay, and so to set or hang it up in their houses, where as it remayneth greene a long season and groweth, if it be sometimes oversprinkled with water. It floureth most commonly in August." The common name for orpine-plants was Midsummer Men.

Gerarde says of orpine: "This plant is very full of life. The stalks set only in clay, continue greene a long time, if they be now and then watered, they also grow." p. 519, edit. 1633. On the 22nd of January, 1801, a small gold ring, weighing eleven pennyweights, seventeen grains and a half, was exhibited to the Society of Antiquaries by John Topham, Esq. It had been found by the Rev. Dr. Bacon, of Wakefield, in a ploughed field near Cawood, in Yorkshire, and had for a device two orpine plants joined by a true-love knot, with this motto above: "Ma fiance velt;" i.e. my sweetheart wills, or is desirous. The stalks of the plant were bent to each other, in token that the parties represented by them were to come together in marriage. The motto under the ring was, "Joye l'amour feu." From the form of the letters it appeared to have been a ring of the fifteenth century.

Spenser thus mentions orpine:

"Cool violets, and orpine growing still."

It is alluded to in "The Cottage Girl," a poem "written on Midsummer Eve, 1786."

The orpine plant occurs among the following love divinations on Midsummer Eve, preserved in the "Connoisseur," No. 56: "I and my two sisters tried the dumb-cake together: you must know, two must make it, two bake it, two break it, and the third put it under each of their pillows (but you must not speak a word all the time,) and then you will dream of the man you are to have. This we did: and to be sure I did nothing all night but dream of Mr. Blossom." "The same night, exactly at twelve o'clock, I sowed hemp-

seed in our back-yard, and said to myself,

'Hemp-seed I sow, hemp-seed I hoe,
And he that is my true-love come after
me and mow.'

Will you believe me? I looked back, and saw him behind me, as plain as eyes could see him. After that, I took a clean shift and wetted it, and turned it wrong-side out, and hung it to the fire upon the back of a chair; and very likely my sweetheart would have come and turned it right again (for I heard his step) but I was frightened, and could not help speaking, which broke the charm. I likewise stuck up two Midsummer Men, one for myself and one for him. Now, if his had died away, we should never have come together, but I assure you his blowed and turned to mine. Our maid Betty tells me, that if I go backwards, without speaking a word, into the garden upon Midsummer Eve, and gather a rose, and keep it in a clean sheet of paper, without looking at it till Christmas Day, it will be as fresh as in June; and if I then stick it in my bosom, he that is to be my husband will come and take it out." Hannah More's heroine, Sally Evans, would never go to bed (this was in 1800) on Midsummer Eve without having some of the Midsummer Men in her room, as the bending of the leaves to the right or to the left, would never fail to tell her whether her lover was true or false.

Ositha's Day, St.—(Oct. 7). St. Ositha, queen and martyr according to Nicolas, and merely virgin according to the "Book of Days," is referred to the latter half of the eighth century. Aubrey, who collected his "Remains of Gentilism and Judaism" about 1678, observes: "In those dayes" (meaning in the earlier Christian ages), "when they went to bed, they did rake up the fire, and make a ✱ in the ashes, and pray to God and St. Sythe to deliver them from fire and from water, and from all misadventure."

Ossulston.—A stone attributed to the Romans, still existing at the north-east angle of Hyde Park, when Rocque published his map about 1740. Hence came the name of the Hundred, which continues to include the whole of London, and to extend to Brentford.

Ostriches.—Ross says:—"Dr. Browne (i.e. Sir Thomas) denies that ostriches eat and digest iron for these reasons: (Book iii. c. 22.) Because Aristotle and Oppian are silent in this singularity. 2. Pliny speaketh of its wonderful digestion. 3. Ælian mentions not iron. 4. Leo Africanus speaks diminutively. 5. Fernelius extenuates it, and Riolanus denies it. 6. Albertus Magnus refutes it. 7. Aldrovandus saw an ostrich

swallow iron, which excluded it again undigested.

Ans. Aristotle's, Oppian's, and Ælian's silence are of no force; for arguments, taken from a negative authority, were never held of any validity. Many things are omitted by them, which yet are true. It is sufficient that we have eye-witnesses to confirm the truth. As for Pliny, he saith plainly that it concocteth whatsoever it eateth. Now the Doctor acknowledgeth it eats iron: ergo, according to Pliny, it concocts iron. Africandus tells us that it devours iron. And Fernelius is so far from extenuating the matter, that he plainly affirms it, and shews, that this concoction is performed by the nature of its whole essence. As for Riolanus, his denial without ground we regard not. Albertus Magnus speaks not of iron, but of stones which it swallows, and excludes again without nutriment. As for Aldrovandus, I deny not but he might see one ostrich, which excluded his iron undigested; but one swallow makes no summer."

The theory that the ostrich can digest iron and stone proves fatal to those few specimens, which reach this country, as ignorant boys and even adults yet persist in throwing halfpence to them.

Sir Hugh Platt reminds us that the true *Aqua vita* cannot be made without that which the philosophers call the Stomack of the Ostrich. He proceeds to explain what this mysterious compound, known only to the initiated few, is. *Flora's Paradise*, 1608, p. 10.

Oswald's Eve, St.—(Aug. 4). St. Oswald, King of Northumberland, and martyr, is remembered at present chiefly by the story of his arm, which is related in the "Book of Days." To fast on St. Oswald's Eve, the 4th of August, is mentioned in the "Plumpton Correspondence," under the date of 1499, as a sure remedy against the plague. In a letter to Sir Robert Plumpton, Robert Leven-thorpe says: "I wold advise your master-ship, my lady, and all your household many (meny or meyny), from henceforth to make promyse, and keepe yt, to fast the even of St. Oswald, kyng and marter yerely; and that promise truly intended to be performed, I trust verely ye shalbe no more vexed with that sickness."

Warton mentions that an anonymous Latin author of the 13th century left behind him an account of the Life and Miracles of St. Oswald. A great house of Augustinian or Black Canons was settled, before the Dissolution, at Nostel, not very far from Wakefield, co. York, and was under the patronage of St. Oswald. It had a cell at Woodkirk. "St. Oswalde," says Aubrey (1678), "was slayne

by Penda, on the great downe east of Marshfield in Gloucestershire, as you ride to Castle-Combe, from whence it is called St. Oswaldestowne. In these partes, nay, as far as Auburne-Chase (and perhaps a greate deale further), when they pent their sheep in the fold, they did pray to God and St. Oswald to bring the sheep safe to the fold, and in the morning they did pray to God and Saint Oswald to bring them safe from the fold. The country-folk call St. Oswald St. Twasole."

His fame on the continent was also extensive. We find him the patron saint of churches and his name in the legends of coins.

Ouph, Ouphes.—A name for *elf, elves*, in the *Merry Wives of Windsor*, v, Sc. 5, where Anne Page, as the Fairy Queen, directs her attendant fairies to "strew good luck on every sacred room," &c.

Outlawry.—See Tomlins' *Law Dictionary*, 1835, in v. for an elaborate paper on this subject. The two main kinds were political and civil.

Outrope.—In a tract by Dekker, *A Knight's Conjuring*, 1607, a spendthrift refers to the extortions of his father for his sake by defrauding young wiseacres of their estates, and paying them partly in goods, which, had they been offered at the drum or at an out-rop, would have brought nothing approaching their estimated price. See *Extracts from Remembrancia*, 1878, p. 289 and Note; Halliwell, *Arch. Dict.* v. *Outrope*.

Ouvre la Bourse.—See *Cards*.

Over-Clover or Warner.—A boy's game. See Halliwell in v.v.

Ovum Angulnum.—See *Druid's Egg*.

Owl.—The ancients held owls in the utmost abhorrence. Pliny characterizes the bird as the "funeral owl and monster of the night"; and Ovid, Lucan, and Claudian bestow on him similar epithets. According to Virgil, it was an owl which foretold the death of Dido. Alexander ab Alexandro is emphatic in his condemnation of this inauspicious creature. *Geniales Dies*, v. 13: Grey's *Notes on Shakespeare*, ii, 175. Rome once underwent a lustration because one of them strayed into the Capitol; and even Pen-nant assures us, that the appearance of the eagle owl in cities was regarded as ominous of evil. *Zoology*, i, 202. The Romans, however, appear to have viewed all owls, and not the screech-owl alone, as a bad portent. Molinæus describes the cry of the latter species as ominous, and all our English minor authorities adopt the same idea, merely copying from each other. Ross, "Arcana Microcosmi,"

Appendix, p. 218; Moresini "Papatus," p. 21; Mason's "Anatomic of Sorcerie," 1612, p. 85; Willsford's "Nature's Secrets," 1658, p. 134; Gaule's "Mag-astro-mancers Posed," &c. p. 181.

Ross informs us that "Lampridius and Marcellinus, among other prodigies, which presaged the death of Valentinian the Emperor, mention an owle which sate upon the top of the house where he used to bathe, and could not thence be driven away with stones. Julius Obsequens (in his 'Book of Prodigies,' c. 85), shewes that a little before the death of Commodus Antoninus the Emperor, an owle was observed to sit upon the top of his chamber, both at Rome and at Lanuvium. Xiphilinus, speaking of the prodigies that went before the death of Augustus, says, that the owl sung upon the top of the Curia. He shews also that the Actian war was presignified by the flying of owls into the Temple of Concord.

"Solaque culminibus ferali carmine bubo

Sæpe queri, et longas in fletum ducere voces."

—Virgil, *Æneid*, lib. iv. l. 462.

In Bartholomæus *De Proprietatibus Rerum*, ed. 1536, fol. 166 v^o. the author observes touching owls: "Diurnours telle that they betokyn euyl: for if the owle be seen in a citie, it signifyeth distruction and waste, as Isidore sayth. The cryenge of the owle by nyght tokeneth deathe, as Diuinours coniecte and deme." This omene occurs in the "Assemblée of Foules:"

"The jelous swan ayanst hys deth that singeth,

The onle eke, that of deth the bode bringeth."

Again, in Spenser:

"The rueful Strich still wayting on the Beere,

The whistler shril, that whoso heares doth die."

Butler alludes to this ancient sentiment:

"The Roman Senate, when within
The city walls an owl was seen,
Did cause their clergy with lustrations
(Our Synod calls humiliations),
The round fac'd prodigy t' avert
From doing town and country hurt."

In "Hamlet," 1603, Ophelia says: "Well, God 'ield you! They say the owl was a baker's daughter." Douce was the first to point out that this probably referred to the legend that a baker's daughter, who refused to give bread to Christ, was transformed by the Saviour into an owl. But none of our antiquaries has, I believe, mentioned that in Cornwall the legend is familiar, and of old date.

Hazlitt's *Proverbs*, 1882, p. 394. Again, in *Julius Cæsar*, Shakespear has the following passage:

"And yesterday the bird of night did sit
Even at noon-day upon the market place
Houting and shrieking."

Rowlands in his *Knave of Spades and Diamonds* (1613) gives an account of "The Country Cunning man:"

"Wise Gosling did but heare the scrich
owle crie,
But told his wife, and straight a pigge
did die.
Another time (after that scurvie owle)
When Ball his dog at twelve a clocke
did howle;
He jogd his wife, and, Ill lucke, Madge,
did say,
And fox by morning stole a goose
away."

Marston in *Antonio and Mellida*, 1602, says:

"'Tis yet dead night, yet all the earth
is cloucht
In the dull leaden hand of snoring
sleep:
No breath disturbs the quiet of the aire,
No spirit moves upon the breast of
earth,
Save howling dogs, night crows, and
screeching owles,
Save meager ghosts, Piero, and blacke
thoughts."

In "The Gentleman's Verses before he killed himselfe," inserted in "Wit Restored," 1658, the supposed writer says:

"—Methinks the owles
Prodigious summons strikes me, and she
houles
My epicidium, with whose tragick quill
lle pencil in this map my haplesse ill."

See Poole's "English Parnassus," 1657, v. Omens, for several passages from old English authors on this subject. The "Spectator" affirms that a screech owl at midnight has alarmed a family more than a band of robbers; and, as Grose tells us, a screech owl flapping its wings against the windows of a sick person's chamber, or screeching at them, portends that some one of the family shall shortly die. Speaking of the tawny owl, Pennant observes: "This is what we call the screech owl, to which the folly of superstition had given the power of presaging death by its cries." *Zoology*, i, 208.

In the 18th century, this superstition still flourished in undiminished vigour, and it cannot be said even now to be by any means extinct. In the year 1542, at Herbolis or Würzburg in Franconia,

this unlucky bird by its screeching songs affrighted the citizens a long time together, and immediately followed a great plague, war, and other calamities. Ross, writing in 1652, tells us: "About twenty years ago I did observe that in the house where I lodged, an owl, groaning in the window, presaged the death of two eminent persons who died there shortly after."

Oyentia, Oyer, or Oyez.—See *Cry*.

Pack-and-Penny Day.—The last day of the fair, when the goods are packed and paid for, is known in the West of England as Pack-an-Penny Day. At least, it was so in Jennings' time—about 1825.

Padfoot.—Not very dissimilar, apparently, from the barguest or boggart, is the pad-foot or supernatural sheep, or at least, animal of a somewhat similar description, the existence of which obtains credit in the Leeds district. It evidently belongs to the same type of superstition, and possesses analogous characteristics. A fuller account of the pad-foot may be found in the "Dialect of Leeds," 1862.

Paganalia.—See *Christmas Box*.

Pales, Worship of.—See *St. John the Baptist (Vigil of)*.

Palfrey-Money.—A payment formerly due from the free and customary tenants of the manor of Wimbledon on each change of the lord, and amounting to £6 13s. 4d. It seems from entries in the Court Rolls of the manor under George I. that time was occasionally given for the satisfaction of this claim, which dated back at least to 33 Henry VI.

Pall and Underbearers.—Something, instead of the Pall used at present to cover the coffin, appears from Durandus to have been of great antiquity. *Rationale*, p. 225. The same writer informs us, in many quotations from the ancient Christian writers, that those of the highest order of clergy thought it no reproach to their dignity in ancient times to carry the bier, and that at the funeral of Paula bishops were what in modern language we call underbearers. How different an idea of this office prevails in our times! Durandus seems to say that the corpse was originally borne shoulder-high. *Ibid.*, p. 227.

In the *Irish Hudibras*, 1689, describing the burial of an Irish piper, the author tells us that the bier, through which the wattles were visible, was "overcast with a white velvet," probably meaning a blanket.

At the obsequies of Catherine of Arragon, the divorced wife of King Henry VIII., four knights bore the canopy, six

knights supported the pall, and six barons or other noblemen were appointed to assist. The paper communicated from an original MS. in the Chapter House, Westminster, to the sixteenth volume of "Archæologia," contains very explicit particulars respecting this ceremony, the furniture of the funeral-car, the number of mourners, their dress, the etiquette to be observed on the occasion, and other interesting details. Walton, speaking of Herbert's ordination, tells us: "at which time the reverend Dr. Humphrey Hinchman, now Lord Bishop of London, tells me, he laid his hand on Mr. Herbert's head, and (alas!) within less than three years, leant his shoulder to carry his dear friend to his grave." *Life of Mr. George Herbert*, 1670, p. 70.

Misson says: "The parish has always three or four mortuary cloths of different prices (the handsomest is hired out at five or six crowns), to furnish those who are at the charge of the interment. These cloths, which they call palls, are some of black velvet, others of cloth with an edge of white linen or silk a foot broad or thereabouts. For a bachelor or maid, or for a woman that dies in childbed, the pall is white. This is spread over the coffin, and is so broad that the six or eight men in black clothes that carry the body upon their shoulders, are quite hid beneath it to their waist; and the corners and sides of it hang down low enough to be borne by those (six friends, men or women, according to the occasion) who, according to custom, are invited for that purpose. They generally give black or white gloves, and black crape hatbands, to those that carry the pall; sometimes also white silk scarves." *Travels in England* (about 1697), by Ozell, 91.

Undertakers now provide the palls. For men, black silk scarves are sometimes given, sometimes they are of black satin. The more particular relatives and friends are usually selected to bear the pall, which practically consists in holding the tassels, not, as formerly, in contributing to carry the burden.

Pail Mail, Pell-Mell, or Pale Maille.—In Erondel's "French Garden," 1605, (Edit. 1621, sign. N 5 verso) in a dialogue, the lady says, "If one had paille-mails, it were good to play in this alley, for it is of a reasonable good length, straight, and even." And a note in the margin informs us: "A paille-mal is a wooden hammer set to the end of a long staffe to strike a boule with, at which game noblemen and gentlemen in France doe play much." Chamberlayne (*Anglicæ Notitia*, 1676, p. 25.) spells it pelmel. It appears that in 1628 there was a place called *Palmail* in the neighbourhood of La

Grainge Batelière at Paris. Fournier, *Paris Demoli*, 1855, p. 240.

My friend, Mr. H. B. Wheatley, kindly drew up for me some part of the following description; and he has since, in the third volume of the *Antiquary*, published a more elaborate paper, to which I must refer the reader. Pall Mall (*Italian*, palamaglio; *French*, palemaille) was a popular game in the sixteenth and seventeenth centuries, and few large towns were without a mall or prepared ground where it could be played. It was introduced into England in the reign of James I. who names it among other exercises as suited for his son Henry, who was afterwards Prince of Wales. *Basilikon Doron*, lib. 3.

Unfortunately no rules of the game have come down to us, so that we cannot tell how many players were required, or how many strokes were allowed before the ball passed successfully under one of the hoops, but from old dictionaries and drawings we are able to gather the following particulars: A long alley was prepared for the game by being made smooth, and then surrounded by a low wooden border, which was so marked as to show the position of the balls. Each player had a mallet and a round box-wood ball, and his object was to drive his ball through a high and narrow hoop called "The Pass," of which there were two, one at each end of the mall. Force and skill were both required in the player, who had to make the ball skate along the ground with great speed, and yet be careful that he did not strike it in such a manner as to raise it from the ground.

In the reigns of James I. and Charles I., pall-mall was played in a portion of St. James's Fields, adjoining the Park, and the site is still called Pall Mall. Charles II. was particularly fond of the game, and at his Restoration, as several houses were built and others planned in the old Pall-Mall, he had one of the avenues in St. James's Park prepared for a new Mall. It was one man's business to keep the place in perfect order, and as a part of his duty was to cover the ground with powdered cockle-shells, he was called the cockle-strewer. Pepys, in his *Diary*, May 15, 1663, reports a conversation with the Mall-Keeper, who explained to him how the ground was made for the game, but added that in dry weather the materials became dusty, and impeded the ball. Waller, in his poem on St. James's Park, thus describes with glowing terms the dexterity of Charles II. in the game:

"Here a well-polished mall gives us the joy,
To see our prince his matchless force employ.

No sooner has he touch'd the flying ball,
But 'tis already more than half the mall:
And such a fury from his arm has got
As from a smocking culverin t'were shot."

Kip, in his large view of St. James's Park, 1710, introduces players at this sport. Frequenters of Manchester are acquainted with a very narrow thoroughfare in that city called Pall-Mall after the London locality.

In the eighteenth century the game used to be played on the Campo S. Giacomo dell' Orto at Venice. Hazlitt's *Venetian Republic*, 1900, ii, 793.

Palming Dice.—One of the methods of cheating with dice. See a good account in Nares in v.

Palmistry.—See *Chiromancy*.

Palm Sunday.—This is called Palm Sunday, because on that day the boughs of yew-trees, or of the willow, used to be carried in procession, in imitation of the palm-boughs which the Jews strewed in the way of Christ when he went up to Jerusalem. In "Fuller's Church History," p. 225, we read that "bearing of palms on Palm Sunday is in memory of the receiving of Christ into Hierusalem a little before his death, and that we may have the same desire to receive him into our hearts."

The palm-tree was common in Judea, and planted, no doubt, every where by the way-sides. Sprigs of other trees are still used as a substitute for palms in Roman Catholic countries. The Consecration Prayer seems to leave a latitude for the species of palm used instead of the real palm. In the "Gentleman's Magazine" for March, 1780, appears the ensuing extract from the English "Golden Legend," first printed in 1483: "but for encheson that we haue non Olyue that berith grene leef, algate therefore we take ewe instedo of palme and olyue, and beren about in processyon." Another writer in that Magazine for July, 1783, remarking on the same usage, inquires, "May we refer the branches (as well as the palms on Palm Sunday) to this, 'And they cut down branches and strewed them in the way?'"

In "Dives and Pauper," 1493, cap. iv. on the first commandment, we read: "On Palme Sondaye at procession the priest drawth up the veyle before the rode, and fallett down to the ground with all the people, and saith thrice, Ave Rex Noster, Hayle be thou our King.—He speketh not

to the image that the carpenter hath made, and the painter painted, but if the priest be a fole, for that stock or stone was never king; but he speakethe to hym that died on the crosse for us all, to him that is Kyng of all thynge."

"The Festyvall," 1511, fol. 28, speaking of the Jews strewing palm-branches before Christ, says: "And thus we take palme and floures in the processyon as they dyde, and go in processyon knelynge to the crosse in the worshyp and mynde of hym that was done on the crosse, worshyppynge and welcomynge hym with songe into the chyrche, as the people dyde our Lord into the cyte of Jherusalem. It is called Palme Sondaye for bycause the palme betokeneth vycetry, wherefore all Crysten people sholde bere palme in processyon, in tokenynge that he hath foughten wth the fende our enemye, and hath the vycetry of hym."

In the "Durham Ritual," the expression is: "hos palmarum cæterarumque frondium ramos." In the Sarum Missal, 1555, the forms of consecration of sprigs of flowers are also given.

Stow, in his "Survey," tells us, "that in the week before Easter, had ye great shewes made for the fetching in of a twisted tree or with, as they termed it, out of the wood into the King's house, and the like into every man's house of honour or worship." This must also have been a substitute for the palm. Coles, in his "Adam in Eden," says: "The (willow) blossoms come forth before any leaves appear, and are in their most flourishing estate usually before Easter, divers gathering them to deck up their houses on Palm Sunday, and therefore the said flowers are called palme." It is still customary with our boys, both in the South and North of England, to go out and gather slips with the willow-flowers or buds at this time. These seem to have been selected as substitutes for the real palm, because they are the only things, at this season, which can be easily come at, in which the power of vegetation can be discovered.

In the "Statistical Account of Scotland," vol. xv. p. 45, Parish of Lanark, we read of "a gala kept by the boys of the Grammar-school, beyond all memory, in regard to date, on the Saturday before Palm Sunday. They then parade the streets with a palm, or its substitute, a large tree of the willow kind, *Salix caprea*, in blossom, ornamented with daffodils, mezoneon, and box-tree. This day is called Palm Saturday; and the custom is certainly a Popish relic of very ancient standing."

In Wales (and doubtless elsewhere) they commonly employ on this festival, in lieu

of palm, what is popularly called goose and goslings. It flowers early, especially in mild seasons. But doubtless the palm, or palm-twig, which we see in the list of plants in our early vocabularies, is the sawall.

It is even yet a common practice in the neighbourhood of London. The young people go a palming; and the sawall is sold in London streets for the whole week preceding Palm Sunday. In the North, it is called "going a palmsoning or palmsning."

Newton, in his "Herball for the Bible," 1587, p. 206, after mentioning that the box-tree and the palm were often confounded together, adds: "This error grew (as I thinke) at the first for that the common people in some countries use to decke their church with the boughes and branches thereof on the Sunday next afore Easter, commonly called Palme Sunday; for at that time of the yeare all other trees, for the most part, are not blown or bloomed."

In Germany, according to Naogeorgus, in his "Popish Kingdome," they were accustomed to substitute willow for palm and olive. In MS. Sloane, 2478, of the fourteenth century, are some lines on Palm Sunday.

"Nou see that bereth to day 3our palme,
Wel autje 3e queme such a qualm,
to Crist 3our herte al 3yve;
As dude the chylren of tholde lawe,
3y! 3e hym lovede, 3e scholde wel vawe
boe by tyme ichryve.

Iewede, that bereth palm an honde,
That nuteth what palm ys tondeifonde,
anon ichulle 3ou telle;
Hit is a tokne that alle and fome
That buth y-ichryve, habbeth overcome
alle the develes of helle.

3yf eny habbeth braunches y-bro3t,
And buth un-ichryve, har bof nys no3t
a3ee the fend to fy3te;
Hy maketh ham holy as y were,
Vort hy boe ichryve hy ichulleth boe skere
of loem of hevene ly3te."

The Church of Rome has given the following account of her ceremonies on this day: "The blessed Sacrament reverently carried, as if it were Christ, upon the ass, with strawing of bushes and flowers, bearing of palms, setting out boughs, spreading and hanging up the richest clothes, &c. all done in a very goodly ceremony to the honour of Christ, and the memory of his triumph upon this day." In the "Doctrine of the Masse Booke," 1554, we have: "When the Gospel is ended, let ther follow the halowyng of flouers and branches by the priest, being araiad with a redde cope, upon the thyrd

step of the altere, turning him toward the South: the palmes, with the floures, being first laied aside upon the altere for the clerkes, and for the other upon the steppe of the altere on the south syde." Prayers: "I conjure the, thou creature of flouers and branches, in the name of God the Father Almighty, and in the name of Jesu Christ hys sonne our Lord, and in the vertue of the Holy Gost. Therefore be thou rooted out and displaced from this creature of flouers and branches, al thou strength of the adversary, al thou host of the Divell, and al thou power of the enemy, even every assault of Divels, that thou overtake not the foote steps of them that haste unto the grace of God. Thorow him that shal come to judge the quicke and the deade and the world by fyre. Amen."

"Almightye eternal God, who at the pouring out of the floude diddest declare to thy servaunt Noe by the mouthe of a dove, bearing an olive-branch, that peace was restored agayne upon earth, we humblye beseeche the that thy truthe may ✠ sanctifie this creature of flouers and branches, and slips of palmes, or bowes of trees, which we offer before the presence of thy glory; that the devoute people bearing them in their handes, may meryte to optayne the grace of thy benediction. Thorowe Christe," &c.

There follow other prayers, in which occur these passages: After the flowers and branches are sprinkled with holy water—"Blesse ✠ and sanctifie ✠ these branches of palmes, and other trees and flouers"—concluding with this rubrick: "So wnan these thinges are finished, let the palmes immediatly be distributed."

Fulke and others, on the part of the Protestants, and others have considered all this in a different light from the Rhemists. "Your Palm-Sunday Procession," says Fulke, "was horrible idolatry, and abusing the Lord's Institution, who ordained his Supper to be eaten and drunken, not to be carried about in procession like a heathenish idol: but it is pretty sport that you make the priests that carry this idol to supply the room of the ass on which Christ did ride. Thus you turn the holy mystery of Christ's riding to Jerusalem to a May-game and pagent-play."

In "A Dialogue, or familiar Talke, betwene two neighbours, concerning the chyeftest ceremonies that were, by the mighti power of gods most holie pure worde suppressed in Englande, and nowe for our unworthines set up agayne by the bishoppes, the Impes of Antichrist, &c. 1554," it appears that crosses of palme were, in the papal times, carried about in the purse, and placed upon doors. These

crosses were made on Palme Sunday, in Passion time, of hallowed palm. See signat. D. iii.-iv. "But tell me, Nicholas, hath not thy wyfe a crosse of palme aboute her? *Nich.* Yes, in her purse."

In "A short Description of Antichrist," &c. is the following: "They also, upon Palmes Sondag, lifte up a cloth, and say, haile our kyngel! to a rood made of a wooden blocke," fol. 26. At fol. 8 is noted the popish "hallowinge of Palme Sticke." "Upon Palme Sondag they play the foles sadly, drawyng after them an asse in a rope, when they be not moche distante from the woden asse that they drawe." *Pylegremage of pure Devotyon, newly translatyd into Englishe, 1551.*

The ceremony of bearing palms on Palm Sunday was retained in England after some others had dropped, and was one of those which Henry VIII. in 1536 declared were not to be contemned and cast away. In an original Proclamation, printed and dated 26th February 30 Henry VIII. occurs the following clause: "On Palme Sondag it shall be declared that bearing of palmes renueth the memorie of the receivynge of Christe in lyke maner into Jerusalem before his deathe." A similar interpretation of this ceremony to that given in the above occurs in Bishop Bonner's "Injunctions," 1555, signat. A 2. "To cary their palmes discretelye," is among the Roman Catholic customs censured by Bale in his "Declaration of Bonners Articles," 1554, signat. D, and (D 2 verso) "to conjure palmes." Jeremy Collier mentions that the practice continued in 2 Edward VI. But in "Articles to be enquired of within the Archdeaconry of Yorke, by the church wardens and sworn men, A.D. 163—" (any year till 1640), I find the following, alluding, it should seem, both to this day and Holy Thursday.—"Whether there be any superstitious use of crosses with towels, palmes, metwands, or other memories of idolaters." "I once knew a foolish, cock-brained priest," says Newton, in his "Herbal for the Bible," p. 207, "which ministered to a certaine yong man the ashes of boxe, being (forsooth) hallowed on Palme Sunday, according to the superstitions order and doctrine of the Romish Church, which ashes he mingled with their unholie holie water, using to the same a kinde of fantastical, or rather fanaticall, doltish, and ridiculous exorcisme; which woorthy, worshipful medicine (as he persuaded the standers by) had vertue to drive away any ague, and to kill the worms. Well, it so fell out, that the ague, indeed, was driven away; but, God knoweth, with the death of the poore yong man. And no marvell. For the

leaves of boxe be deleterious, poisonous, deadlie, and to the bodie of man very noisome, dangerous, and pestilent."

It may be worth mentioning that the Field of Towton, near Tadcaster, where the last battle was fought between the two Roses in 1461, is sometimes known as "Palm-Sunday Field."

In an anonymous contemporary narrative of the Restoration of King Edward IV. in 1471, printed for the Camden Society in 1838, there is an account, rather too long to transcribe, of a happy portent which befell the King at Daventry, on Palm Sunday, while the royal party was attending Divine service in the parish church. It appears that Edward, during his misfortunes had vowed, the first time that he beheld, on his return to his kingdom, an image of St. Anne, to pay his devotions to it, and make an oblation. There chanced to be a small alabaster figure of the Saint just above the spot where the monarch himself was kneeling, attached to a pillar, and it was enclosed and hidden from view in a wooden case, according to the usual practice, which was that the image should not be visible from Ash-Wednesday to the morning of Easter-Sunday. But on the present occasion, the case enshrining the figure of St. Anne miraculously opened of its own accord, and then closed again spontaneously, and then once more opened, and remained so, in the sight of the whole congregation. This was pronounced to be an omen of good fortune in store for King Edward, and his majesty, before leaving the church, gave a handsome donation to God and our holy lady St. Anne. In the presence of the King at this place in 1471, one seems to perceive a possibility of fixing the date of the ballad celebrating his adventure with the Barker or Tanner of Tamworth.

In the Churchwardens' Accounts of St. Mary at Hill in the city of London, from the 17th to the 19th year of King Edw. IV., I find the following entry: "Box and palm on Palm Sunday, 12d." And, *ibid.* among the annual church disbursements, the subsequent: "Palm, box, cakes, and flowers, Palm Sunday Eve, 8d." *Ibid.* 1486: "Item, for flowers, obles, and for box and palme ayenst Palm Sondaye, 6d." *Ibid.* 1493: "For settyng up the frame over the porch on Palme Sonday Eve, 6d." *Ibid.* 1531: "Paid for the hire of the rayment for the prophets, 12d., and of clothes of aras, 1s. 4d. for Palm Sunday." In Coates's "History of Reading," p. 216, Churchwardens' Accounts of St. Laurence Parish, 1505: "It. payed to the Clerk for syngyng of the passion on Palme Sunday, in ale, 1d." P. 217. 1509. "It. payed for a q'rt of

bastard, for the singers of the pashyon on Palme Sondaye, iiijd." P. 221. 1541. "Payd to Loreman for playing the p'phett (prophet) on Palme Sonday, iiijd."

In Lysons' "Environs," among his extracts from the Churchwardens' and Chamberlains' Accounts of Kingston upon Thames, occurs the following: "1. Hen. VIII. For ale upon Palm Sonday on syngyng of the passion £0. 0s. 1d." In Churchwardens' Accompts, of St. Martin Outwich, London, occurs under 1510-11: "First, paid for palme, box-floures, and cakes, iiijd." Under 1525: "Paid for palme on Palme Sunday, ijd." "Paid for kaks, flowers and yow, ijd."

Among Dr. Griffith's "Extracts from the old Books of St. Andrew Hubbard's parish," Brand found: 1524-5. "To James Walker, for making clene the churchyard ag't Palm Sonday, 1d." *Ibid.* "On Palm Sonday, for palm, cakes, and flowrs, 6d. ob." 1526-7. "The here of the angel on Palme Sonday, 8d." "Clothes at the Tow'r on Palme Sonday, 6d." 1535-7. "For brede, wyn and oyle, on Palm Sonday, 6d." "A preest and chyldre that playde a messenger, 8d." 1538-40. "Rec'd in the Church of the Players, 1s." "P'd for syngyng bread, 2d." "For the angel, 4d."

There is a strange allusion to the observances of Palm Sunday in the "Demauundes Joyous," 1511: "*Demauunde.* What daye in the yere ben the flyes most aferde? *Repty.* That is on Palme Sonday, when they se euery body haue an handeful of palme in theyr hande, they wene it is to kylt theym with."

At Caistor Church, in Lincolnshire, a deputy from Broughton comes on Palm Sunday morning, and places himself in the north porch, at or about the commencement of the first lesson for the day. He has in his hand a gad-whip, which he cracks thrice in front of the porch entrance (as it is alleged, in remembrance of Peter's denial of Jesus); he then wraps the thong round the stock, places some rods of mountain-ash length-wise upon it, and binds the whole with a bit of whipcord. Next he attaches to the whip-stock a purse containing two shillings; and, this done, he walks in and stands before the reading desk till the second lesson commences; he then approaches still nearer, till he can wave the purse over the minister's head; when he has completed this part of the ceremony, he kneels down on a cushion put for him, and holds the purse over the clergyman till the lesson is finished. After the conclusion of the service he takes the whip and purse to the adjacent hamlet of Undon, and leaves it at the manor-house. The whip is renewed yearly, and by this jocular tenure

certain property in Broughton parish is held." The gad-whip is a Lincolnshire measure of ten feet. The whip is made of mountain-ash, or any other wood, and is wrapt round, half-way down, with white leather; the thong, which is very large, is also of white leather. Originally in lieu of the shillings, thirty pennies were usual, as to the significance of which see Hazlitt's Blount, 1874, p. 45.

The country folk meet every Palm Sunday on Silbury Hill, Wiltshire, an artificial mound covering an area of more than five acres, and celebrate the anniversary with cakes, figs, sugar, and water fetched from the Kennet. Fosbrooke's *Encyclopædia*, 1843, p. 551.

"Upon Palm Sunday," says Carew, in his survey of Cornwall, p. 144, "at our Lady Nant's Well, at Little Colan, idle-headed seekers resorted, with a palm crosse in one hand and a offering in the other. The offering fell to the priest's share, the cross they threw into the well, which, if it swamme, the party should outlive that yeare; if it sunk, a short ensuing death was boded, and, perhaps, not altogether untruly, while a foolish conceyt of this halsenyng might the sooner help it onwards." A correspondent of "Notes and Queries" observes that "the farmers and labourers of this immediate neighbourhood (Winchester) have a common idea that, from whatever quarter the wind blows for the most part on Palm Sunday, it will continue to blow from the same quarter for the most part during the ensuing summer." In Gloucestershire there is a curious notion that if flowers are sown on Palm Sunday the seeds will become double. The Winter portion of many of the Romish service-book ends with Palm Sunday.

There was a superstition in Germany, according to Naogeorgus, that boughs of the palm (as they were called) possessed the property of protecting the holders against storms and thunder. The Russians (of the Greek Church) have a very solemn procession on Palm Sunday.

Pancake-Bell.—This is rung on the morning of Shrove Tuesday, as a rule, in many parts (Newcastle-on-Tyne, York, Wrexham, &c.) to give notice, that it is time to get the frying pans ready. The sexton generally expects a small fee for his trouble. At York, according to a tract quoted by Brand, the apprentices, &c. exercised the privilege of going into the Cathedral at noon on Shrove Tuesday, and ringing the pancake bell. Dr. Lake, Bishop of Chichester, when he was translated to York, endeavoured to put a stop to the practice, and the attempt nearly cost him his life. "A Vindication of the Letter out of the North, concerning Bishop

Lake's Declaration of his dying in the belief of the Doctrine of Passive Obedience, &c."

Pancakes.—Fosbrooke, in his "British Monarchism," ii. 127, mentions that pancakes or crum-cakes, as they were called, were eaten at Barking Nunnery before the dissolution, and no doubt the custom was universal. It was usual to have them after cock-threshing on Shrove-Tuesday. Selden, with his usual acuteness, saw in the practice of eating of fritters, a vestige of "church works."

Shakespeare, in "All's Well that ends Well," alludes to this well-known custom. It appears from Rowley and Middleton's "World tossed at Tennis," 1620, that batter was used on Shrove-Tuesday at that time, no doubt for the purpose of making pancakes. In Gayton's "Festivous Notes upon Don Quixote," p. 99, speaking of Sancho Panza's having converted a cask into a wallet, he observes: "It were serviceable after this greasie use for nothing but to preach at a carnivale on Shrove-Tuesday, and to tosse pancakes in after the exercise." Poor Robin, in his "Almanack for 1677," in his observation on February, says, there will be "a full sea of pancakes and fritters about the 26th and 27th days," i.e. Shrove-Tuesday fell on the 27th—with these lines:

"Pancakes are eat by greedy gut,
And Hob and Madge run for the slut."

In Goldsmith's day, eating pancakes was commonly practised among the country people, as he incidentally mentions (if any authority were wanted for such a thing) in his "Vicar of Wakefield."

A learned foreigner thought that our taste for cock-throwing must proceed from temporary insanity, the result of eating pancakes.—Note to "Veille à la Campagne, or the Simnel, a Tale," 1745, p. 16. The custom of frying pancakes (in turning of which in the pan there is usually a good deal of pleasantry in the kitchen), is still retained in many families of the better sort throughout the kingdom.

Brand notes: "She that is noted for lying a-bed long, or any other miscarriage, hath the first pancake presented to her at Shrovetide or after cock-threshing, which most commonly falls to the dog's share at last, for no one will own it their due." This latter part of the note is to illustrate the following lines:

"Maids, fritters and pancakes ynow
see ye make,
Let slut have one pancake for company
sake."

"Tossing the pancake" is a custom too ancient and too popular at Westmin-

ster School to be forgotten on Shrove Tuesday, and the traditions of the institution were accordingly duly observed. Shortly after twelve o'clock a small procession, headed by one of the Abbey vergers carrying a silver wand, and in which the cook, arrayed in white, holding in his right hand a large frying-pan containing a newly made pancake, was a prominent figure, left the kitchen and advanced to the door of the great school. Knocking thrice, according to time-honoured custom, the inquiry was made, "Who demands admittance," when the reply was given, "The cook." The bar which separates the upper from the lower school had in the mean time been drawn out, and all the boys were congregated behind the barrier. On admission the cook and his attendants advanced midway up the hall, and the former, whirling the frying-pan three times round his head, dexterously hurled the pancake amid the crowd of expectant youngsters, who scrambled for its possession. Master Guy Simonds, son of Captain Simonds, chief officer of the Metropolitan Fire Brigade, had the good fortune to secure the largest piece, and immediately ran off to the Deanery to claim the usual reward of a guinea. The cook became entitled to a similar sum. *Daily Telegraph*, 27 Feb. 1895.

From "The Westmorland Dialect," by A. Walker, 8vo. 1790, it appears that cock-fighting and casting pancakes are still practiced on Shrove-Tuesday in that country. Thus p. 31: "Whaar ther wor tae be cock-feightin, for it war Pankeak-Tuesday." And p. 35: "We met sum lads an lasses gangin to kest their pankeaks." A correspondent of "Notes and Queries," writing from Hedon (?Heden in Kent), observes: "All the apprentices in the town, whose indentures terminate before the return of the day, assemble in the belfry of the church, at eleven o'clock, and in turn toll the tenor bell for an hour; at the sound of which all the housewives in the parish commence frying pancakes. The sexton, who is present, receives a small fee from each lad." 2nd Series, v. 391.

A kind of Pancake Feast, preceding Lent, was used in the Greek Church, whence we may probably have borrowed it with Pasche Eggs and other such like ceremonies. "The Russes," as Hakluyt tells us, "begin their Lent always eight weeks before Easter; the first week they eat eggs, milk, cheese, and butter, and make great cheer with pancakes and such other things."

Pargettor.—The artificer of decorated plaster-work. See Fairholt's *Dictionary of Terms in Art*, p. 329, and Hazlitt's *Livery Companies*, 1892, p. 590.

Parish Top.—A top bought for public exercise in a parish. See Nares in v. Otherwise known as a *town-top*, under which name it occurs in old plays.

Parkers of Bowsholms.—This family formerly enjoyed the distinction of being hereditary bowbearers of Bowland Forest under the Dukes of Buccleugh, and possessed a valuable library long since dispersed. See Hazlitt's *Shakespear: Himself and his Work*, 2nd ed. 1903, p. 171. In the old ballad poem of *Adam Bel*, 1536, William of Cloudesby, on being pardoned, is made bowbearer to the King:—

"I gyue the xviii. pens a daye,
And my bowe shalt thou bere,
And ouer all the north countree
I make the chefe rydere."

Parochial Perambulations—

Bourne cites Spelman as deriving this custom from the times of the heathens, and that it is an imitation of the feast called Terminalia, which was dedicated to the God Terminus, whom they considered as the guardian of fields and landmarks, and the keeper-up of friendship and peace among men. The primitive custom used by Christians on this occasion was, for the people to accompany the bishop or some of the clergy into the fields, where litanies were made, and the mercy of God implored, that he would avert the evils of plague and pestilence, that he would send them good and seasonable weather, and give them in due season the fruits of the earth.

The word *Parochia* or Parish anciently signified what we now call the Diocese of a bishop. In the early ages of the Christian Church, as kings founded cathedrals, so great men founded parochial churches for the conversion of themselves and their dependants: the bounds of the parochial division being commonly the same with those of the founder's jurisdiction. Some foundations of this kind were as early as the time of Justinian the Emperor. Before the reign of Edward the Confessor, the parochial divisions in this kingdom were so far advanced, that every person might be traced to the parish to which he belonged. This appears by the canons published in the time of Edgar and Canute. The distinction of the parishes as they now stand appears to have been settled before the Norman Conquest. In "Domesday Book" the parishes agree very near to the modern division. Camden tells us that this kingdom was first divided into parishes by Honorius, Archbishop of Canterbury, A.D. 636, and counts two thousand nine hundred and eighty-four parishes. The Lateran Council made some such division as this. It compelled

every man to pay tithes to his parish-priest. Men before that time payed them to whom they pleased; but, without being sarcastical, one might observe, that since then it has happened that few, if they could be excused from doing it, would care to pay them at all.

In the Injunctions made in the reign of Queen Elizabeth, it is ordered "that the curate, at certain and convenient places, shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits, saying the 103rd Psalm, &c. At which time the minister shall inculcate these, or such sentences,—“Cursed be he which translateth the bounds and doles of his neighbours,” or such orders of prayers as shall be hereafter.”

In the Churchwardens' Accounts of St. Margaret's Westminster, under various years, are several entries of moneys paid on account of spiced bread, wine, ale, beer, fish, &c. for the Ascension Eve ceremony, including the Perambulation. The following is curious:

“1556.

“Item, paid for bread, wine, ale, and beer, upon the Ascension-Even and Day, against my Lord Abbott and his Covent cam in procession, and for strewing herbs the samme day, 7s. 1d.” Lysons, in his “Environers,” has quoted other entries from the Churchwardens' Accounts of St. Mary at Hill, London, under 1682:

	£	s. d.
“For fruit on Perambulation Day 1	0	0
For points for two yerres . . .	2	10 0”

The following extracts are from the Churchwardens' Books of Chelsea:

“1670. Spent at the Perambulation Dinner	3	10	0
Given to the boys that were whipt	0	4	0
Paid for poynts for the boys	0	2	0”

The whipping or bumping of the boys was a general custom, not always limited to them, in order, as it was said, to impress the confines on the memory.

In many manors a party, who are more usually on horseback than a-foot, proceed annually round the property, beating the bounds; the crosses or other marks indicative of the limits of the estate, are, where it has become necessary, unfurled or unearthed for the occasion; and at each halting point, one of the visitants is bumped smartly against the boundary-stone, or placed head downwards against it, or made to undergo any penalty of the kind, which occurs at the moment, under the facetious pretext of impressing the exact position on his mind. The man who is most nimble, or has the best horse,

stands the best chance of escape; but as a rule everybody gets his share. A gentleman well remembered returning black and blue from such an expedition; in his case two or three sharp strokes with a riding whip across the shoulders had been administered to guard against forgetfulness. On the same occasion the clergyman of the parish, whose brother was afterwards a bishop, was taken off his horse, and literally laid upright on his hat: but no other violence was offered, out of respect to his cloth.

Heath, in his “History of the Scilly Islands,” tells us: “At Exeter, in Devon, the boys have an annual custom of damming-up the channel in the streets, at going the bounds of the several parishes in the city, and of splashing the water upon people passing by.” “Neighbours as well as strangers are forced to compound hostilities, by giving the boys of each parish money to pass without ducking: each parish asserting its prerogative in this respect.” Wither writes:—

“That ev'ry man might keep his owne possessions,

Our fathers us'd, in reverent processions,

With zealous prayers, and with praisefull cheere,

To walke their parish-limits once a yeare:

And well knowne markes (which sacrilegious hands

Now cut or break) so bord'red out their lands,

That ev'ry one distinctly knew his owne;

And many brawles, now rife, were then unknowne.”

Emblems, 1635, p. 161.

In Michael Wodde's “Dialogue,” 1554, signat. D 8, we read: “What say ye to procession in Gang-daies, when Sir John saith a Gospel to our corne fieldes. *Oliver*. As for your Latine Gospels read to the corne, I am sure the corne understandeth as much as you, and therefore hath as much profit by them as ye have, that is to sai, none at al.” What is related on this head in the life of Richard Hooker, is extremely interesting: “He would by no means omit the customary time of procession, persuading all, both rich and poor, if they desired the preservation of love and their parish rights and liberties, to accompany him in his perambulation: and most did so: in which perambulation he would usually express more pleasant discourse than at other times, and would then always drop some loving and facetious observations, to be remembered against the next year, especially by the boys and young people: still inclining them, and all his present

parishioners, to meekness, and mutual kindnesses and love; because love thinks not evil, but covers a multitude of infirmities." In Herbert's "Country Parson," 1652, p. 157, we are told: "The country parson is a lover of old customs, if they be good and harmlesse. Particularly he loves procession, and maintains it, because there are contained therein four manifest advantages. First, a blessing of God for the fruits of the field. 2. Justice in the preservation of the bounds. 3. Charitie in loving, walking, and neighbourly accompanying one another, with reconciling of differences at that time, if there be any. 4. Mercie, in relieving the poor by a liberal distribution and largess, which at that time is or ought to be used. Wherefore he exacts of all to be present at the perambulation, and those that withdraw and sever themselves from it he mislikes, and reproves as uncharitable and un-neighbourly; and, if they will not reforme, presents them."

Aubrey, in his "Remaines of Gentilisme and Judaisme," says: "In Cheshire, in Mr. N. Kent's grandmother's time, when they went in perambulation, they did blesse the springs, i.e. they did read a Gospell at them, and did believe the water was the better:" to this account in the MS. is added in pencil: "On Rogation days the Gospells were read in the corn-fields here in England untill the Civill Warrs." In the parish of St. James, Westminster, at a vestry held in 1687, the expences of the Perambulation of Boundaries were limited to £10, and comprised bread, cheese, beer, and farthings and points for the boys.

On Lord Derby's Westmoreland estate the ancient custom—observed only once in a century—of walking the boundary took place in 1902. Halts were made along the 16 miles of route, and sports held, consisting of wrestling, tugs-of-war, &c., and at various points a barrel of ale and bread and cheese was provided. At the close the party, numbering several hundreds, adjourned to the hall, where a bullock had been roasted whole, and there were more sports.

At Oxford, at this time, the little crosses cut in the stones of buildings, to denote the division of the parishes, are whitened with chalk. Great numbers of boys, with peeled willow rods in their hands, accompany the minister in the procession. See *Gospel Oak* and *Wolverhampton*.

Googe in his version of "Naogeorgus," 1570, says:

"Now comes the day wherein they gad
abrode, with crosse in their hande,
To boundes of every field, and round
about their neighbours lande."

And he insinuates that they sometimes ate and drunk so plentifully that they forgot the great business of the day, and left the cross behind them.

Parsley.—Coles tells us that "Parsley was bestowed upon those that overcame in the Grecian games, in token of victory." So also Bartholomeus, "De proprietatibus Rerum," lib. xvii. fol. 249, "De Apio. Somtyme victours had garlondes of it, as Isidore sayth Libro xvii. Hercules made hym fyrste garlondes of this herbe." It is similarly introduced in Greene's "Second part of Conny-catching" 1592, sign. B 4 verso. At Islip, in Oxfordshire, the transplantation of parsley is considered inauspicious.

Parsloes, Essex.—See *Headless Steeds of Haddon*.

Pasch Eggs.—Comp. a good note in Nares, *Glossary*, 1859, in v.

Passage.—A game at dice, described by Nares and Halliwell. Supposed to be the same as the French *passé-dix*. But an earlier authority than the two writers above named cite for this amusement is the interlude of the *World and the Child*, 1522, where we read:

"Yea, and we shall be right welcome,
I dare well say,
In East Cheap for to dine;
And then we will with Lombards at
passage play,
And at the Pope's Head sweet wine
assay—"

Shakespeare: Himself and his work, by W. C. Hazlitt, 1903, p. 148; Hazlitt's Dodsley, xi, 431.

Passamezzo, Passing-Measure, or Passa-measure.—A slow dance, often mentioned by early writers. See Halliwell in v.

Passing, Saucing, or Soul Bell.—The ceremony of tolling a bell on this occasion was not only not as ancient as the use of bells, but the latter were originally employed for secular as well as ecclesiastical purposes, having been during centuries substitutes for clocks. It was only at a comparatively later date that they came into use as signals to convene the people to their public devotions. It has more probably been an after-invention of superstition. Thus praying for the dying was added to praying for the dead.

Wheatley, in his "Illustration of the Book of Common Prayer" 1741, apologizes for our retaining this ceremony: "Our Church," says he, "in imitation of the saints in former ages, calls on the minister and others, who are at hand, to assist their brother in his last extremity. In order to this she directs that when any one is passing out of this life, a bell should

be tolled," &c. It is called from thence the Passing Bell. C. xxii, sect. 6.

"The Passing Bell," says Grose, "was antiently rung for two purposes: one to bespeak the prayers of all good Christians, for a soul just departing; the other, to drive away the evil spirits who stood at the bed's foot, and about the house, ready to seize their prey, or at least to molest and terrify the soul in its passage: but by the ringing of that bell (for Durandus informs us evil spirits are much afraid of bells,) they were kept aloof; and the soul, like a hunted hare, gained the start, or had what is by sportsmen called law. Hence, perhaps, exclusive of the additional labour was occasioned the high price demanded for tolling the greatest bell of the church; for that, being louder, the evil spirits must go farther off, to be clear of its sound, by which the poor Soul got so much more the start of them: besides, being heard farther off, it would likewise procure the dying man a greater number of prayers. This dislike of spirits to bells is mentioned in the Golden Legend."

Douce was inclined to think that the passing bell was originally intended to drive away any demon that might seek to take possession of the soul of the deceased. In the cuts to those *Hore* which contain the Service of the Dead, several devils are waiting for this purpose in the chamber of the dying man, to whom the priest is administering extreme unction. He adds: "It is to hoped that this ridiculous custom will never be revived, which has most probably been the cause of sending many a good soul to the other world before its time: nor can the practice of tolling bells for the dead be defended upon any principle of common sense, prayers for the dead being contrary to the Articles of our Religion." In Catholic times here it has been customary to toll the Passing Bell at all hours of the night as well as by day: as the subsequent extract from the Churchwardens' Account for the parish of Wolchurch, 1526, proves: "Item. the clerke to have for tollynge of the passynge belle, for manne, womanne, or childes, if it be in the day, iiijd. Item. if it be in the night, for the same viijd." Bede contends that this bell, contrary to the present custom, should be tolled before the person's departure, that good men might give him their prayers, adding, that, if they do no good to the departing sinner, they at least evince the disinterested charity of the person that prefers them. Lib. iv., C. 23. Durandus says in his *Rationale*: "Aliquo moriente Campanæ debent pulsari, ut Populus hoc audiens oret pro illo."

The peal of the church-bell, prescribed

by the Canonists, was thought indispensable to the translation of the soul of a dead person, and as an unbaptized infant could not receive this rite, the parents were haunted by the fear, that the soul of the departed would not quit the body.

It is scarcely necessary to remind the reader of the almost invariable craving which persons in *articulo mortis* manifest for abundance of fresh air, and for a place near the open window. The motive is obvious enough, and can have no affinity with the custom which prevailed very widely at one time of throwing the window and door open, immediately after death, that the liberated soul might properly pass. In an old English Homily for Trinity Sunday, occurs: "The fourme of the Trinity, was founded in manne, that was Adam our forefadir, of earth oon personne, and Eve of Adam the secunde personne: and of them both was the third personne. At the deth of a manne three bellis shulde be ronge, as his knyll, in worchepe of the Trinete, and for a womanne, who was the secunde personne of the Trinete, two bellis should be rungen."

In "The Sheepeheards description of Loue," by Sir W. Raleigh, in "Englands Helicon," 1600, are the following lines, in which the Passing Bell is termed the Sauncing Bell:

"Melibeus. Sheepeheard, whats Loue, I pray thee tell?"

Faustus. It is that fountaine, and that well,

Where pleasure and repentance dwell.

It is perhaps that sauncing bell,

That toles all into heauen or hell,

And this is Loue as I heard tell."

In *The Meeting of Gallants at an Ordinary*, 1604, it is called the Saunce Bell, where Signior Stramazoon says: "Stoote, the mad butchir, squeakes shriller then the Saunce Bell at Westminster." As for the title of "Soul Bell," as that bell is sometimes called, which they toll after a person's breath is out, if they mean by it that it is a call upon us to pray for the soul of the deceased person, I know not how the Church of England can be defended against the charge of those who, in this instance, would seem to tax us with praying for the dead. See Bishop Hall's "Apology against the Brownists." "We call them," says the Bishop, *ibid.* p. 568, "Soul Bells, for that they signify the departure of the soul, not for that they help the passage of the soul."—*Bourne*.

The following is a description of a Funeral or Dead Peale: "It being customary not only in this City of London, upon the death of any person that is a member of any of the honourable Societies of Ringers therein, (but likewise in most countries and towns in England, not only

upon the death of a ringer, but likewise of any young man or woman,) at the funeral of every such person to ring a peal; which peal ought to be different from those for mirth and recreation, (as the musick at the funeral of any master of musick or the ceremony at the funeral of any person belonging to military discipline) and may be performed two different ways: the one is by ringing the bells round at a set pull, thereby keeping them up so as to delay their striking, that there may be the distance of three notes at least, (according to the true compass of ringing upon other occasions,) between bell and bell; and having gone round one whole pull every bell, (except the tenor,) to set and stand; whilst the tenor rings one pull in the same compass as before; and this is to be done whilst the person deceased is bringing to the ground; and after he is interred, to ring a short peal of round ringing, or changes in true time and compass, and so conclude. The other way is call'd buffeting the bells, that is, by tying pieces of leather, old hat, or any other thing that is pretty thick, round the ball of the clapper of each bell, and then by ringing them as before is shewn, they make a most doleful and mournful sound: concluding with a short peal after the funeral is over, (the clappers being clear as at other times :) which way of buffeting is most practis'd in this City of London." *Campanologia*, 1753, p. 200.

The following clause in the "Advertisements for due Order," &c. 1565, is much to our purpose: "Item, that when anye Christian bodie is in passing, that the bell be tolled, and that the curate be speciallie called for to comforte the sicke person; and after the time of his passage, to ringe no more but one shorte peale; and one before the buriall, and another short peale after the buriall." I find the following in the York Articles (any year till 1640): "Whether doth your clark or sexton, when any one is passing out of this life, neglect to toll a bell, having notice thereof: or, the party being dead, doth he suffer any more ringing than one short peale, and, before his burial one, and after the same another?" Inquiry is also directed to be made, "whether at the death of any there be any superstitious ringing?" In the Chichester Articles of Enquiry, 1638, under the head of Visitation of the sicke and persons at the point of death, we read: "In the meane-time is there a passing-bell tolled, that they who are within the hearing of it may be moved in their private devotions to recommend the state of the departing soule into the hands of their Redeemer, a duty which all Christians are bound to, out of

a fellow-feeling of their common mortality." I find the following in the Worcester Articles of Visitation, 1662: "Doth the parish clerk or sexton take care to admonish the living, by tolling of a passing-bell of any that are dying, thereby to meditate of their own deaths, and to commend the other's weak condition to the mercy of God?" In similar Articles for the Diocese of St. David in the same year, I read as follows: "Doth the parish clerk, or sexton, when any person is passing out of this life, upon notice being given him thereof, toll a bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?"

Among the many objections of the Brownists, it is laid to the charge of the Church of England, that though we deny the doctrine of Purgatory and teach the contrary, yet how well our practice suits with it may be considered in our ringing of hallowed bells for the soul. Pennant says: that in the 18th century the Passing Bell was punctually sounded. "I mention this," he says, "because idle niceties have, in great towns, often caused the disuse. It originated before the Reformation, to give notice to the priest to do the last duty of extreme unction to the departing person, in case he had no other admonition. The canon (67) allows one short peal after death, one other before the funeral, and one other after the funeral. The second is still in use, and is a single bell solemnly tolled. The third is a merry peal, rung at the request of the relations; as if, Scythian like, they rejoiced at the escape of the departed out of this troublesome world.

Bede, speaking of the death of the Abbess of St. Hilda, tells us, that one of the sisters of a distant monastery, as she was weeping, thought she heard the well-known sound of that bell which called them to prayers, when any of them had departed this life. The abbess had no sooner heard this, than she raised all the sisters and called them into the church, where she exhorted them to pray fervently, and sing a requiem for the soul of their mother. Lib. iv, C. 23.

In Hooper's "Funeral Oration," 1549, occurs this singular passage: "Theyr remedies be folyshe and to be mocked at, as the ryngynge of belles, to ease the payne of the dead wythe other:" as if the purpose of tolling the Passing Bell has been intended to give an easy passage to the dying person. The following passage is from Vernon: "If they shoulde tolle theyr belles (as they did in good Kynge Edwardes dayes) when any bodye is drawing to his ende and departing out of this worlde, for to cause all menne to praye

unto God for him, that of his accustomed goodnesse and mercye, he should vouchsafe to receave him unto his mercye, forgevinge him all his sinnes: Their ringinge should have better appearance and should be more conformable to the aun-ciente Catholicke Church." *Hunting of Purgatory to Death*, 1561, fol. 60.

In Birrel's "Diary," is the following curious entry: "1566. The 25 of October, vord came to the toune of Edinburghe, frome the Queine, y^e her Majestie wes deadely seike, and desyrit y^e bells to be runge, and all y^e peopill to resort to y^e kirk to pray for her, for she wes so soike that none lipped her life." *Fragm. of Scottish History*, 1796. There is, as may be supposed, no want of literary allusions to the present topic.

There is a passage in Shakespear's "Henry the Fourth," 1600, which proves that our poet has not been a more accurate observer of nature than of the manners and customs of his time:

"And his tongue
Sounds ever after as a sullen bell
Remember'd knolling a departing
friend."

In Heywood's "Rape of Lucrece," first printed in 1608, Valerius says: "Nay if he be dying, as I could wish he were, I'll ring out his funerall peale, and this it is:

"Come lift and harke,
The bell doth towle,
For some but now
Departing soule.
And was not that
Some ominous howle,
The batt, the night-
Crow, or screech-owle.
To these I heare
The wild wolfe howle
In this black night
That seems to skowle.
All these my black-
Booke shall in-rowle.
For hark, still, still,
The bell doth towle,
For some but now
Departing sowle."

Fuller writes: "Hearing a Passing-Bell, I prayed that the sick man might have, through Christ, a safe voyage to his long home. Afterwards I understood that the party was dead some hours before; and, it seems in some places of London, the tolling of the bell is but a preface of course to the ringing it out. Bells are better silent than thus telling lyes. What is this but giving a safe alarme to men's devotions, to make them to be ready armed with their prayers for the assistance of such who have already fought the good fight, yea and gotten the conquest? Not to say that men's charity herein may be

suspected of superstition in praying for the dead." *Good thoughts in Worse Times*, 1647, p. 2. Zouch says: "The Soul-bell was tolled before the departure of a person out of life, as a signal for good men to offer up ther prayers for the dying. Hence the abuse commenced of praying for the dead. He is citing Donne's Letter to Wotton in verse:

"And thicken on you now, as prayers
ascend
To Heaven on troops at a good man's
Passing Bell."

—Walton's *Lives*, 1790, p. 144.

"Ring out your belles, let mourning
shewes be spread,
For Loue is dead."

—*Englands Helicon*, 1600.

"Make me a straine speake groaning
like a bell,
That towles departing soules."

—Marston's *Works*, 1633, sign. D 5 verso.

"Hark, hark! what noise is this; a
Passing Bell,
That doth our own fate in an others
tell."

Sparke's *Scintillula Altaris*, 1652.

There is a proverb:

"When thou dost hear a toll or knell,
Then think upon thy Passing Bell."

Comp. *Capon-Bell*.

In Copley's "Wits, Fits, and Fancies," 1595, we find that the Passing Bell was antiently rung while the person was dying. "A gentleman lying very sicke abed, heard a Passing Bell ring out, and said unto his physition, tell me Maister Doctor, is yonder musicke for my dancing?" Again, concerning "The ringing out at the burial," is this anecdote: "A rich churle and a begger were buried, at one time, in the same church-yard, and the belles rung out amaine for the miser: Now, the wise-acre his son and executor, to the end of the worlde might not thinke that all that ringing was for the begger, but for his father, hyred a trumpetter to stand all the ring-ing-while in the belfrie, and betweene every peale to sound his trumpet, and proclaime aloude and say: Sirres, this next peale is not for R. but for Maister N. his father."

Distinction of rank was preserved in the North of England in the tolling of the Soul Bell. A high fee annexed excludes the common people and appropriates to the death of persons of consequence the tolling of the great bell in each church on this occasion. There, too, a bell is tolled, and sometimes chimes are rung, a little before the burial, and while they are conducting the corpse to church. They

chime or ring, too, at some places, while the grave is filling up. This was noted by Durandus. In England in the 17th century, a fee of 20/- was charged for ringing either a forenoon or afternoon peal; this took place at the deaths of Edmund Shakespear the actor, the poet's brother, in 1607, and of Laurence Fletcher the actor in 1608: W. C. Hazlitt's *Shakespear: Himself and his Work*, 1903, p. 49. There seems to be nothing intended at present by tolling the Passing Bell, but to inform the neighbourhood of any person's interment.

At Hadleigh, in Suffolk, as late at all events as 1878, this bell was rung twelve hours after death, and at the conclusion there were nine knells for a male and six for a female. The charge made by the authorities of the church varied according to the fee paid; for the Union Bell, proclaiming the exit of a pauper, it was only 3/-. Walford's *Pleasant Days in Pleasant Places*, 1878, p. 36.

Passion Dock.—In the North of England, they make a herb-pudding, composed, among other ingredients, of the passion-dock, on Good Friday, and it is considered an indispensable feature. Unless the custom arose from a desire to perpetuate the recollection of the Passion in every possible way, it is difficult to assign an origin to it.

Passion Play.—For the performances of this nature in England in early times, see Hazlitt's Warton, 1871, ii, 232-3, and for Italian prototypes in 1298, &c. *ibid.* 229. See also his *Manual of Old English Plays*, 1892, p. 175.

In the *Daily News* of April 2, 1870, appeared the following paragraph: In the course of next summer the celebrated miracle play, the *Passion*, the last relic of those religious representations from which the dramatic literatures of all the modern nations of Europe are supposed to have sprung, will again be performed in the Bavarian village of Ober-Ammergau. The parish vowed to undertake the representation in 1633, in order to escape the plague, and the piece was first performed *ex voto* in the following year. It was repeated every ten years till 1674, and then again in 1680, from which time till the present it has been played every decennium. There can be no doubt that the play itself is older than 1633, and though some slight changes have been made it has remained essentially unaltered.

Passion Sunday.—Rites, peculiar, it should seem, to Good Friday, were used on this day, which the Church of Rome called therefore Passion Sunday.

Passion or Carling Sunday might often happen on this day. Easter always fell between the 21st of March and the 25th of

April. I know not why these rites were confined in the calendar to the 12th of March, as the moveable feast and fasts are not noted there. Perhaps Passion Sunday might fall on the 12th of March, the year the calendar was written or printed in. However that be, one cannot doubt of their having belonged to what Durandus calls Passion Sunday.

In Randal Holmes' "Academy of Armory and Blazon," 1688, p. 130, I find the following: "Carle Sunday is the second Sunday before Easter, or the fifth Sunday from Shrove Tuesday." Marshal, in his "Observations on the Saxon Gospels," elucidates the old name (Care) of this Sunday in Lent. He tells us that "the Friday on which Christ was crucified is called, in German, both Gute Freytag and Carr Fryetag." That the word Karr signifies a satisfaction for a fine or penalty; and that Care, or Carr Sunday, was not unknown to the English in his time, at least to such as lived among old people in the country.

The "Popish Kingdom" of Naogeorgus, as translated by Googe, 1570, has the following summary for Care or Passion Sunday:

"Now comes the Sunday forth, of this
same great and holy fast:
Here doth the Pope the shiven blesse,
absolving them at last
From all their sinnes; and of the Jewes
the law he doth allow,
As if the power of God had not sufficient
bene till now:
Or that the law of Moyses here were
still of force and might,
In these same happie dayes, when Christ
doth raigne with heavenly light.
The boyes with ropes of straw doth frame
an vgly monster here,
And call him death, whom from the
towne, with prowde and solemne
chere,
To hilles and valleyes they conuey, and
villages thereby,
From whence they stragling doe returne,
well beaten commonly.
Thus children also beare, with speares,
their cracknelles round about,
And two they haue, whereof the one is
called sommer stout,
Apparalde all in greene, and drest in
youthfull fine arraye;
The other Winter, clad in mosse, with
heare all hoare and graye:
These two together fight, of which the
palme doth Sommer get.
From hence to meate they go, and all
with wine their wistles wet.
The other toyes that in this time of holly
fastes appeare,
I loth to tell, nor order like, is used
every wheare."

Patrick's Day, St.—St. Patrick is mentioned in the "Prophecy of St. Berchan," A.D. 1094-7:

"Erin shall not be without a wise one
After Bridget and Patrick of great
deeds."

This is Mr. Skene's translation of the original Irish in his edition of the "Chronicles of the Picts and Scots," 1867. He has there also given extracts from Joceline's Life (1185), and from what is generally known as the "Vita Tripartita." There are several later biographies.

The shamrock is said to be worn by the Irish, upon the anniversary of this saint, for the following reason. When the saint preached the gospel to the pagan Irish, he illustrated the doctrine of the Trinity by showing them a trefoil, or three-leaved grass with one stalk, which operating to their conviction, the shamrock, which is a bundle of this grass, was ever afterwards worn upon this Saint's anniversary to commemorate the event. Spenser, in his "View of the State of Ireland," 1596, speaking of "these late warres of Mounster," before "a most rich and plentifull countrey, full of corne and cattle," says, the inhabitants were reduced to such distress that, "if they found a plot of watercresses or shamrocks there, they flocked as to a feast for the time."

Jones tells us that "St. Patrick, the Apostle of Ireland, is said to be the son of Calphurnius and Concha. He was born in Pembrokeshire (or rather Carnarvonshire) about the year 373. His original Welsh name was Maenwyn, and his ecclesiastical name of Patricius was given him by Pope Celestine, when he consecrated him a bishop, and sent him missionary into Ireland, to convert the Irish, in 433. When St. Patrick landed near Wicklow, the inhabitants were ready to stone him for attempting an innovation in the religion of their ancestors. He requested to be heard, and explained unto them that God is an omnipotent, sacred spirit, who created heaven and earth, and that the Trinity is contained in the Unity: but they were reluctant to give credit to his words. St. Patrick, therefore, plucked a trefoil from the ground, and expostulated with the Hibernians: Is it not as possible for the Father, Son, and Holy Ghost, as for these three leaves to grow upon a single stalk. Then the Irish were immediately convinced of their error, and were solemnly baptised by St. Patrick." The British Druids and Bards had an extraordinary veneration for the number three.

"Between May Day and harvest," observes Sir H. Piers, "butter, new cheese and curds, and shamrocks, are the food of the meaner sort all this season." Shir-

ley's play of "St. Patrick for Ireland," 1640, merely relates the first landing of the Saint in Ireland and the introduction of Christianity into that country. A second part was announced, but does not seem to have been produced.

Mr. Thomas Wright, in 1844, devoted to the singular subject of St. Patrick's Purgatory a small octavo volume; and it will be unnecessary therefore to dwell upon it at any length here; but it may be mentioned that an ancient French fabliau exists, founded on this tradition, and is inserted in Le Grand's Collection, from which it was transferred to a little volume, published in 1783, under the title of "Tales of the Twelfth and Thirteenth Centuries." An early English metrical version, called "Owain Miles," is preserved in the Auchinleck MS., and was printed (with a few other pieces from the same source) in 1837. The account which Henry Jones, Bishop of Clogher, gives of this place in his tract of 1647, conveys a poor idea of its condition and character. He describes it as "a beggarly hole."

Perhaps one of the most complete summaries of the St. Patrick's Purgatory literature is that given by Turnbull in his Introduction to the *Visions of Tundale*, 88, 1843. But comp. Hazlitt's *Handbook*, 432, 447, 616, and *Bibl. Coll.* i, 323, 402, ii, 606, iii, 305, iv, 79, 180. About 1495 ohe Wilhelm von Horneck printed at Memmingen and addressed to the Duke of Wirtemberg a poem *De Purgatorio diui Patricij*. A copy is in the Huth library.

In "Overbury's Characters," when describing a foot-man, he says, "'Tis impossible to draw his picture to the life, cause a man must take it as he's running; only this, horses are usually let bloud on St. Steven's Day: on St. Patrick's he takes rent, and is drenched for all the yeare after." M. Salvete, in his work on the "Occult Sciences," 1843, quotes Gervase of Tilbury, for the legend that to do homage to a saint revered in Ireland (St. Patrick) the fish rise from the sea on the day of his festival, pass in procession before his altar, and then disappear. M. Salvete accounts for this superstition by supposing that it originated in the annual shoals of herring, mackerel, and tunny on the coast in the spring, in the neighbourhood of the church dedicated to the Saint. But this hypothesis is not extremely plausible.

The usages in London associated with this anniversary are yet maintained. The following is from the *Globe* newspaper of March 17, 1897:—

"To-day being St. Patrick's Day, the band of the Coldstream Guards, which did duty with the detachment of the regiment

mounting the Queen's Guard in London, played a choice selection of Irish music in the courtyard of St. James's Palace in the morning during the ceremony of changing the guard. Earlier in the day the drummers and fifers of the Grenadier Guards at Chelsea Barracks played a number of Irish airs. Sprigs of real and artificial shamrock were worn extensively by the Irish resident in Westminster, Chelsea, and other parts of London, and in many instances the day was observed as a holiday by the labourers at the gas works and other large places of business. A number of Irishmen attended the early services at the Catholic chapels, and in accordance with the Truce of St. Patrick, instituted by the late Cardinal Manning, have pledged themselves to abstain from intoxicating liquors for the day, to prevent the riotous scenes prevalent years ago on their national holiday. The day was celebrated by the military at Dublin, Aldershot, and other stations, in the usual way."

Paul's Church, St.—The then well-known profanations of St. Paul's Church are thus enumerated by Pilkington: "The south alley for vsurye and Poperye, the north for Simony and the Horse faire in the midst for all kinds of bargains, metinges, brawlinges, murthers, conspiracies, and the font for ordinary paymentes of money, are so well known to all menne as the begger knowes his dishe." *Burnynge of Paules*, 1563, sign. G 5. This is illustrated by the writers of the next reign and of the Civil War period; see the tract entitled: *The Meeting of Gallants at an Ordinarie, or, the Walkes in Powles*, 1604. The Puritan soldiers, according to the pamphleteers, spared no pains to shew their contempt for the place.

In Dekker's "Dead Tearme," 1607, signat. D 4, St. Paul's Steeple is introduced as describing the company walking in the body of the church, and among other things, the writer says: "What layinge of heads is there together and sifting of the brains, still and anon, as it growes towards eleven of the clocke, (even amongst those that wear guilt rapiers by their sides,) where for that noone they may shift from Duke Humfrey, and bee furnished with a dinner, at some meaner man's table." Afterwards he observes: "What byting of the thumbs to beget quarrels;" adding that, "at one time, in one and the same ranke, yea, foote by foote, and elbow by elbow, shall you see walking, the knight, the gull, the gallant, the upstart, the gentleman, the clowne, the captain, the appel-squire, the lawyer, the usurer, the citizen, the bankerout, the scholler, the beggar, the doctor, the

ideot, the ruffian, the cheater, the puritan, the cut-throat, the hye men, the low-men, the true man, and the thiefe: of all trades and professions some, of all countreys some. Thus whilst devotion kneeles at her prayers, doth profanation walke under her nose in contempt of religion." Comp. *Duke Humphrey*.

Paul's Day, St.—(Jan. 25). In the Roman Calendar it is called *Dies Ægyptiacus* (an unlucky day.) But no explanation seems ever to have been offered of the origin of this opinion or feeling, and the same may be said of the statement which follows. Hospinian tells us that it is a critical day with the vulgar, indicating, if it be clear, abundance of fruits; if windy, foretelling wars; if cloudy, the pestilence; if rainy or snowy, it prognosticates dearth and scarcity: according to the old Latin verses, thus translated in Bourne:

"If St. Paul's Day be fair and clear,
It doth betide a happy year;
If blustering winds do blow aloft,
Then wars will trouble our realm full
off;
And if it chance to snow or rain,
Then will be dear all sorts of grain."

Willsford, in his "Nature's Secrets," p. 145, gives the verses as follows:

"If St. Paul's Day be fair and clear,
It does betide a happy year;
But if it chance to snow or rain,
Then will be dear all kinds of grain:
If clouds or mists do dark the skie,
Great store of birds and beasts shall die;
And if the winds do fly aloft,
Then wars shall vex the kingdome oft."

Machyn the Diarist notices the annual procession to St. Paul's on January 25, 1557-8. "There was," says he, "a goodly procession at St. Paul's. There was a priest of every parryche of the dysses of London, with a cope, and the bishop of London wayreng ys myter; and after cam a fat buck, and ys hed with the hornes borne a-pone a baner-pole, and xl hornes blohyng a-for the boke and be-hynd." This custom originated in 1375 under circumstances which are fully detailed in the "Book of Days."

Knight in his *Life of Erasmus*, 1726, notices this custom of bringing in procession into the church the head of a deer, fixed on the top of a long spear or pole, "with the whole company blowing Hunters Horns in a sort of hideous manner; and with this rude pomp they go up to the High Altar, and offer it there. You would think them all the mad Votaries of Diana." In relation to this usage it is best to refer to the tenure of the land at Westlee in Essex, as the offering seems

to have been connected with the grant made to Sir William Le Baud by the canons of St. Paul's, 3 Edward I.

Paul's Evil, St.—A name given to the falling sickness.

Paul's Pitcher-Day.—(Jan. 24). This is a red letter day, as the late Mr. Couch of Bodmin pointed out, among the Cornish tinnerns. His words are these:—"The first red-letter day in the tinner's calendar is Paul's Pitcher-day, or the eve of Paul's Tide (January 24th). It is marked by a very curious and inexplicable custom, not only among tin-streamers, but also in the mixed mining and agricultural town and neighbourhood of Bodmin, and among the sea-faring population of Padstow. The tinner's mode of observing it is as follows:—On the day before the Feast of St. Paul, a water-pitcher is set up at a convenient distance, and pelted with stones until entirely demolished. The men then leave their work, and adjourn into a neighbouring ale-house, where a new pitcher, bought to replace the old one, is successively filled and emptied, and the evening is given up to merriment and misrule. On inquiry whether some dim notion of the origin and meaning of this custom remained among those who still keep it up, I find it generally held to be an ancient festival intended to celebrate the day when tin was first turned into metal,—in fact, the discovery of smelting. It is the occasion of a revel, in which, as an old streamer observes, there is an open rebellion against the water-drinking system which is enforced upon them whilst at work."

The custom of observing Paul's Pitcher Night, is probably half-forgotten even in Cornwall at the present time, where many of the ancient provincial usages have been suffered to die out; but Mr. Couch found it in full vigour so recently as 1859. The boys of Bodmin parade the town with pitchers, and into every house where the door can be opened, or has been inadvertently left so, they hurl a "Paul's pitcher." Punishing the youngsters is very much like the story of Mrs. Glasse and the hare: first *catch* them. The urchins cry, as they throw the pitcher:

"Paul's eve,
And here's a heave."

The origin of the practice has not been stated; it is doubtful whether it will ever be discovered. The author of the foregoing distich does not seem to have possessed a very poetical or musical ear.

Paul's Stump, St.—In Bagford's day (1714), a post near Billingsgate was known as St. Paul's Stump, and it was an usage which had grown obsolete even at that time, for the porters who plied there

to invite every passenger to kiss the post, whereupon, if he complied, they gave him a name, and he was to choose one of them for his godfather; but upon his refusal, he was bumped against the post. Leland's "Collectanea," ed. 1770, p. lxxvi.

Pax.—A tablet or disc of wood, metal, ivory, or glass used in the service of the church both in England and abroad as a means of passing the kiss of peace from the priest (representing Christ) to the congregation. The pax occurs in the English ritual as far back as the 13th century. *Antiquary*, July, 1897. Comp. *Nuptial Usages*.

Pax-cake.—A cake distributed in former times on Palm Sunday at Lellock Church, Hampshire.

Pearie.—Jamieson defines pearie, "that instrument of play used by boys in Scotland, which in England is called a peg-top." It seems to have been named from its exact resemblance to a pear. The humming-top of England is in Scotland denominated a French pearie, probably as having been originally imported from France. In Boyer's Dictionary, "faire une école" is rendered "to be pegged."

Peascod Wooing.—Grose tells us that a "scalding of peas is a custom in the North of boiling the common grey peas in the shell, and eating them with butter and salt, first shelling them. A bean, shell and all, is put into one of the pea-pods: whoever gets this bean is to be first married." If a young woman, while she is shelling peas, meets with a pod of nine, the first young man who crosses the threshold afterwards is to be her husband.

In the "Whitby Glossary," quoted by Atkinson, this is called pea-scalding, and is described as "a kind of popular festivity, at which green peas scalded, or slightly boiled with their pods on, are the main dish. Being set on the table in the midst of the party, each person dips his peascod in a common cup of butter and salt, made fluid by the heat of the steaming mass, and extracts the peas by the agency of his teeth." Heywood, in his "Fayr Mayde of the Exchange," 1607, introduces a scene in front of the Cripple of Fanchurch's shop, and makes one of the characters say:

"Now for my true loves handkercher!
these flowers

Are pretty toys, are very pretty toys.
Oh, but methinks the peascod would do
better,

The peascod and the blossom wonderful!

But here's the question—whether my
love, or no,

Will seem content? Ay, there the game
doth go;
And yet I'll pawn my head he will ap-
plaud
The peascod and the flow'r, my pretty
choice.
For what is he, loving a thing in heart,
Loves not the counterfeit, tho' made by
Art?"

Perhaps this is the oldest allusion to the belief of our ancestors, that the divination by the peascod was an infallible criterion in love affairs. Browne, in his "Pastorals," 1614, says:

"The peascod greene, oft with no little
toyle,
He'd seek for in the fattest fertil'st
soile,
And rend it from the stalke to bring it
to her,
And in her bosom for acceptance wooe
her."

In "As You Like It," Touchstone has these observations put into his mouth: "I remember, when I was in love, I broke my sword upon a stone, and bid him take that for coming anight to Jane Smile: and I remember the kissing of her batlet, and the cow's dugs that her pretty chopp'd hands had milk'd; and I remember the wooing of a peascod instead of her; from whom I took two cods, and giving her them again, said, with weeping tears, wear these for my sake." This superstition is also illustrated by Gay, in his "Pastorals;" and there are still persons who put faith in its efficacy. In the North of England and in Scotland, it is, or was, a custom to rub with peastraw a girl to whom her lover had not been true. In Devonshire there is a proverb:

"Winter time for shoeing:
Peascod time for wooing."

Peeping Tom of Coventry.—

See Halliwell in v. and *Warwick Castle and its Earls*, by Lady Warwick, 1903, ch. iv. The story of Peeping Tom appears to have been an aftergrowth from the original Godiva legend.

Peg-fished.—A West-country game. See Halliwell in v.

Peg in the Ring.—A mode of playing at top. See Halliwell in v.

Pelican.—Philip de Thauin, in his Anglo-Norman Bestiary, circa 1120, introduces the common fallacy respecting the pelican, as follows: "Of such a nature it is, when it comes to its young birds, and they are great and handsome, and it will fondle them, cover them with its wings; the little birds are fierce, take to pecking it—desire to eat it, and pick out its two eyes; then it pecks, and takes them, and slays them with torment; and thereupon leaves

them—leaves them lying dead—then returns on the third day, is grieved to find them dead, and makes such lamentation, when it sees its little birds dead that with its beak it strikes its body that the blood issues forth; the blood goes dropping, and falls on its young birds—the blood has such quality, that by it they come to life—" Wright's *Popular Treatises on Science*, 1841, pp. 115-6. In *A Short Relation of the River Nile*, 1669, where the writer (Sir Peter Wyche) has been speaking of the Bird of Paradise, he proceeds to say: "The Pelican has better credit, (called by Quevedo the self-disciplining bird,) and hath been discovered in the land of Angola, where some were taken. I have seen two. Some will have a scar in the breast, from a wound of her own making there, to feed (as is reported) her young with her own blood, an action which ordinarily suggests devout fancies." There seems to be here a vestige of a common morbid phenomenon in maternity.

Penny and Halfpenny Rents.

—A form of tenure not uncommon in feudal times, the latter far rarer, however. In 1426-7, 5 Henry VI., Sir John Assheton acquired the manor of Ashton-under-Lyne at the rent of a penny a year.

Penny Hop.—A country club of dancers or a ball among the lower classes, where each person pays a penny to the fiddler. Institutions of this class, slightly varied, still exist even in the suburbs of London, the place of amusement being a loft or an empty chamber of some kind.

Penny-lattice-house.—An old term for a very low ale-house.

Penny-Prick.—For a notice of this game with counters I may refer to the notes to "The English Courtier and the Country Gentleman," 1586, which was reprinted in the *Roxburgh Library*, 1868, and which is a new title to *Civil and Uncivil Life*, 1579.

Penny Wedding.—In the "Statistical Account of Scotland," parish of Drainy, Co. Elgin, we are told, "a Penny Wedding is when the expence of the marriage entertainment is not defrayed by the young couple, or their relations, but by a club among the guests. Two hundred people, of both sexes, will sometimes be convened on an occasion of this kind." In the same work under 1799, the Editor observes "the scene which involved every amusement and every joy of an idle and illiterate age, was the penny bridal. When a pair were contracted, they for a stipulated consideration bespoke their wedding at a certain tavern, and then ranged the country in every direction to solicit guests. One, two, and even

three hundred would have convened on these occasions, to make merry at their own expence for two or more days. This scene of feasting, drinking, dancing, wooing, fighting, &c. was always enjoyed with the highest relish, and, until obliterated by a similar scene, furnished ample materials for rural mirth and rural scandal. But now the penny bridal is reprobated as an index of want of money and of want of taste."

Again, it is said: "Marriages in this place are generally conducted in the Parish of Avock, Co. Ross, in the style of penny weddings. Little other fare is provided except bread, ale, and whisky. The relatives, who assemble in the morning, are entertained with a dram and a drink gratis. But, after the ceremony is performed, every man pays for his drink. The neighbours then convene in great numbers. A fiddler or two, with perhaps a boy to scrape on an old violoncello, are engaged. A barn is allotted for the dancing, and a house for drinking. And thus they make merry for two or three days, till Saturday night. On the Sabbath, after returning from church, the married couple give a sort of dinner or entertainment to the present friends on both sides. So that these weddings, on the whole, bring little gain or loss to the parties."

Penryn, Co. of Cornwall.—At this borough town, formerly also known as Pormorin, the mayor has the right, said to be unique, of electing a churchwarden.

Pension.—The meeting of the Ancients at Gray's Inn. See Halliwell in v.

Pentacle.—A figure of three triangles intersected, and formerly used as a charm. See Halliwell in v.

Pepper Cakes.—In Yorkshire (Cleveland) the children eat, at the Christmas season, according to Mr. Atkinson, "a kind of gingerbread baked in large and thick cakes, or flat loaves," called pepper-cakes. They are also usual at the birth of a child. "One of these cakes," says Mr. A., "is provided and a cheese; the latter is on a large platter, or dish, and the pepper-cake upon it. The cutting of the Christmas cheese is done by the master of the house on Christmas Eve, and is a ceremony not to be lightly omitted. All comers to the house are invited to partake of the pepper-cake and Christmas cheese." *Cleveland Glossary*, 1868, in v.

Perilous Days.—In the "Book of Knowledge," which includes the *Practica Rusticorum*, I find the following "Account of the perillous dayes of every month." "In the change of every moon be two dayes, in the which what thing soever is

begun, late or never, it shall come to no good end, and the dayes be full perillous for many things. In January, when the moon is three or four dayes old. In February, 5 or 7. In March, 6 or 7. In April, 5 or 8. May, 8 or 9. June, 5 or 15. July, 3 or 13. August, 8 or 13. September, 8 or 13. October, 5 or 12. November, 5 or 9. In December, 3 or 13. "Astronomers say, that six dayes in the year are perillous of death: and therefore they forbid men to let blood on them, or take any drink: that is to say, January the 3d, July the 1st, October the 2d, the last of April, August the first, the last day going out of December. These six dayes with great diligence ought to be kept, but namely the latter three, for all the veins are then full. For then, whether man or beast be knit in them within seven dayes, or certainly within fourteen dayes, he shall die. And if they take any drinks within fifteene dayes, they shall die; and, if they eat any goose in these three dayes, within forty dayes they shall die; and, if any child be born in these three latter dayes, they shall die a wicked death.

"Astronomers and astrologers say, that in the beginning of March, the seventh night, or the fourteenth day, let thee bloud of the right arm; and in the beginning of April, the eleventh day, of the left arm; and in the end of May, third or fifth day, on whether arm thou wilt; and thus, of all that year, thou shalt orderly be kept from the fever, the falling gout, the sister gout, and losse of thy sight." "The superstitious," remarks Brockett, in his "North-Country Glossary," 1846, "will neither borrow nor lend on any of these days, lest the article should be employed for evil purposes."

Persona.—By one of the Constitutions of Clarendon, 10 Henry II. A.D. 1165, where the clergy is laid under subjection to the secular power, it is enacted that all archbishops and bishops, "et universæ personæ regni qui de rege tenent in capite," are liable to serve the Crown as other Barons. Parry's *Parliaments and Councils of England*, 1839, p. 13. Here the word *persona* seems to be equivalent to the modern parson, and the form *person* was long employed, the same being a representative before God of the congregation. In 1207, 8 John, the King requires the Bishops and Abbots to permit the Personæ and beneficed clergy to grant him a certain part of their income. *Ibid.* 2. In 1236 we find the expression *ecclesiastica personæ*. *Ibid.* 31.

Peter.—A choice kind of Malaga wine, popularly known as *Peter-see-mc*, a corruption of *Pedro-Ximenes*.

Peter ad Vincula, St.—The Chapel in the Tower of London so called,

where so many historical personages have been interred. With the exception of the Church of S. Pietro in Vincoli at Rome, it is said to be the sole example of such a dedication. D. C. Bell, *Notices*, 1877, p. 3. In a parliament held at Westminster, July 25, 1337, an inhabitant of Bodmin is commanded to attend there on Friday, the Feast of St. Peter ad Vincula (Aug. 1). Parry's *Parliaments and Councils of England*, 1839, p. 105.

Peter and Paul's, St., Eve and Day.—(June 28-9). In 14 Edward IV., 1474-5, it is recorded that "this yere was a grete watche upon seint Petres nyght, the kyng beyng in the Chepe; and there fill affrey bitwixt men of his household and the constablis; wherfore the kyng was gretely displeasid with the constablis."—A curious entry shewing that Edward had come personally and perhaps *incognito* into the City to see the Midsummer bonfires. A *Chronicle of London*, 1827, p. 145. Kethe, in his Blandford Sermon, 1570, speaks of the Midsummer rites, more usually performed on St. John's Eve, being also practised in popish times on the eve of SS. Peter and Paul the Apostles; and Brand himself was informed that about half a century prior (or about 1750) on this anniversary the Northumbrians carried some kind of firebrands about the fields of their villages. They made encroachments, on these occasions, upon the bonfires of the neighbouring towns, of which they took away some of the ashes by force: this they called "carrying off the flower (probably the flour) of the wake." But in fact these fires are, or were very recently, still usual both in the West and North of England on this festival instead of St. John's Eve; and a correspondent of the *Antiquary* for 1881 draws attention to the Cornish practice of waving torches over the head.

Fishermen were supposed to be under the special guardianship of St. Peter. In "Piers of Fulham," we have:

"But in stede of sturgen or lamprons,
He drawyth vp a gurnerd or gogeons:
Kodlynes, konger, or suche qneyse
fysche,

As wolwyche roches that be not worth a
rische.

Suche fortune often with fischers falle,
Thoghe they to Petyr bothe pray and
calle."

See *Midsummer Watch*.

Peterborough Bridge Fair.

—Peterborough Bridge Fair, which dates back to the days of the abbots, was duly proclaimed in 1901 on October 1. At noon a procession of the town council, headed by the mayor's sergeant and javelin men, marched to the bridge which divides Nor-

thamptonshire from Huntingdonshire, and there the fair was solemnly proclaimed, to be held "as well in Northamptonshire as in Huntingdonshire to-day, to-morrow, and the day afterwards." All persons were charged "to conduct themselves soberly and civilly, and pay all just dues and demands." The civic officials then adjourned to the Fair fields, where the words of the charter were repeated, and amid a pandemonium of steam organs and much chaff from the show people the fair was declared open. According to custom, the mayor afterwards entertained the authorities to a sausage and champagne luncheon.

Petting Stone.—Hutchinson, speaking of a cross near the ruins of the church in Holy Island, says: It is "now called the Petting Stone. Whenever a marriage is solemnized at the church, after the ceremony, the bride is to step upon it; and if she cannot stride to the end thereof, it is said the marriage will prove unfortunate." The etymology there given is too ridiculous to be remembered: it is called *petting*, lest the bride should take pet with her supper. *Hist. of Durham*, 1, 32.

Philosopher's Game.—See Nares, *Glossary*, 1859, in v.

Phœbe.—The name of an old dance. See Halliwell in v.

Phoenix.—Philip de Thaun, in his Anglo-Norman twelfth-century Bestiary, says: "Phoenix is a bird, which is very elegant and handsome; it is found in Arabia, and is shaped like a swan; no man can seek so far as to find another on the earth; it is only one in the world, and is all purple; it lives five hundred years and more, Isidore says so (*eco dit Ysidorus*). When it perceives age coming on, it goes and collects twigs, and precious spice of good odour; as leaves it takes them, and spreads itself upon them: by the sun's ray it takes the pure fire (of the heaven); voluntarily it spreads its wings over them; these it burns of its own will, and is reduced to powder. By the fire of the spice, by the good ointment—of the heat and humour the powder takes sweetness, and such is its nature, as the writing says, on the third day it comes to life again." Wright's *Popular Treatises on Science*, 1841, p. 113. This seems a curious parallel with the Christian legend of the Resurrection.

Browne tells us: "that there is but one Phoenix in the world, which, after many hundred years burns herself, and from the ashes thereof riseth up another, is a conceit not new or altogether popular, but of great antiquity; not only delivered by humane authors, but frequently expressed by holy writers; by Cyril, Epiphanius and

others, by Ambrose in his *Hexameron*, and Tertullian in his *Poem de Judicio Domini*, and in his excellent *Tract de Resurrectione Carnis*; all which notwithstanding we cannot presume the existence of this animal, nor dare we affirm there is any *Phœnix* in Nature. For first there wants herein the definitive confirmator and text of things uncertain, that is, the sense of man. For though many writers have much enlarged thereon, there is not any ocular describer, or such as presumeth to confirm it upon aspersion; and therefore Herodotus, that led the story unto the Greeks, plainly saith, he never attained the sight of any, but only the picture." The learned author proceeds to make Herodotus himself confess that the account seems to him improbable, Tacitus and Pliny also expressing very strong doubts on the subject. Some, he says, refer to some other rare bird, the Bird of Paradise, &c. He finds the passage in Psalms, "Vir justus ut *Phœnix* florebit," a mistake arising from the Greek word *Phœnix*, which signifies also a palm tree. By the same equivocal he explains the passage in Job where it is mentioned. In a word the unity, long life, and generation of this ideal bird are all against the existence of it.

The following passage is curious: "The third note is, that our life is but short; the raven, the *Phœnix*, the hart, lion, and the elephant, fulfill their hundreds, but man dyeth, when he thinketh yet his sun riseth—" *Plaine Mans Pilgrimage*, by W. Webster, 1610, p. 43.

When the Ashmolean Museum was still at Lambeth, in September, 1657, Evelyn visited it, and was shown, among other curiosities, a feather from the wing of the *phœnix*.

Phosphorus.—See *Haggs*.

Physiognomy.—Agrippa observes that "Physiognomy, taking Nature for her guide, upon an inspection, and well observing the outward parts of the body, presumes to conjecture by probable tokens at the qualities of the mind and fortune of the person; making one man to be Saturnal, another a Jovist, this man to be born under Mars, another under Sol, some under Venus, some under Mercury, some under Luna: and from the habits of the body collects their horoscopes, gliding, by little and little, from affections to astrological causes, upon which foundations they erect what idle structures they themselves please:" and he adds concerning metoposcopia, a species of physiognomy: "Metoposcopia, to know all things from the sole observation of the forehead, prying even into the very beginnings, progress, and end of a man's life, with a most acute judgement and learned ex-

perience; making herself to be like a foster-child of astrology." *Vanity of Arts and Sciences*, ed. 1676, p. 100.

"Physiognomy," says Gaule, "following from the inspection of the whole body, presumeth it can by probable signs attain to know, what are the affections of body and mind, and what a man's fortune shall be; so far forth as it pronounces him Saturnial or Jovial: and him Martial or Solar: another Venerial, Mercurial, or Lunar: and collecting their horoscopes from the habitude of the body, and from affections transcending, as they say, by little and little, unto causes, namely astrological; out of which they afterwards trifle as they list. Metoposcopia, out of a sagacious ingenie and learned experience, boasts herself to forsent all the beginnings, the progresses, and the ends of men, out of the sole inspection of the forehead: making herself also to be the pupil of astrology." He concludes: "We need no other reason to impugn the error of all these Arts, than this self-same, namely, that they are void of all reason." *Mag-Astromancer Posed*.

Indagine in his *Palmistry and Physiognomy* records sundry divinations, too absurd to be transcribed (I refer the modern devotees of Lavater to the work itself) on "upright brows"—"Brows hanging over"—"playing with the bries"—"narrow foreheads"—"faces plain and flat"—"lean faces"—"sad faces"—"sharp noses"—"ape-like noses"—"thick nostrils"—"slender and thin lips"—"big mouths," &c., &c.

Some faint vestiges of these fooleries may still be traced in our villages, in the observations of rustic old women. To this head may be referred the observation somewhere to be met with, I think in one of our dramatic pieces, on a rascally-looking fellow: "There's Tyburn in his face without benefit of clergy."

Shakespear in *Macbeth*, i. 4, makes Duncan speak of the "mind's construction in the face," and doubts whether there was such an art. But the opinion of the moderns cannot be said to be much in favour of this so-called science; nor has it derived additional credit or weight from the rather weak and shallow arguments of Spurzheim and his allies, the *bump-ologists*.

Piccadilly.—Originally a species of ruff, which became fashionable both for men and women in the time of James I. and appears on the engraved portraits of many celebrated characters of that time, although the ruff had been not uncommon in the preceding reign. The name appears to have subsequently attached itself to a tavern and tennis-court in the portion of the thoroughfare now so-called, on

which buildings were first erected. In the "Honestie of this age," by Barnaby Rich, 1614, p. 25, is the following allusion to the article of dress: "But he that some forty or fifty yeares sithens should have asked a pickadilly, I wonder who could have understood him, or could have told what a pickadilly had been, fish or flesh." But Flecknoe in his Epigrams, 1665, intends the resort above mentioned:

"And their lands to coyn they distil ye,
And then with the money
You see how they run ye
To loose it at Piccadilly."

Pick.—In the "Gentleman's Magazine" for January, 1791, are several queries on cards. The writer informs us that "the common people in a great part of Yorkshire invariably call diamonds picks. This I take," he says, "to be from the French word piques, spades; but cannot account for its being corruptly applied by them to the other suit." The true reason, however, is to be gathered from the resemblance the diamond bears to a mill-pick, as fusils are sometimes called in heraldry.

Picroux Day.—The late Mr. Couch of Bodmin says: "The second Thursday before Christmas-day is Picroux Day, still kept, but with no other distinctive ceremonies than a supper and much merry-making. The owner of the tin-stream contributes towards this festivity a shilling for each man. I would ask particular attention to the tradition that says that this feast is intended to commemorate the discovery of tin by a man named 'Picroux.' It would be interesting to know from other correspondents, whether such a belief is held by tinners in other districts. My first impression was that the day might take its name from the circumstance of a pie forming the *pièce de résistance* of the supper; but this explanation is not allowed by tinners, nor sanctioned by the usages of the feast. What truth there may be in this tradition of the first tinner Picroux, it is now too late to discover; but the notion is worth recording. It has occurred to me, whether, from some similarity between the names (not a close one, I admit), the honour of Picroux may not have been transferred to St. Piran, usually reputed to be the patron-saint of tinners. Many more violent transformations than this mark the adaptation of heathen customs to Christian times. Polwhele says: 'The tinners of the country hold some holidays peculiar to themselves, which may be traced up to the days of saintly superstition. The Jew-whydn, or White Thursday before Christmas, and St. Piran's Day, are deemed sacred in the mining

districts.' ('Hist. of C.' vol. i. p. 132, note.) In the Blackmoor district, I have never seen the slightest recognition of St. Piran, who seems to have been, like St. Keyne, 'no holy saint;' and his connection with tinning, as given by Polwhele, has always been received here as a novel piece of information. The Feast of St. Piran is on the 5th of March; to which the nearest of our holidays is *Friday in Lide* (March)."

Pie Powder, Court of.—Courts were granted at fairs, to take notice of all manner of causes and disorders committed upon the place called pie-powder, because justice was done to any injured person, before the dust of the fair was off his feet. Babbington, in his *Observations on the Sciences*, 1773, observes that "in the Burrow Laws of Scotland an alien merchant is called *Pied puldreaux*, and likewise *ane Farand-man* The Court of Pipowder is therefore to determine disputes between those who resort to fairs and these kinds of pedlars, who generally attend them. *Pied Puldreaux* in old French signifies a pedlar, who gets his livelihood by vending his goods where he can, without any fixed residence." Or rather perhaps, the Court of Pie Powder means the Court of Pedlars. See the subsequent evidences: "Gif ane stranger merchand travelland throw the realme, havand na land, nor residence, nor dwelling within the schirefdome, bot vaigand fra ane place to ane other, quha therefore is called *Pied Puldreux*, or *dustifute*," &c. *Regiam Majestatem*, 1609. So chap. cxl. *ibid.* "Anend ane Farand-man or Dustifute." So again in the table, *ibid.* "Dustiefute (ane pedder) or cremar, quha hes na certaine dwelling-place, quhere he may dicht the dust from his feet," &c. Barrington erroneously interpreted "ane farandman" as a man who frequents fairs, whereas he was what we now term a traveller.

Pigeon-Holes.—This game probably resembled the variety of bagatelle called bridge. From repeated entries in the Chancel-Warden's Accounts of Brentford, 1620-43, we are left to judge that the early game was played with a pair of holes only. It seems to have been a favourite pastime at Whitsuntide. In *The Brothers of the Blade*, 1641, Corporal Dammee says to Serjeant Slice-man: "Thou hadst better turne tapster, or if (being a gentleman) thou scornst to be subject to the imperious check and command of every sordid mechanick, I would wish thee to haunt bowling-allyes, and frequent gaming-houses, where you may live all day long upon the rooke on the Bankside, or to play at nine-pins or pidgeon-holes in Lincolnes-Inne fields."

"There was," says Mr. Halliwell, "a

machine with arches for the balls to run through," as in fact in the modern game, if people choose to play it so. Poor Robin for 1738 refers to pigeon-holes: "In this quarter the commendable exercise of nine-pins, pigeon-holes, stool-ball, and barley-break are much practiced, by reason Easter-holidays, Whitsun-holidays, and May-day fall in this quarter; besides the landlords holiday, which makes more mirth than any of the holidays aforesaid." He mentions it again in 1740. See Lysons, *Env. of London*, 1st. ed. ii. 55, and comp. *Troule-in-Madame and Whitsuntide*.

Pigeons.—Sir John Bramston in his *Autobiography*, mentions a boy's sport, which was in vogue in Essex, if not elsewhere, in the time of the early Stuarts. He says that, greatly to the annoyance of the owners, the country lads (himself included) used to catch their pigeons in the winter in an ingenious trap or, as he calls it, a thrapp, "with corne under a dore, which wee tooke off the hinges and propt it with a stick, to which we fastened a line, which wee putt through a latice in a lower rome, where one held the line, and we were out of sight; and when the pigeons were under the dore, we gave a pull, and the stick coming away, the dore fell on the pigeons, soe we culled at a pull a dosen or more at a fall, and soe wee did often."

Pepys the Diarist, under 27 January, 1667-8, notices a very different employment of this bird: "Comes news from Kate Joyce that, if I would see her husband alive, I must come presently. So I to him, and find his breath rattled in his throat; and they did lay pigeons to his feet, and all despair of him." Joyce had tried to drown himself, and when they recovered him, they held him head downward, to let the water out.

Pig Running.—See Halliwell in v.

Pigs.—It is a common belief in Lincolnshire, that when pigs are taken from the sow, they must be drawn backwards, if they are expected to do well: the sow will then go to the boar before Saturday night; and that they are not to be killed when the moon is on the wane, for that if they are, the bacon when cooked, will waste away. Some country people still slit the ears of their pigs to prevent them from being bewitched.

Steevens, in the *Gentleman's Magazine* for March, 1755 refers to an expression much used by the vulgar, wherein the sense and words are equally obscure: *An't please the pigs*. Pigs is perhaps a corruption of pyx, the vessel in which the Host is kept in Roman Catholic Countries. The expression therefore means no more than *Deo volente*, or as it is translated into modern English, "God willing."

Pilliwinks or Pyrewinks.—The following is from Cowel's "Interpreter, 1607:" "Johannes Masham et Thomas Bote de Bury, die Lunæ proxime ante Festum Apostolorum Symonis et Judæ, anno regni Henrici Quarti post Conquestum tertio, malitia et conspatione inter eos inde prehabitis, quendam Robertum Smyth de Bury ceperunt infra predictam villam, et ipsum infra domum dicti Johannis Masham in ferro posuerunt, et cum cordis ligaverunt, et *super pollices ipsius Roberti quoddam instrumentum vocatum Pryewinks ita strictè et durè posuerunt, quod Sanguis exivit de digitis illius.*" Ex. Cartular. Abbatie Sancti Edmundi, MS. fol. 341. This was a form of torture at one time applied to witches in Scotland.

Pillory.—See Nares, *Glos.* 1859, in v. and Hazlitt's *Proverbs*, 1882, p. 149, where it is questioned whether the popular expressions, "from pillar to post" and "from post to pillory" do not equally signify "from whipping-post to pillory," and Douce's "Illustrations of Shakespeare," vol. i. p. 146.

"At Pavia a singular custom prevails,
To protect the poor debtor from bailiffs
and jails:

He discharges his score without paying
a jot,

By seating himself on a stone, *sans culotte*.

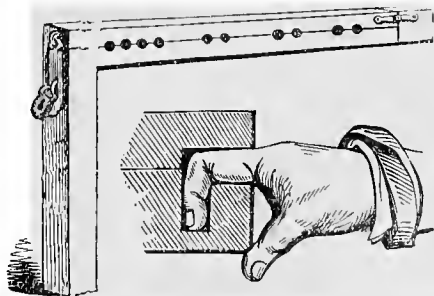
There solemnly swearing, as honest men
ought,

That he's poorer than Job, when re-
duced to a groat:

Yet this naked truth with such stigma
disgraces,

That the rogue, as on Nettles sits,
making wry faces."

—Epistles addressed to Rob. Jephson, Esq., 1794, p. 46. Besides the familiar mode of punishment, there was the usual



FINGER PILLORY.

and perhaps even more painful one of enclosing one or more fingers of the victim in a machine, which is figured in Wright's *Archæological Album*, 1845, p. 111, from

an original in the Church of Ashby-de-la-Zouch, Leicestershire. This form resembles the stocks.

In mediæval London keepers of brothels, men or women, procurers and procuresses, adulteresses and their paramours, priests found in the company of women of bad character, and common courtezans, were conducted to the pillory, escorted by the minstrels or city waits—a sort of official Skimmington. An excellent account of the pillory from ancient times in its various forms and stages of development may be found in Fosbrooke, *Encyclopædia*, 1843, p. 345. There is slight doubt that the original Greek type was a pillar, to which the culprit was secured.



PILLORY.

Piment.—A beverage formerly much in vogue. See Halliwell in v.

Pin-Drinking.—There was a custom which was called pin-drinking, or nick the pin, and which is thus explained in Cocker's Dictionary: "An old way of drinking exactly to a pin in the midst of a wooden cup, which being somewhat difficult, occasioned much drunkenness: so a law was made that priests, monks, and friars, should not drink to or at the pins." It is certainly difficult to say what law this was, unless it has been confounded

with that of King Edgar. I find the custom differently alluded to in "Gazophylacium Anglicanum," 1689, where the expression "He is on a merry pin," is said to have arisen "from a way of drinking in a cup in which a pin was stuck, and he that could drink to the pin, i.e. neither under nor over it, was to have the wager."

"Such great drinkers," says Strutt, "were the Danes, (who were in England in the time of Edgar,) and so much did their bad examples prevail with the English, that he, by the advice of Dunstan, archbishop of Canterbury, put down many ale-houses, suffering only one to be in a village, or small town: and he also further ordained that gold or silver pins or nails should be fastened into the drinking cups and horns, at stated distances, that no one for shame's sake might drink beyond these or oblige his fellow to do so." See *Drinking Usages and Supernaculum*.

Pin, To Give the.—This was a custom which, in Brockett's time (1825) had become obsolete. See his *North Country Glossary* in v.

Pins and Points.—In the *History of Tom Thumb*, 1630, this form of juvenile speculation is coupled with counters and cherry-stones:

Then, like a lustie gallant he
Adventured forth to goe
With other children in the streets,
His pretty trickes to show.
Where he for counters, pins and points,
And cherry-stones did play,
Till he amongst those gamesters young
Had lost his stock away.

Boys, in the time of Elizabeth and her successor, used this medium for their amusement. The author of the poem puts into the hands of Tom the toys of his own young contemporaries.

Pious Uses of Early Secular Works and Undertakings.—See Jusserand, *Les Anglais au moyen âge*, 1884, ch. 1. The writer refers to the dedication to saints of the ancient bridge-chapels.

Piper, Tom the.—There is a curious passage about this character in the *Morris-Dance*, in a tract by Breton: "In the parish of Saint Asse, at the signo of the Hobbi-horse, Maid Marian and the Foole fell together by the eares with the Piper; so that, had not the good-man of the Pewter Candlestick set in for the Morris-dance, the May-game had bene quite spoyled: but when the game had gone round, and their braines were well warmed, their legges grew so nimble that their heeles went higher then their heads: but in all this cold sweate, while lusty guts and his best beloued were casting sheepees-

eyes at a Cods head, Hue and Cry came suddenly thorow the streete The Foxe hath killed a tame goose. At the sudden noise whereof the multitude were so scared, that all the morris-dancers were divided, and the Foole ran home to your towne." *Post with a Packet of Mad Letters*, 1602, undated ed. p. 58.

Among Lysons' extracts there is one entry which shows that the piper was sent (probably to make collections) round the country. Tollett says, to prove No. 9 to be Tom the Piper, Steevens has very happily quoted these lines from Drayton's "Idea," 1593:

"Myself above Tom Piper to advance,
Who so bestirs him in the Morris Dance
For penny wage."

His tabour, tabour-stick, and pipe, attest his profession; the feather in his cap, his sword, and the lower flap of his stomacher, may denote him to be a squire-minstrel, or a minstrel of the superior order. In Urry's "Chaucer," 1721, it is said: "Minstrels used a red hat." Tom Piper's bonnet is red, faced, or turned up with yellow, his doublet blue, the sleeves blue, turned up with yellow, something like red muffedettes at his wrists, over his doublet is a red garment, like a short cloak with armholes and with a yellow cape, his hose red, and garnished across and perpendicularly on the thighs, with a narrow yellow lace. His shoes are brown.

Pitchering.—In Craven, there is a custom known as pitchering. The author of the "Dialect of Craven," 1828, describes it thus: "One of the young inmates of the family takes a small pitcher and half fills it with water; he then goes, attended by his companions, and presenting it to the lover, demands a present in money. If he (the lover) is disposed to give any thing, he drops his contribution into the pitcher, and they retire without further molestation. He is thus made a free-man and can quietly pay his visits in future, without being subject to any similar exaction. But, if after repeated demands, the lover refuse to pay his contribution, he is either saluted with the contents of the pitcher, or a general row ensues, in which the water is spilled, and the pitcher is broken."

Pitching-pence.—A payment formerly made at fairs on every bag of corn, &c.

Pixy.—Brand thought pixy to be a corruption of pukes—a plausible idea enough but without any philological authority. Neither Nares, nor Halliwell, nor Wedgwood, however, suggests any better or other derivation. Puck itself is simply A. S. *pouke*, a spirit; the pouke

in "Piers Plowman," &c. stands for the Devil.

There is a well known South of England proverb: "The good horse must smell to a pixy;" which means, that an intelligent animal ought to be able to discern the approach of a bog or marshy piece of ground, by the pixy or *ignis fatuus* visible above it. Hazlitt's *Proverbs*, 1882, p. 384. This seems to identify the pixy of Devonshire and Cornwall with the will-o'-the-wisp, and is one more step towards the reduction to a dead scientific level of our superstitions and traditions founded on the old fairy mythology. There is much in common between will-o'-the-wisp and Robin Goodfellow; but neither of these fanciful embodiments appears to have been familiar to the early Devonians and Cornubians, who applied to all preternatural beings this generic term pixy or spirit. The pixies of Cornwall and Devon seem to have a good deal in common with Robin. A valuable contributor to "Notes and Queries," who uses the initials H. G. T. sent to that periodical some curious particulars, which tally very much with the attributes given to Robin in the "Mad Pranks," &c. 1628, and elsewhere. See *Cornish Pixies* *suprà*.

Plasterer.—See Hazlitt's *Livery Companies*, 1892. p. 590, where the trade is traced back to 1317: but it most probably existed much earlier.

Planetary Houses.—Lodge thus glances at the superstitious "follower of the planetary houses:"—"And he is so busie in finding out the houses of the planets, that at last he is either faine to house himselfe in an hospitall, or take up his inne in a prison. . . . His name is Curiositie, who not content with the studies of profite and the practise of commendable sciences, setteth his mind wholie on astrologie, negromancie, and magicke. This Divel prefers an Ephemerides before a Bible; and his Ptolemy and Hali before Ambrose, golden Chrysostome, or S. Augustine: promise him a famelier, and he will take a flie in a box for good payment. . . . He will shew you the Devill in a christal, calculate the nativite of his gelding, talke of nothing but gold and silver, elixir, calcination, augmentation, citrination, commentation, and swearing to enrich the world in a month, he is not able to buy himself a new cloake in a whole year. Such a divell I knewe in my daies, that having sold all his land in England to the benefite of the coosener, went to Antwerpe with protestation to enrich Monsieur the King's brother of France, le feu Roy Harie I meane; and missing his purpose, died miserably in spight at Hermes in Flushing. . . . He (Despair) persuades the

merchant not to traffique, because it is given him in his nativity to have loss by sea; and not to lend, least he never receive again." *Wits Miseric*, 1596, pp. 11-12, 95.

Gaule asks, "Where is the source and root of the superstition of vain observation, and the more superstitious ominations thereupon to be found, save in those arts and speculations that teach to observe creatures, images, figures, signes, and accidents, for constellational; and, (as they call them,) second stars; and so to ominate and presage upon them, either as touching themselves, or others? as, namely, to observe dayes for lucky or unlucky, either to travail, sail, fight, build, marry, plant, sow, buy, sell, or begin any businesse in." *Mag-astro mancens posed*, p. 181.

Werenfels says, speaking of a superstitious man: "He will be more afraid of the constellation-fires, than the flame of his next neighbour's house. He will not open a vein till he has asked leave of the planets. He will avoid the sea whenever Mars is in the middle of heaven, lest that warrior God should stir up pirates against him. In Taurus he will plant his trees, that this sign, which the astrologers are pleased to call fix'd, may fasten them deeper in the earth. . . . He will make use of no herbs but such as are gathered in the planetary hour. Against any sort of misfortune he will arm himself with a ring, to which he has fixed the benevolent aspect of the stars, and the lucky hour that was just at the instant of flying away, but which, by a wonderful nimbleness, he has seized and detained." *Dissert. on Superstitions*, 1747, p. 6.

Plays on Sundays.—Plays appear to have been acted publicly and at Court on Sundays and holidays, but rather by sufferance than in conformity with law. The Corporation of London viewed dramatic exhibitions on the Sabbath and on holy feast-days with an especially unfavourable eye. Measures were continually taken for suppression of these amusements; but the offenders probably found them sufficiently lucrative to induce them to run the risk of evading the orders of the Common or Privy Council.

The performance of masques at Court was not unusual during the reigns of Elizabeth and James I. The presentation of Davenant's *Britannia Triumphans* on a Sunday in 1637 made a great stir, owing to the growth of Puritanism. The author of the *Stage Condemned*, 1689, thought this circumstance very remarkable, not being perhaps aware, how common the practice had formerly been.

Pledging.—The word pledge is, according to Blount, derived from the

French "pleige," a surety or gage. Howell, in a very excellent and long letter to the Earl of Clare about 1650, observes: "The word pleiger is also to drink after one is drunk to; whereas the first true sense of the word was, that if the party drunk to was not disposed to drink himself, he would put another for a pledge to do it for him, else the party who began would take it ill."

To pledge, in the sense of to gage or bind, does not seem to have always been understood in this sense, however, if we are to interpret as a security handed to the lender of money by the debtor the following passage in an ancient English poem, of which a fragment, (all that is known) is printed by Maitland in his *Account of the Early Books at Lambeth*:

"Syr he sayd be saynte Edmounde
Mo they owe three pounde
And od two shylynge
A stycke I haue to wytnes

Of hasyll I wene it is . . .
I haue no other thyng—"

In the tale of "King Edward and the Shepherd," printed by Hartshorne, 1829, in his "Ancient Metrical Tales," the pledging words employed are passilodion and herafyrnde, which are evidently of the same burlesque character as the conjuring phrases introduced into the "King and the Hermit," and, at a later period, into Marlowe's "Faustus," written before 1593. See also the "Fabliaux" of M. Le Grand, tom. i. p. 119, and his "Histoire de la Vie privée des François," tom. iii. p. 270. The custom of pledging is to be found in the ancient romance of "Ogier le Danois," where Charlemagne pledges himself for Ogier. See Tressan, "Corps d'Extraits des Romans de Chevalerie," tom. ii. p. 77.

In Nash's "Pierce Pennilesse," 1592, we read: "You do me the disgrace, if you doo not pledge me as much as I drinke to you." John Heywood has the following line:

"I drinke (Quoth she,) Quoth he, I will not pledge."

Works, edit. 1598, sign F 4. Overbury, in his "Characters," speaking of a serving-man, says: "He never drinks but double, for he must be pledged; nor commonly without some short sentence nothing to the purpose: and seldom abstains till he comes to a thirst." Another old writer has the following passage: "Truely I thinke hereupon comes the name of good fellow, quasi goad fellow, because he forceth and goads his fellowes forward to be drunke with his persuasive termes as I drunke to you pray pledge

me, you dishonour me, you disgrace mee, and with such like words, doth urge his consorts forward to be drunke, as oxen being prickt with goads, are compel'd and forced to draw the maine."

There is a remarkable passage in one of the sermons of Samuel Ward of Ipswich, 1627: "My Saviour began to mee in a bitter cup, and shall I not pledge him;" i.e. drink the same. Feltham, describing a Dutch feast, tells us: "At those times it goes hard with a stranger, all in curtesie will be drinking to him, and all that do so he must pledge: till he doth, the fill'd cups circle round his trencher, from whence they are not taken away till emptyed." *Brief Character of the Low Countries*, 1654, p. 57.

Plat gives a recipe to prevent drunkenness, "for the help of such modest drinkers, as only in company are drawn, or rather forced to pledge in full bolles such quaffing companions as they would be loth to offend, and will require reason at their hands, as they term it." *Jewel-House of Art and Nature*, 1594, p. 59.

Heywood informs us that "Divers authors report of Alexander, that, carousing one day with twenty persons in his company, hee dranke healths to every man round, and pledged them severally againe: and as he was to rise, Calisthenes the Sophist coming into the banquetting house, the king offered him a deepe quaffing-bowle, which he modestly refused, for which, being taxed by one there present, hee said aloud, I desire not, Oh Alexander, to receive a pledge from thee, by taking which I shall be presently inforced to inquire for a physition." *Philocothonista*, 1635, p. 12.

Plough, Fool.—In "Dives and Pauper," 1493, among superstitions censured we find the following: "ledying of the ploughe aboute the fire as for gode begynnyng of the yere, that they shulde fare the better alle the yere followyng." In Bale's "Yet a Course at the Romyshe Foxe," 1542, the author declares: "than ought my lorde (Bonner) to suffre the same selfe pounysshment for not sensing the plowghess on Plowgh Mondaye."

Plough Light.—There was a light in many churches called the plow light, maintained by old and young persons who were husbandmen, before some image; who on Plough Monday had a feast, and went about with a plough, and some dancers to support it. Blomefield's *Norfolk*, iv, 207. This pageant or dance, as used at present, seems a composition made up of the gleanings of several obsolete customs, followed anciently, here and elsewhere, on this and the like festive occasions.

Plough-Monday.—The Monday after Twelfth Day (as Coles tells us) was

anciently called Plough Monday, when our Northern ploughmen begged plough-money to drink. In Tusser's "Husbandry," 1580, under the account of the Ploughman's Feast Days are the following lines:

"Plough Munday, next after that
Twelf-tide is past,
Bids out with the Plough; the worst
husband is last:
If Plowman get hatchet, or whip to the
skrene,
Maids loseth their cocke, if no water he
seen."

which are thus explained in Hilman's "Tusser Redivivus," 1710: "After Christmas (which formerly, during the twelve days, was a time of very little work) every gentleman feasted the farmers, and every farmer their servants and task men. Plough Monday puts them in mind of their business. In the morning the men and the maid servants strive who shall show their diligence in rising earliest. If the ploughman can get his whip, his plough-staff, hatchet, or anything that he wants in the field, by the fire-side, before the maid hath got her kettle on, then the maid loseth her Shrove-tide cock, and it wholly belongs to the men. Thus did our forefathers strive to allure youth to their duty, and provided them innocent mirth as well as labour. On this Plough Monday they have a good supper and some strong drink." Coles tells us: "in some places, if the ploughman (after that day's work) come with his whip to the kitchen hatch, and cry 'cock in pot' before the maid can cry 'cock on the dunghill,' he gains a cock for Shrove-Tuesday."

In Tusser we find the ploughman's feasting days or holidays thus enumerated: 1. Plough Monday. 2. Shrove Tuesday, when, after confession, he is suffered "to thresh the fat hen." 3. Sheep-shearing, with wafers and cakes. 4. Wake Day, or the vigil of the church saint of the village, with flawns or pancakes. 5. Harvest-home, with a goose. 6. Seed-cake, a festival kept at the end of Wheat-sowing, when he is to be feasted with seed-cakes, pasties, and furrmenty pot. No. 1 is peculiar to Leicestershire; 2, to Essex and Suffolk; 3, to Northampton; 4, to Leicestershire; 6, to Essex and Suffolk. We learn further from Tusser, that ploughmen were accustomed to have roast meat twice a week; viz. Sundays and Thursdays, at night. See edit. 1597, p. 137.

In a marginal note to Roiley's "Poetical Relation of the Gleanings of the Idiotismes and Absurdities of Miles Corbet Esquire," 1646, p. 6, we are told that the

Monday after Twelfth Day is called "Plowlick Monday by the husbandmen in Norfolk, because on that day they doe first begin to plough." In the "British Apollo," 1710, number 92, the following explanation occurs: "Plough Monday is a country phrase, and only used by peasants, because they generally used to meet together at some neighbourhood over a cup of ale, and feast themselves, as well to wish themselves a plentiful harvest from the great corn sown (as they called wheat and rye) as also to wish a God-speed to the plough as soon as they begin to break the ground to sow barley and other corn, which they at that time make a holiday to themselves as a finishing stroke after Christmas, which is their master's holyday time, as prentices in many places make it the same, appropriated by consent to revel amongst themselves."

Pegge, in the "Gentleman's Magazine," for December, 1762, informs us: "On this day the young men yoke themselves and draw a plough about with musick, and one or two persons in antic dresses, like Jack-Puddings, go from house to house to gather money to drink. If you refuse them they plough up your dunghill. We call them in Derbyshire the Plough Bullocks." Macaulay says: "On Plow-Monday I have taken notice of an annual display of morris-dancers at Claybrook, who come from the neighbouring villages of Sapcote and Sharnford." *Hist. of Claybrook*, 1791, p. 128.

In the Churchwardens' Accounts of St. Margaret's, Westminster, 1494, is the following: "Item of the Brotherhood of Rynsyvale for the plowgere £0 4s. 0d." In similar accounts for Wigtoft, Lincolnshire, 1575, is "Receid of Wyll^m. Clarke & John Waytt, of the plougadrin £1 0s. 0d." There is a custom in this neighbourhood of the ploughmen parading on Plow Monday; but what little they collect is applied wholly to feasting themselves. They put themselves in grotesque habits, with ribands, &c. It appears that the "sign," on which the plough used on these occasions stood, was charged to the parish sixteenpence or thereabouts in the reign of Edward VI. In the Churchwardens' Accounts of Heybridge near Malden, Essex, is the following account, "Item receyved of the gadryng of the white plowe £0 1s. 3d." To which this note is affixed: "Q. does this mean Plough Monday: on which the country people come and dance and make a gathering as on May-Day?"

There is a long and elaborate account in the "Book of Days" of this rustic festival, and in "Notes and Queries" for May 19, 1860, Cuthbert Bede alludes to the custom as then kept up in Hunting-

donshire. It is still customary for the Lord Mayor of London to entertain the officers of the Corporation at a banquet on Plough Monday.

In a recent London newspaper occurred the subjoined paragraph: Yesterday, in accordance with an annual custom on Plough Monday (being the Monday following the Feast of the Epiphany), a Court of Wardmote was held at the Guildhall, the Lord Mayor presiding. The results of the election of members of the Court of Common Council and ward officers on St. Thomas's-day last were officially reported to the court, and the ward beadle attended and made the usual declarations on re-appointment. With that the proceedings, which were of a formal character throughout, ended. In the evening the Lord Mayor and Lady Mayoress entertained the members of their household, several of the Corporation officials, and a few private friends, at dinner at the Mansion-house. The guests numbered about 30. The dinner was served in the Venetian Parlour.

Among the ancients the "Compitalia" were feasts instituted, some say, by Tarquinius Priscus, in the month of January, and celebrated by servants alone, when their plowing was over." Sheridan's *Persius*, edit. 1739, p. 67, note.

Pluck a Crow or Goose, to.—In the *Towneley Mysteries*, ed. 1836, p. 15, the phrase is: "to pulle a cawe." The subsequent occurs in Heywood:

"He loveth well sheeps flesh, that wets
his bred in the wull

If he leave it not, we have a crow to
pull."

A jealous wife is speaking concerning certain liberties which her husband is always taking with her maid. *Works*, ed. 1598, sign. G 4. Howell has in a similar sense: "I have a goose to pluck with you." Comp. Hazlitt's *Proverbs*, 1882, p. 443.

Pluckbuffet.—A sport with bows and arrows, where the archer, who missed the garland or white, received a buffet on his head on being plucked. It is mentioned in the Robin Hood ballads. See Hazlitt's *Tales and Legends*, 1892, p. 321.

Plum Porridge.—Both plum-porridge and Christmas pies are noticed in the following passage in Needham's "History of the Rebellion," 1661:—

"All plums the prophet's sons defy,
And spice-broths are too hot;
Treason's in a December pye,
And death within the pot.
Christmas, farewell; thy days I fear
And merry days are done:
So they may keep feasts all the year,
Our Saviour shall have none.

Gone are those golden days of yore,
When Christmas was a high day:
Whose sports we now shall see no more;
'Tis turn'd into Good Friday."

Mr. Brand notes: I dined at the Chaplain's table at St. James's on Christmas Day, 1801, and partook of the first thing served up and eaten on that festival at table, i.e. a tureen of rich luscious plum-porridge. I do not know that the custom is anywhere else retained.

One of the adventures of Bamfylde Moore Carew was to cry *Plumb-Pudding, hot Plumb-Pudding, piping-hot, smooking-hot, hot Plumb-Pudding*, up and down the streets of Bristol in female attire in the midst of the press-gang, the members of which bought his commodities. *Life and Adventures*, 1745, p. 52-3.

Plymouth Fishing Feast.—This was held in 1903 with the accustomed ceremonies at the Burrator reservoir, in the Dartmoor hills, which is famed for its trout. The mayor and corporation and a number of guests, having arrived at this spot, observed the ancient custom of toasting the memory of Francis Drake, who, three centuries ago, first brought the water into Plymouth. The mayor first drank to the pious memory of Sir Francis in a goblet of pure water from the reservoir, and then passed the vessel round. Afterward another goblet, filled with wine, was presented to the mayor, who drank to the toast: "May the descendants of him who brought us water never want wine."

Polichinello or Punchinello.

The original of the modern *Punch and Judy*. The exhibition is supposed to be of Italian origin and to have had a political or historical significance. It seems to be first mentioned as a licensed institution in London in 1666, when the parochial authorities of St. Martin's in the Fields received from Punchinello the Italian puppet-player for his booth at Charing Cross £2 12s. 6d., which bespeaks a lucrative enterprise. But Pepys saw the show in Moorfields August 22, same year: April 8, 1667, he does not mention where; and August 31, 1668, at Bartholomew Fair. *Brewer's Dict. of Phrase and Fable*, art. *Punch*; *Hazlitt's Manual of Old Plays*, 1892, p. 187; and Pepys under dates mentioned. On the top of the large room built by Sir Samuel Morland in his garden at Vauxhall was a Punchinello, holding a dial.

Polo.—A form of quintain practised in Persia and other eastern countries as far back as the 11th century. In the *Field* newspaper for 1872-3 and 1885 appeared some interesting archaeological notices of it, and in the number for Oct.

17, 1885, Mr. E. H. Parry furnished the subjoined extract from the *Travels* of the three Sherleys about 1610 in Persia: "Before the house there was a very fair place to the quantity of some ten acres of ground, made very plain; so the king went down, and when he had taken his horse the drums and trumpets sounded. There were twelve horsemen in all with the king, so they divided themselves, six on the one side and six on the other, having in their hands long rods of wood, about the thickness of a man's finger, and at one end of the rods a piece of wood nailed on like unto a hammer. After they were divided and turned face to face, there came one into the middle, and threw a wooden ball between both the companies, and having goals made at either end of the plain, they begun their sport, striking the ball with their rods from one end to the other, in the fashion of our football play here in England; and even when the king had gotten the ball before him, the drums and trumpets would play one alarm, and many times the king would come to Sir Antony to the window, and ask him how he did like the sport."

The game is at present regularly played at Barn Elms, Surrey, by the members of the Ranelagh Club.

Water-polo seems to have been known and exercised at Venice in the thirteenth century, and the arsenal subsequently kept two large rafts or pontoons for this purpose to be delivered to the urban authorities from time to time, and then returned into store.

Pompey, the Black Dog.—For a brief account of this nursery phantom in some parts of the country, the reader may be referred to *Hazlitt's Proverbs*, 1882, p. 331.

Poor Boxes.—Aubrey, in his *Natural History of Wiltshire*, ed. 1847, observes: "Mr. A. Wood assures me that there were no almshouses, at least they were very scarce, before the Reformation; that over against Christ Church, Oxon, is one of the ancientest. In every church was a poor man's box, but I never remembered the use of it; nay, there was one at great inns, as I remembered it was before the wars. These were the days when England was famous for the grey goose quills." *Comp. Thrift-Bor.*

In the time of the Commonwealth there was in the Houses of Parliament a poor-box, into which members put their fines for offences against the rules or against decorum, among the latter being that of climbing over the benches. *Parry's Parliaments and Councils of England*, 1839, under years 1640-61.

Pope Lady.—It is remarkable enough that at St. Albans, as recently

as 1861, a correspondent of "Notes and Queries," purchased a "pope lady," a bun made in the form of a woman, and sold on the morning of the New Year.

Pope Julius's Game.—This was a game, at which four, and possibly more, persons could play. It is mentioned in the Privy Purse Expenses of Henry VIII. and apparently nowhere else: therefore the precise nature of the game cannot be determined. It seems to have been unknown to Strutt, Brand, Douce, Nares and all other antiquaries. In the King's Expenses for 1532 are four references to money lost at it by Henry; the earliest is in these terms: "Itm the xx daye November delive'd to the king grace at Stone whiche his grace loste at pope Julius game to my lady marques, m. Bryan, and maister Weston . . . xiii. vis. viiij." So that, at any rate, it was a costly novelty; and during the same month "the king's grace" lost upwards of £30 more at this diversion. We do not hear of him playing any more; but that may arise from the absence of accounts. The pope alluded to would be probably Julius II. of the Della Rovere family of Urbino.

Popinjay.—In a letter to Henry VIII. from Lord Mountjoy, Captain of Tournay, in 1514, it is stated that there was an annual custom on the 2nd of March of shooting at the popinjay by a fraternity of St. George and that for the current year the provost or mayor of Tournay had acted as his deputy. The provost hit the mark and "soo," writes his lordship, "is yo^r grace king of the popyngay for this yere." But he adds that if the king's representative should succeed a second time, Henry would become Emperor of the same, "Wherunto ther longithe many gret roialties." This ceremony or sport was, no doubt, an artificial parrot. *Excerpta Historica*, 1833, p. 286.

Porpentine.—i.q. porcupine. See Nares, 1859, in v.

Portents.—The following is a passage in Stubbes' "Anatomic of Abuses," 1583. He is relating the dreadful end of a swearer in Lincolnshire: "At the last the people perceiving his ende to approche, caused the bell to tolle; who hearing the bell toll for him rushed up in his bed very vehemently." Howell, in a letter to Sir Kenelm Digby, dated 1640, implies that a turnip cut in the shape of a death's-head with a candle, was regarded by women and children as an evil portent. Defoe observes: "Nothing is more contrary to good sense than imagining every thing we see and hear is a prognostick either of good or evil, except it be the belief that nothing is so." *Memoirs of Duncan Campbell*, 1732, p. 60. He testi-

fies to the belief which in his day people entertained in "men on horseback, mountains, ships, forests, and other fine things in the air," as foreshadowing future events. Defoe mentions that, "Others again, by having caught cold, feel a certain noise in their heads, which seems to them like the sound of distant bells, and fancy themselves warned of some great misfortune." Grose says that "A person being suddenly taken with a shivering, is a sign that some one has just then walked over the spot of their future grave. Probably all persons are not subject to this sensation, otherwise the inhabitants of those parishes whose burial grounds lie in the common foot-path would live in one continued fit of shaking." Johnson, in his "Tour to the Hebrides," says, that Macaulay was induced to leave out of his "History of St. Kilda," a passage stating that the inhabitants were apt at the approach of a stranger, to catch cold. See *Divinations, Omens, &c.*

Another description of portents is that, which is described by Holinshed in connection with the historical murder of Arden or Ardern of Faversham in 1551-2: "This one thing seemeth strange and notable touching maister Arden, that in the place where he was layd being dead, all the proportion of his body might be seene two years after and more, as playne as could be; for the grasse did not growe where his body hadde touched, but betweene his legges, betweene his armes and about the holowness of his necke, and round about his body; and where his legges, armes, head, or any part of his body had touched, no grasse grewed at all that time; so that many strangers came in the meane time beside the Townesmen to see the print of his body there on the ground in that field . . ."

Portions, Wedding.—There are two instances in the "Privy Purse Expenses of the Princess Mary," under April, 1537, and April, 1538-9, of the princess contributing to the wedding-portions of poor girls. The earlier entry runs thus: "It'm geven to a pore maydenes mariage by my ladies grace at the request of Mr. Tyrrell . . . vijs. vjd." In the second case, Mary gave only 3s. 4d.

In the "Second Part of Queen Elizabeths Troubles," by T. Heywood, 1606, the author introduces Lady Ramsey, saying:

"—I have known old Hobson
Sit with his neighbour Gunter, a good
man,
In Christs Church, morn by morn, to
watch poor couples
That come there to be married, and to be

Their common fathers, and give them
in the church,
And some few angels for a dower to
boot."

Morant, speaking of Great Yeldham in Hinckford Hundred, Essex, says: "A house near the church was antiently used and appropriated for dressing a dinner for poor folks when married: and had all utensils and furniture convenient for that purpose. It hath since been converted into a school." Again, speaking of Matching in Harlow Half-Hundred, he says: "A house close to the church yard, said to be built by one Chimney, was designed for the entertainment of poor people on their wedding day. It seems to be very antient but ruinous."

Posies.—These were invented for rings, handkerchiefs, &c., and collections of them were printed in the first half of the 17th century. They are also to be found inscribed on early knives, whence the mottoes are described by Shakespear as "cutler's poetry." Those engraved on rings were adapted to the requirements or fancies of lovers or friends. They present themselves on rings given by men to their mistresses and by the latter to the objects of their preference. An early garland of the kind above specified furnishes in its descriptive title the range of these amatory compliments. The most ancient impression which has fallen under my notice is one of 1642:—

Cupids posies

For Bracelets, handkerchers, and rings,
With scarves, gloves, and other things.

Written by Cupid on a day,
When Cupid gave me leave to play.

The lover sheweth his intent

By gifts that are with posies sent.

Hazlitt's *Handbook*, 1867, p. 134, and *Bibl. Coll.* 1903, p. 93.

A very curious case occurred of a ring used by a Venetian gentleman of the Pesaro family to seal a letter to a lady of his acquaintance in 1796, with the posy, *Je ne change qu'en mourant*, being lately recovered in London, whither the owner retired on the fall of the old Republic. It had doubtless changed hands many times. Hazlitt's *Venetian Republic*, 1900, ii, 324. See *Nuptial Usages and Rings*.

Posset or Caudle.—Among the Anglo-Saxons, as Strutt informs us, at night the bride was by the women attendants placed in the marriage-bed, and the bridegroom in the same manner conducted by the men, where having both, with all who were present, drunk the marriage health, the company retired. Skinner derives the word from the French

poser, reside, to settle; because, when the milk breaks, the cheesy parts, being heavier, subside. "Nobis proprie designat Lac calidum infuso vino cerevisiâ, &c. coagulatum."—See Junii *Etymol. in verbo*.

In the evening of the wedding-day, just before the company retired, the sack-posset was eaten. Of this posset the bride and bridegroom were always to taste first. It is mentioned too among the bridal rites in the "History of Jack of Newbury" 1597, where we are told "the sack-posset must be eaten." In "The Fifteen Comforts of Marriage," p. 60, it is called "an antient custom of the English matrons, who believe that sack will make a man lusty, and sugar will make him kind." The custom of eating a posset at going to bed seems to have prevailed generally among our ancestors. The Tobacconist, in a book of Characters printed in 1640, says: "And at my going to bed, this is my posset." *The Wandering Jew*, p. 20. Herrick has not overlooked the posset in his "Hesperides," p. 253; nor is it omitted in the "Collier's Wedding."

Misson says: "The posset is a kind of cawdle, a portion made up of milk, wine, yolks of eggs, sugar, cinnamon, nutmeg, &c." He adds: "They never fail to bring them another sack posset next morning." In the story of the *Curst Wife lapt in Morels Skin* (about 1575) the caudle is brought by the mother in the morning. Montaigne in his *Essay Of the Force of Imagination*, speaks of the caudle as having in his time been administered to the bridegroom, not prior to the retirement of the guests, but in the course of the night. He observes in relation to a friend: "For I would do him the office of a friend, and if needs were, would not spare a miracle it was in my power to do, provided he would engage to me upon his honour to keep it to himself; and only when they came to bring him his caudle, if matters had not gone well with him, to give me such a sign, and leave the rest to me."

Even as late as 1811, Charles Lamb, in a letter to William Hazlitt on the birth of my father, says: "Sorry we are not within caudle-shot."

Post and Pair.—This game is mentioned in the following passage from the play of *Nobody and Somebody* (1606):

Sico(phant). Now sir, as you haue
compass all the dice,

So I for cards. These for the game at
maw,

All saying one, are cut next vnder that,
Lay me the ace of harts, then cut the
cards,

O your fellow must needs haue it in his first trickes.

Clow. I'll teach you a trick for this yfaith.

Sicop. These for Premero cut vpon the sides,

As the other on the ends.

Clow. Marke the end of all this.

Sicop. These are for post and paire, these for saunt.

These for new cut.

—Sign. G 3 verso.

It is thus noticed in "Scogin's Jest," ed. 1626: "On a certaine time, Scogin went to his scholler, the aforesaid parson, to dine with him on a Sunday; and this aforesaid priest or parson all the night before had been at cards playing at the post."

In Nares' Glossary, 1859, the game is described. According to Earle, in his "Micro-cosmographie," 1628, it could be played with a dozen counters.

Pot-Walloper.—The *Antiquary* for May, 1896, records the death of the last of the pot-wallopers of the borough of Pontefract. This term implies a person, who acquired the parliamentary franchise by virtue of the possession of a free-hold hearth, on which he could boil his pot. It was prior to the Reform Bill of 1832, and required a six months' continuous residence as a qualification. The vessel itself was a tripod and was suspended by a chain from an iron bar suspended in the chimney. Comp. Timbs, *Historic Ninepins*, 1869, p. 255.

Pound or Pin.—An enclosed (usually square) fence used in villages and parishes for the detention of stray cattle. There was usually a *pound-keeper* or *pinner*, sometimes called a *pinder*; the *pinder* of Wakefield has acquired exceptional celebrity in connection with the Robin Hood cycle of ballads, though really his period is in all probability much later. But the duties of pinner or pound-keeper necessitated the employment of strong and courageous fellows acquainted with the whole neighbourhood. Even in the metropolitan area pounds are still to be seen on Putney and Wimbledon Commons, and that on Barnes Common has only disappeared quite recently, the strays going to the Greenyard. It was the scene of a *jeu d'esprit* between Foote and Quin, which survives in an epigrammatic copy of verses.

Prayers.—Cassalion has this taunt against the Protestants: "Though," says he, "the English now deny that prayers are of any service to the dead, yet I could meet with no other account of this ceremony than that it was a custom of the

old Church of England, i.e. the Church of Rome." *De Vet. Sac. Christ. Rit.* p. 241.

Customary prayers for the dead in the 15th and 16th centuries appear to have been the *pater noster*, *Ave, Credo*, and *De Profundis*. Plumptre Correspondence, 1839, p. 75. Priests offered to obtain pardon for souls for 32755 years in consideration of five *paternosters*, five *Ave Marias*, and a *Credo*. See Hazlitt's *Bibl. Collections*, 1903, p. 194, and his *Ourselves in relation to a Deity and a Church*, 1897, p. 167. There is a broadside from the press of Caxton containing Death-bed Prayers. Prayers were formerly offered or solicited for the builders of bridges. Sir Thomas Winnington possessed a brass plate found in the foundations of the old bridge over the Teme at Stanford, Worcestershire, desiring prayers for Humphrey Pakynton Esquire of Stanford, who defrayed the charges for erecting this structure in the first year of Edward VI.

Presterjohn.—A form given by the Christian nationalities in the middle ages to the name of a real or supposed King of Ethiopia or Abyssinia, whom they pretended to have converted to Christianity. The real name was probably *Ung Khan* or *Khan Ung*, and it has been even doubted whether this appellation was not borne by more than one ruler, like those of Pharaoh in Egypt and Arsaces in Parthia.

Pretty Money.—New money put by, and saved in a stocking or bag; the amount is not limited, but it is usually trifling, and seldom exceeds a few pounds. *East Anglia*. In Sussex they call it *pocket-pieces*.

Prevaricator.—The name of an annually chosen officer at Cambridge, who delivered before the assembled university an address in Latin, in which he was left at liberty to offer tolerably free and humorous criticisms on the authorities. Randolph the poet was Prevaricator for 1632, and his Oration was first printed in my edition of his Works, 1875. I do not think that any text was previously known of these Saturnalian addresses.

Pricking at the Belt or Girdle, or Fast and Loose.—A cheating game, of which the following is a description: "A leathern belt is made up into a number of intricate folds, and placed edgewise upon a table. One of the folds is made to resemble the middle of the girdle, so that whoever shall thrust a skewer into it would think he held it fast to the table: whereas, when he has so done, the person with whom he plays may take hold of both ends and draw it away." It appears to have been a game much practised by the gipsies in the time of

Shakespear. Hazlitt's Dodsley, xiii, 174. It is still in vogue.

Pricking in Civic Elections.—

The annual choice of the Sheriffs of London by this method is sufficiently familiar. But some of the City Gilds have been accustomed to resort in certain cases to the same process, the persons entitled to vote pricking on paper with a pin. See Hazlitt's *Livery Companies*, 1892, p. 464.

Pricking in the Old Hat.—It appears from a communication by Mr. W. Kelly to "Current Notes" for June, 1854, that the Chamberlain's Accounts for the Borough of Leicester for 1749-50 have the following entry: "Paid for prosecuting one Richardson, and others by (for?) pricking at a game called Pricking in the Old Hat, 6s. 10d." Unless this amusement resembled the preceding, and was an outgrowth from it, I cannot undertake a solution of the mystery involved in this registration.

Primero.—See an excellent account of it in Nares, *Glossary*, 1859, in v. and comp. *Quinola*.

Prince d'Amour.—See *Christmas Prince*.

Prince of Purpoole or Porty-pool.—See *Christmas Prince*.

Prison Bars or Base.—In the Dictionary of Johannes de Garlandia, written in the early part of the thirteenth century, under the enumeration of requisites for the house of a respectable person, we meet, oddly enough, with *barri*, which are thus explained to us: "*Barri sunt genus ludi, Gallicè barres;*" and the editor, in a note, adds: "Possibly the game still called bars or prison-base, well-known to schoolboys." Comp. *Pulling off Hats* *infra*.

The game of "the country base" is mentioned in the "Faëry Queene," 1590, and by Shakespear in "Cymbeline." Also in Chettle's tragedy of "Hoffman," 1631:

"I'll run a little course
At base, or barley-brake."

Again, in Brome's "Antipodes," 1640:
"My men can run at base."

Again, in the thirtieth song of Drayton's "Polyolbion":

"At hood-wink, barley-brake, at tick,
or prison base."

Comp. Nares, *Glossary*, 1859, in v. In Southern Italy they have a children's sport, called *Bomba*, which resembles this, and which is familiar to English ears as the *sobriquet* of Ferdinand II. King of the two Sicilies.

Prophecies.—It appears from a letter written in February, 1485-6, by

Thomas Betanson to Sir Robert Plumpton, that prophesying was in that year felony. The writer says: "Also it is in actt, that all maner of profygyes is mayd felony." There does not seem to be any other record of this, as no such statute is on the parliament-roll; but in the present imperfect state of the latter, such an omission is easily to be accounted for. We read that: "A.D. 1560. A skinner of Southwark was set on the pillory; with a paper over his head, shewing the cause, viz. for sundry practices of great falsehood, and much untruth: and all set forth under the colour of southsaying." Stow's *Survey*, 1720, lib. i, p. 257.

Lloyd in his *Stratagems of Jerusalem*, 1602, p. 290, observes under this head: "Aristander the soothsayer, in the battell at Arbela, being the last against Darius, was seen on horsebacke hard by Alexander, appparelled all in white, and a crowne of golde upon his head, encouraging Alexander, by the flight of an eagle, the victory should be his over Darius. Both the Greekes, the Romaines, and the Lacedemonians, had theyr soothsayers hard by them in their warres."

In connection with this subject, the following communication from a correspondent of the *Pall Mall Gazette* (April, 1879) may be cited:—"It seems that the labouring classes in Mid-Somerset, like most other rural districts in England, hold or held sacred certain supposed prophecies of Mother Shipton, whose topographical knowledge, if we are to believe all that is said of her, must have been little less marvellous than her insight into the future. Of these prophecies the most widely believed in had reference to the fate of Ham Hill, a large stone quarry in the neighbourhood of Yeovil, and a prominent feature of the landscape for miles around. It was to the effect that at twelve o'clock on Good Friday of 1879, Ham Hill should suddenly be swallowed up by an earthquake, and that at the same time Yeovil should be visited by a tremendous flood. With such real anxiety was last Friday looked forward to, in consequence, that people actually left the locality with their families and went to stay with their friends in other parts of the country until the dreaded "visitation" should be over; others, whose faith was less robust, nevertheless thought it advisable to remove their pots and pans from the shelves of their cupboards and stow away their clocks and looking-glasses in places where they were not likely to be shattered by the shock of the earthquake; others, again, suspended gardening operations for a day or two, thinking it mere waste to commit good seed to earth that was likely to be-

have so treacherously. On the morning of Good Friday itself large numbers of people—many of them from a distance—flocked to the spot, or as near to the spot as they dared venture, to await, half incredulous and half in terror, the stroke of twelve and the fulfilment of the prophecy. When, however, the appointed hour had passed, and Ham Hill still stood unabashed, they began to look sheepishly into each other's faces and to move away. At present in Mid-Somerset Mother Shipton and her prophecies are somewhat at a discount."

Mr. Goodrich-Frier (*Outer Isles*, 1902) has collected some curious notices of the faith in seers and prophecy in the Hebrides within a measurable period of time.

"Propping."—A marriage custom, perhaps, peculiar to Northamptonshire. It is confined to marriages where the parties are well-known, or people of station, and consists "in placing pieces of timber or poles round the house and against the door of the newly-married couple." Baker adds: "An action, in connection with this curious practice, was tried at Northampton Assizes in 1842. At the marriage of a gentleman at Bugbrook, some of the villagers propped his house; and he being annoyed at the proceedings, fired from a window, and wounded the plaintiff, since which time the practice has been discontinued in that village, but is partially observed in some others (1854)."

Pterodactyl.—A huge flying reptile of prehistoric times, which may have given rise to the fabulous dragon of the middle ages.

Pudding, Christmas.—It is thought to be lucky to stir one's neighbours' puddings, and some women even now will go some distance to do so. I have understood that the Irish set their Christmas pudding on the fire at midnight on Christmas-Eve, and let it boil till the following mid-day.

Pudding-pieing.—In Kent, they go a pudding-pieing on Easter day, the pudding-pie being a sort of cheese-cake or custard, with a raised crust and currants sprinkled over. Cherry beer is commonly drunk with these delicacies by the young folks.

Pudding.—An ancient offering on the first visit of a young child to the house of a neighbour. See Halliwell in v.

Pulling off Hats.—At a Parliament held 6 Edward III., March 16, 1332, a Proclamation was ordered to be made, among other matters, against children playing any games, including (Prison) Bars and Pulling off Hats, in the Palace

at Westminster during the sitting of Parliament. Parry's *Parliaments and Councils*, 1839, p. 97.

Pulver Wednesday.—See *Ash Wednesday*.

Punchinello.—Comp. *Polichinello*.
Purification of the Virgin.—See *Mary of Nazareth*.

Push-Ball.—A modern American form of football, of course eclipsing the European prototype. The ball used is a rubber bladder, which, when inflated, measures 6ft. 3in. in diameter. This sport is played at Harvard University, and its invention is ascribed to Mr. M. G. Crane, of Newton, Massachusetts.

Push-Pin.—"This," observes Strutt, "is a very silly sport, being nothing more than simply pushing one pin across another." Where Strutt obtained his information, I do not know; but from a coarse allusion in the Epigrams of Richard Middleton, of York, 1608, and from the way in which it is introduced into Fuller's *Gnomologia*, 1732, it might be supposed to have been of a somewhat different nature.

Put.—This is a game at cards, and is thus referred to in "The Riddle," a copy of verses inserted in "Rump Songs," 1662:

"Shall's have a game at put, to passe
away the time,
Expect no foul play, though I do play
the Knave,
I have a King at hand, yea that I have;
Cards, be ye true, then the game is
mine."

Put is referred to in Speed's *Batt upon Batt*, 1694, where a dexterous player is said to "always have three trays in hand," and where it is numbered among the Christmas amusements. It appears to have been an amusement of the lower orders more particularly in the time of Queen Anne. Chatto's *Facts and Speculations*, 1848, p. 166.

Nabbes, in his *Springs glory*, a Masque, 1639, introduces a dialogue between Christmas, "personated by an old reverend gentleman in a furr'd gowne and cappe, &c.," and Shrovetide, "a fat cooke with a frying-pan, &c.," and enumerates certain games played at the former season, including *Put*:—

"Christmas. Thou get children?
Shrovetide. Yes more than Christmas, and better too: for thine are all unthrifths, whores, or murderers. Thy sonne *In and in* undid many a citizen. Thou hast a Daughter called *my Ladyes hole*, a filthy black slut she is; and *Put* is common in

every Bawdy house. 'Tis thought Noddy was none of thine own getting, but an aldermans, that in exchange cuckolded thee, when thou wast a Courtier."

Puttuck or Pothook.—A stout steel bar fastened by a collar to the neck of an offender. A correspondent of *Current Notes*, where (December, 1854, p. 101) an illustration of the object and its use is given, observes: "From older individuals than myself I learn that fifty or sixty years since they have seen it in use in the workhouse at Harleston."

Pyx Chapel.—This apartment, hitherto jealously guarded by double entrance doors, openable only by means of seven keys, each kept by a different official, has now been taken under the charge of the Office of Works, and is to be thrown open to public inspection, electric light being installed. The chapel, situated in the dark cloisters of Westminster Abbey, contains several objects of interest, and has been during centuries the repository of the standards and assays employed in the national coinage. The periodical Trial of the Pyx was a mysterious operation, of which very few outside those privileged to attend it had any knowledge. But the new arrangements will render the locality and matter more familiar.

Quaaltagh.—See *First Foot*.

Quadrille.—A game at cards allied to *primero*, *ombre*, &c. Counters were used, which in the first instance were put into a pool—a pool of quadrille being, like a rubber of whist, a succession of games. Only forty cards were used. I think the threes, fours, and fives were thrown out. There were four players. The three great cards or matadores were Spadille, the ace of spades; Manille, according to the trump, the two of spades or clubs, or the seven of hearts or diamonds; Basto, the ace of clubs. The trump was decided by "asking leave," the first hand having the prior right. If another said "preference," meaning hearts for the trump, the first gave way. The partner was decided by one of the players "accepting." If the first would not yield to "preference," he might "call a king"—i.e. naming a king, and giving some worthless card in exchange, for which he paid a fine, and then playing independent of the partner; but if another said "I will play alone," all yielded to him. If the name of the trump made all the ten tricks, it was a "voice," if only five it was a "basto," if only four it was "codille," or basted off the board. When hearts or diamonds were trumps the ace was called Punto, and ranked above the

king; if not, below him and the queen and knave.—*Notes and Queries*.

Quails.—It appears that the Romans used quails as well as cocks for fighting. Douce, (*Illustr. of Shakesp.* 1807, ii, 87) informs us, "Quail combats were well known among the ancients, and especially at Athens. Julius Pollux relates that a circle was made, in which the birds were placed, and he whose quail was driven out of the circle lost the stake, which was sometimes money, and occasionally the quails themselves. Another practice was to produce one of these birds, which being first smitten or filiped with the middle finger, a feather was then plucked from its head: if the quail bore this operation without flinching, his master gained the stake, but lost it if he ran away."

The Chinese have been always extremely fond of quail-fighting, as appears from most of the accounts of that people, and particularly in Mr. Bell's excellent relation of his 'Travels in China,' where the reader will find much curious matter on the subject. See Vol. i. p. 424, 8vo. edit. We are told by Mr. Marsden that "the Sumatrans likewise use these birds in the manner of game cocks." This account is accompanied by a copy from an elegant Chinese miniature painting, representing some ladies engaged at this amusement. Cocks and quails, fitted for the purpose of engaging one another to the last gasp for diversion, are frequently compared in the Roman writers, and with much propriety, to gladiators. Hence Pliny's expression "Gallorum, seu Gladiatorum," and that of Columella, "rixosarum Avium Lanistæ," Lanista being the proper term for the Master of the Gladiators.

Queen or Lady of May.—See *Maid Marian*.

Questions and Commands.—In "Round About Our Coal Fire (about 1730), this is named and explained:—"The time of the year being cold and frosty, the diversions are within doors, either in exercise or by the fire-side. Dancing is one of the chief exercises: or else there is a match at blindman's-buff, or puss in the corner. The next game is "Questions and Commands," when the commander may oblige his subject to answer any lawful question, and make the same obey him instantly, under the penalty of being smutted, or paying such forfeit as may be laid on the aggressor. Most of the other diversions are cards and dice."

Quince.—The following remarkable passage occurs in "The Praise of Musick," 1586: "I come to mariages, wherein æ

our ancestors, (I do willingly harp upon this string, that our younger wits may know that they stand under correction of elder judgements,) did fondly and with a kind of doting maintaine many rites and ceremonies, some whereof were either shadowes or abodements of a pleasant life to come, as the eating of a Quince peare, to be a preparative of sweete and delightfull dayes between the married persons."

A present of quinces, from a husband to his bride, is noticed as part of the wedding entertainment at an English marriage in 1725. The correspondent of "Notes and Queries," who commented on this usage (if such it was), observes, that it is apt to remind one of the ancient Greek custom, that the married couple should eat a quince together. There is no explicit statement, however, or even suggestion in the record, from which this gentleman quotes, that the ceremony was actually observed on the occasion to which he refers.

Quinola.—The term at primero for a chief card.

Quintain or Quintal.—This was a Roman amusement, but was also practised in the East, whence probably the Romans derived their knowledge of it, and in India.

The quintain seems indeed to have been practised by most nations in Europe. See Menage, "Dict." in v.; Le Grand, "Fabl." tom. ii. p. 214; Ducange and Snelman, "Glos.," Matt. Paris, ed. 1640, Glos., "Dugdale's "Warwicksh." p. 166; Cowell's "Interpr." in v.; Plot's "Oxfordsh." p. 200-1; and "Archæol." vol. i. p. 305. A description of the military quintain may be seen in Pluvinel ("L'Instruction du Roy sur l'exercice de monter à cheval," p. 217), and a singular specimen of the sport occurs in Tressani ("Corps d'Extraits de Romans," tom. ii. p. 30). Comp. *Polo*.

We know that the game or exercise was well known to Fitzstephen and Matthew Paris, the latter of whom expressly alludes to it under the year 1253 by the name of Quintena. This was in the time of Henry III., subsequently to the date at which Fitzstephen flourished and wrote, the latter having died, as it is supposed, in or about 1191. The treatment and details evidently varied according to circumstances, and there were two distinct kinds of sport, the land and the water quintain.

Running at the Quintain was a ludicrous kind of tilting at the ring, generally performed by peasants to divert their lord, and was thus done:—A strong post was set upright in the ground, about the height of a man on horseback, having on

the top a pivot, which ran through a long horizontal beam, unequally divided, and at the least stroke revolving freely about its centre, somewhat in the nature of a turnstile. On the upright post the head and body of a figure of an unarmed man was fixed. The horizontal beam represented his arms; the shortest hand had a target, nearly covering the whole body, except a small spot on the breast, marked with a heart or ring, and at the end of the target was a wooden sword, a cudgel, or a bag of wet sand. At this figure peasants armed with poles for lances, and mounted on sorry jades or horses, ran full tilt, attempting to strike the heart or ring. These holes were of such a length, that if they struck the shield instead of the heart or ring, the short arm of the lever retiring, brought round that armed with a cudgel or sand-bag at such a distance and with such velocity, as commonly to meet and dismount the awkward assailant.

Stow tells us that the amusement was followed by the citizens of London in winter as well as in summer, namely, at Christmas. "I have seen," says he, "a quintain set upon Cornhill by the Leaden Hall, where the attendants of the lords of merry disports have run and made great pastime." So early as 1253, 38 Henry III., some of the king's servants came down to the city from Westminster, where the Court was, and there was a tumult, as the intruders insulted the Londoners, who were entitled to the name of Barons, and the royal party fell on them, and beat them, and over and above that the King amerced the city in 1000 marks. *Survey*, 1720, Book 1, p. 249. The water quintain was in vogue, it may be inferred, at Easter, and the other variety in the Christmas holidays.

Fitzstephen says of the water-quintain: "At Easter the diversion is prosecuted on the water; a target is strongly fastened to a trunk or mast fixed in the middle of the river, and a youngster standing upright in the stern of a boat, made to move as fast as the current and oars can carry it, is to strike the target with his lance, and if in hitting it he breaks his lance, and keeps his place in the boat, he gains his point, and triumphs; but if it happens the lance is not shivered by the force of the blow, he is of course tumbled into the water, and away goes his vessel without him. However, a couple of boats full of young men are placed, one on each side of the target, so as to be ready to take up the unsuccessful adventurer, the moment he emerges from the stream and comes fairly to the surface. The bridge and the balconies on the banks are filled with spectators, whose business is to

laugh." *Descr. of London*, 1772, pp. 48-9.

Henry, referring to the land game, thus describes it: "A strong post was fixed in the ground, with a piece of wood, which turned upon a spindle, on the top of it. At one end of this piece of wood a bag of sand was suspended, and at the other end a board was nailed. Against this board they tilted with spears, which made the pins of wood turn quickly on the spindle, and the bag of sand strike the riders on the back with great force, if they did not make their escape by the fleetness of their horses. *Hist. of Great Britain*, iii, 594. He refers to Strype's *Stow*, 1720, i, 249, where the woodcut probably assisted his account. This may apply to the first half of the 18th century.

The quintain is introduced into the prose history of Merlin. In the account of the tournament at Logres, it is said: "After mete was the quytayne reysed, and ther at bourded the yonge batchelers." It does not exactly appear what kind of quintain is here intended, but it was probably the Pel, of which a description may be read in Strutt. Something of this sort seems intended in the burlesque account of the marriage of Tybbe the Reve's daughter, in the "Tournament of Tottenham, written probably in the fourteenth century. In Strype's "Annals," anno 1575, among the various sports, &c. used to entertain Queen Elizabeth at Kenilworth Castle, he tells us, "That afternoon (as the relater expreseth it) in honour of this Kenilworth Castle, and of God and St. Kenelme, (whose day by the kalendar this was,) was a solemn country bridal, with running at Quintin."

A modification of the game appears in a missal in the Douce Collection, in which a person is represented balancing himself upon a pole laid across two stools. At the end of the pole is a lighted candle, from which he is endeavouring to light another in his hand at the risk of tumbling into a bucket of water placed under him.

It appears from Bishop Kennett, that the quintain was anciently a customary sport at weddings. He says it was used in his time at Blackthorne and at Deddington, in Oxfordshire. *Gloss. to P. A.* and Blount says: "It is a game or sport still in request at marriages, in some parts of this nation, especially in Shropshire: the manner now corruptly thus:—a quintain, buttress, or thick plank of wood is set fast in the ground of the high-way, where the bride and bridegroom are to pass; and poles are provided; with which the young men run a tilt on horseback, and he that breaks most poles, and shews most activity, wins

the garland." But he may be presumed to refer to the period anterior to the Civil War. *Glossographia*, 1656, in v.

Owen's description of the quintain as played at weddings seems to indicate a much milder diversion than that form of it usually practised. He says: "A pole is fixt in the ground, with sticks set about it, which the bridegroom and his company take up, and try their strength and activity in breaking them upon the pole." *Welsh Dict.* v. *Quintan*.

The quintain was one of the sports practised by the Cornish men in July on Halgaver Moor, near Bodmin. The method of playing at it as described in a newspaper of 1789 is exactly correspondent with that employed by our countrymen in *Stow's* time and in *Fitzstephen's*. "On Offham Green," says Hasted, "there stands a quintain, a thing now rarely to be met with, being a machine much used in former times by youth, as well to try their own activity, as the swiftness of their horses in running at it. (He gives an engraving of it.) The cross-piece of it is broad at one end, and pierced full of holes; and a bag of sand is hung at the other, and swings round on being moved with any blow. The pastime was for the youth on horseback to run at it as fast as possible, and hit the broad part in his career with much force. He that by chance hit it not at all, was treated with loud peals of derision; and he who did hit it, made the best use of his swiftness, lest he should have a sound blow on his neck from the bag of sand, which instantly swang round from the other end of the quintain. The great design of this sport, was to try the agility of the horse and man, and to break the board, which, whoever did, he was accounted chief of the day's sport. It stands opposite the dwelling house of the estate, which is bound to keep it up." The same author speaking of Bobbing parish, says: "there was formerly a quintin in this parish, there being still a field in it, called from thence the Quintin-Field." *Hist. of Kent*, folio, ed. ii, 224, 639. The quintain at Offham Green was still there in 1899.

This pastime, somewhat diversified, was in the 17th century practised by the Flemings at their wakes or festivals. In some cases one arm presented a ring, while the other held the club or sand-bag; in others the revolving arms were placed vertically, the lower shewing the ring, while the upper supported a vessel full of water, whereby the want of dexterity in the tilter was punished with a bath. Representations of this exercise may be seen among the prints after Wouwerman, who died in 1668. *Grose's Antiquities*, iv.

Quoits.—In the Statute of Labourers, 1541, all labourers, artificers, and other workmen are prohibited under penalties from playing at certain games (coyting included) except at Christmas, and then in their master's house or presence. Antony Wood is our authority for the statement that Arthur Dee, Dr. Dee's son, played with quoits of gold, which his father had made by transmutation at Prague in Bohemia. Thorne's *Environs of London*, 1876, ii, 442. See *Cockall*. Among the Sikhs, Captain Mundy found the quoit in use as a weapon in war.

Races.—The earliest apparent notices of horse-races are in two very ancient French metrical romances mentioned by Wright. *Domestic Manners and Sentiments*, 1862, p. 318. But the present writer does not follow this authority in supposing that, while such an usage is specified, it was not carried out in practice; for in fact horse-races were familiar to the Greeks, and are described by Fitzstephen, who flourished in the time of Henry II. *Account of London*, 1772, p. 38. In the beginning of the 17th c. races were held both in Surrey and in Yorkshire, where the prize to the winner appears to have been a silver bell in Camden's day, and in or about 1618 we find Newmarket already a favourite resort of the King and Court. Hazlitt's *Venetian Republic*, 1900, ii, 240. During the reign of Charles I. Hyde Park was a favourite ground for this diversion, and in Shirley's play of *Hyde Park*, 1637, occur the names of several famous horses, which ran at that date, including Bay Tarrall, "that won the cup at Newmarket." Hazlitt's *Manual of Old Plays*, 1892, p. 112. In *Cyville and Yncyville Life*, 1579, Valentine, one of the interlocutors, says of gentlemen: "For though they refuse not for company & conversation to hauke & hunte, yet is our most continuall exercise eyther studie or riddinge of great & seruiceable horses."

In Hinde's "Life of John Bruen," 1641, p. 104, the author recommends "unto many of our gentlemen, and to many of inferior rank, that they would make an exchange of their foot races and horse races," &c.

In 1654 and 1658 horse-races were suspended for six and eight months respectively by proclamation. Hazlitt's *Bibl. Coll.*, 1903, p. 90-1.

In the time of Charles II. a horse-race used to be periodically held at Leith under official or municipal sanction, and an extant broadside with the date 168., the last numeral being left blank to be supplied in MS. contains the rules ob-

servable on the occasion by those engaged or concerned. Hazlitt's *Bibl. Coll. & Notes*, 1903, p. 222. Comp. *To Bear the Bell and Horses*.

Misson, writing about 1698, says: "The English nobility take great delight in horse-races. The most famous are usually at Newmarket; and there you are sure to see a great many persons of the first quality, and almost all the gentlemen of the neighbourhood. It is pretty common for them to lay wagers of two thousand pounds sterling upon one race. I have seen a horse, that after having run twenty miles in fifty-five minutes, upon ground less even than that where the races are run at Newmarket, and won the wager for his master, would have been able to run a-new without taking breath, if he that had lost durst have ventured again. There are also races run by men." *Travels in England*, p. 231.

Raffing.—See *Rifing*.

Ragman.—An ancient game, which is supposed to have been played in the following manner:—a series of poetical characters were written in stanzas on a long roll of parchment or paper, and a seal was fastened with a string to each description. The roll was then folded up, and placed on the table, at which the company sat, and each then selected a character by touching a seal. No one could even foresee what character he or she would have, till the roll was opened. See farther in *Plumpton Correspondence*, 1839, p. 168, Wright's *Anecdota Literaria*, 1844, p. 81, and Hazlitt's *Popular Poetry*, i, 68, where it should have been perhaps rather stated that the term, as applied to this amusement, was a secondary sense. The antiquity of this sport is apparently testified by the *sobriquet* of *Ragman Roll* applied to the deed with the seals of the Scottish chiefs given by them as a token of their fealty to Edward I. But the term was in general use in the fourteenth century for a roll of any kind, with seals attached. Hence perhaps we gain the conventional term *rigmarole*, and the editor of the *Plumpton Correspondence* thinks that *Bully rook* in the *M. W. of W.* should be *Bully rag*.

Rags at Wells.—See *Blessing of Clouts*.

Rain.—See *Weather Omens*.

Rainbow.—The rainbow may be included among barometrical indicators. It is still a common saw:

"The rainbow in the morning
Is the shepherd's warning;
The rainbow at night,
Is the shepherd's delight."

Which is a belief entertained by the French, and (as M. Michel shews) by the

inhabitants of the Basque country. The Cornish people have this version :

"A rainbow in the morn,
Put your hook in the corn;
A rainbow at eve,
Put your head in the sheave."

A curious and valuable assemblage of notices in reference to the rainbow, and its supposed influence and character in various countries, may be found in *Melusine* for April, 1884, and the notions of the Romans on the subject in *Miscellanea Virgiliana*, by a Graduate of Cambridge, (Donaldson), 1825, p. 39. The lunar rainbow differs from the solar one, is sometimes destitute of iridescence, and is rarer or more rarely visible.

Raphael, St.—Lydgate, in his *Vertue of the Masse*, says :

"—Raphaell by recorde of Thobye
Shall be your leche and your medycyne."

Hazlitt's *Fugitive Tracts*, 1875, i, sign. c 3.

Rapier-Dance.—See Halliwell in v.

Rats and Mice.—St. Gertrude was supposed to poison all rats and mice, so that none of these vermin were ever known to gnaw any Friars' cheese or bacon. Melton's *Astrologaster*, 1620, p. 19.

Rats Rhymed to Death.—For a superstition on this subject, see Nares, ed. 1859, in v. The term formed the title to a collection of ballads printed in 1660 in ridicule of the Rump Parliament. Sir W. Temple seems to have traced the idea to a Runic source.

Rattle.—Cornelius Scriblerus remarks: "I heartily wish a diligent search may be made after the true Crepitaculum, or rattle of the ancients, for that (as Archytas Terentinus was of opinion,) kept the children from breaking earthenware. The China cups in these days are not at all the safer for the modern rattles; which is an evident proof how far their Crepitacula exceeded ours."

Martial mentions this in the 54th Epigram of Book iv, under both its Roman names, crepitaculum being the more usual. See St. John's *Manners and Customs of Ancient Greece*, 1842, i, 145.

Rattlesnake.—Waterton the naturalist, in his exploration of Pernambuco and its neighbourhood in 1816, relates an interesting account of the peculiar fascination of this creature. In some tangled undergrowth in an abandoned orange orchard the writer distinguished an object, which he took to be a pale green grasshopper, near which six or seven black birds, with a white spot between the shoulders were hovering and crying. Waterton waited, till the grasshopper was

near enough to secure without injury or trouble, when the object raised itself, and it proved to be the head of a large rattlesnake. If Waterton had attempted to attack or seize it, the serpent would have sprung at him; but he stood still, and it glided away, and when it had gone, the birds did the same. The spell, as it were, was broken; the rattle was no longer audible.

Raven.—Bartholomeus says: "And as divinours mene the raven hath a maner virtue of meanyng and tokenynge of divination. And therefore, among nations, the raven among foules was halowed to Apollo, as Mercius saythe." *De Propr. Rerum*, ed. 1536, fol. 168.

Macaulay tells us: "The truly philosophical manner in which the great Latin Poet has accounted for the joyful croakings of the raven species, upon a favourable change of weather, will in my apprehension point out at the same time the true natural causes of that spirit of divination, with regard to storms of wind, rain, or snow, by which the sea-gull, tulmer, cormorant, heron, crow, plover, and other birds are actuated sometimes before the change comes on. Of inspired birds, ravens were accounted the most prophetic. Accordingly, in the language of that district (St. Kilda), to have the foresight of a raven, is to this day a proverbial expression, denoting a preternatural sagacity in predicting fortuitous events. In Greece and Italy, ravens were sacred to Apollo, the great patron of augurs, and were called companions and attendants of that God." *Hist. of St. Kilda*, 165, 174, 176.

Ross informs us that "by ravens both publick and private calamities and death have been portended. Jovianus Pontanus relates two terrible skirmishes between the ravens and the kites in the fields lying between Beneventum and Apicium, which prognosticated a great battle that was to be fought in those fields. Nicetas speaks of a skirmish between the crows and ravens, presignifying the irruption of the Scythians into Thracia." He adds: "Private men have been forewarned of their death by ravens, I have not only heard and read, but have likewise observed divers times. A late example I have of a young gentleman, Mr. Draper, my intimate friend, who about five or six years ago (1646) being then in the flower of his age, had on a sudden one or two ravens in his chamber, which had been quarrelling upon the top of the chimney; these they apprehended as messengers of his death, and so they were; for he died shortly after. Cicero was forewarned by the noise and fluttering of ravens about him, that his end was near. He that

employed a raven to be the feeder of Elias, may employ the same bird as a messenger of death to others. We read in histories of a crow in Trajan's time that in the Capitol spoke in Greek All things shall be well." *Arcana Microcosmi*, pp. 219-20 of appendix.

Pennant says that "a vulgar respect is paid to the raven, as being the bird appointed by heaven to feed the prophet Elijah, when he fled from the rage of Ahab." *Zoology*, i, 219. Spenser speaks of

"The hoarse night raven, trompe of
doleful dreere."

In "Othello," we have:

"—O, it comes o'er my memory
As doth the raven o'er th' infected
house,
Boding to all."

So again elsewhere:

"The raven rook'd her on the chimney's
top,
And chattering pies in dismal discord
sang."

And in the second part of "Antonio and Mellida," 1602:

"Now croaks the toad, and night crows
screech aloud,
Fluttering 'bout casements of departing
soules,
Now gapes the graves, and through their
yawnes let loose
Imprison'd spirits to revisit earth."

Moresin includes the croaking of ravens among omens. Hall, in his "Characters," 1608, tells us that if the superstitious man hears the raven croak from the next roof, he at once makes his will.

Raw Head and Bloody Bones.

—Among the objects to terrify children in former times we must not forget "Raw Head and bloody Bones," who twice occurs in Butler's "Hudibras":

"Turns meek and secret sneaking ones
To raw-heads fierce and bloody bones."

And again:

"Made children with your tones to run
for't,

As bad as Bloody-bones or Lunsford."

This was the Colonel Lunsford who was attached to the Earl of Bedford's force during part of the Civil War.

Reapers, The.—A child's game performed by two circles of small school-children of both sexes, holding hands, and singing, and at a stage in the chant disengaging hands again, and dancing round. The amusement is followed on Friday afternoons at Barnes, and at the international Folk-Lore Conference at Mercers'

Hall, a selection from this village-school attended, and went through the sport. Some other of the games described in Mrs. Gomme's volume are also played at Barnes.

Relics.—In the "Privy Purse Expenses of Henry VIII." under 1530-1, are two entries of sums paid "in reward" to persons who brought "relick water" to the King. It does not seem to be very intelligible what was meant by this. Hone, in his "Every-day Book," enumerates a list of relics in which occur: "A tear which our Lord shed over Lazarus; it was preserved by an angel, who gave it in a phial to Mary Magdalene," and a "phial of the sweat of St. Michael, when he contended with Satan." But perhaps the water offered to Henry's acceptance was merely holy water, additionally consecrated by the immersion of certain relics in it. The first entry in the book of Expenses stands thus: "Itm the same day (18 Aug. 1530,) to Roger for bringing a glasse of relike water fro Wyndesor to hampton-courte . . . xiid.," and on the 22nd of July, 1531, the Abbot of Westminster received 20s. for bringing relic water to the King at Chertsey.

A note in Nichols's Leicestershire informs us that "upon the dissolution of the monasteries at Leicester, a multitude of false miracles and superstitious relics were detected. Amongst the rest, Our Ladies Girdle shewn in several places and her milk in eight; the penknife of St. Thomas of Canterbury, and a piece of his shirt, much revered by big-bellied women."

Relic Sunday.—The third Sunday after Midsummer day. Old letters occur dated on this anniversary. It was the occasion, when holy relics in the churches and other ecclesiastical institutions were exhibited for worship or public curiosity.

Remarriage.—Under the Saxon and Longobardic laws, says Sir H. Ellis in his "Original Letters Illustrative of English History," 1825, the custom was equally enforced of a widow not marrying again till a year had elapsed from the death of her first husband. He adds: "The notice of a forfeiture of property on this account occurs once in the "Domes-day Survey." In a letter of Edward the IV. in 1477 to Dr. Leigh, his ambassador in Scotland, relating to the proposed Scottish intermarriages, the king says: "Forsomoch also as afre the old usages of this our royaume noon estat ne person honorable communneth of mariage within the yere of their doole, we therfor as yit can not conveniently speke in this matier." The following passage is from Braithwaite's "Boulster Lecture," 1640:—"Marry

another, before those flowers that stuck his corpse be withered."

The passage in Shakespear's *Hamlet* very powerfully bears on this matter:—

"*Hor.* My lord, I came to see your father's funeral.

Ham. I pray thee, do not mock me, fellow-student; I think it was to my mother's wedding.

Hor. Indeed, my lord, it follow'd hard upon.

Ham. Thrift, thrift, Horatio! the funeral bak'd meats

Did coldly furnish forth the marriage tables."

—Act 1, sc. 2.

Remember the Grotto.—Parties of children still occasionally go about in September with an oyster-shell in their hands, and beg money of the passers-by for the construction of an imaginary grotto. See farther in *Hone and Chambers*. The custom is almost extinct.

Remora or Echeneis.—Montaigne enters at some length into the belief of the ancients in the power of this fish to stay the progress of ships. "Many are of opinion," he says, "that in the great and last naval engagement that Antony lost to Augustus, his admiral galley was stayed in the middle of her course by the little fish the Latins call *Remora*, by reason of the property she has of staying all sorts of vessels, to which she fastens herself. And the Emperor Caligula, sailing with a great navy upon the coast of Romania, his galley alone was suddenly stayed by the same fish, which he caused to be taken, fastened as it was to the keel of his ship, very angry that such a little animal could resist at once the sea, the wind, and the force of all his oars, by being merely fastened by the beak to his galley (nor is it a shell-fish), and was, moreover, not without great reason astonished that, being brought to him in the long boat, it had no longer the strength it had in the water." *Essays*, ed. Hazlitt, 1902, ii, 303.

Sir Thomas Browne doubts whether the story of the remora that it stays ships under sail be not unreasonably amplified. But Ross cites Scaliger as saying that this is as possible as for the loadstone to draw iron: for neither the resting of the one, nor moving of the other, proceeds from an apparent, but an occult virtue: for as in the one there is an hid principle of motion, so there is in the other a secret principle of quiescence. Browne's namesake, the pastoral poet, alludes to this strange legendary agent and power. Hazlitt's edit. ii, 306.

A correspondent of the *Penny Magazine* for August, 1840, narrates his personal

observation of the habit of this creature, which he describes as the Sucking-fish, and is from four to five inches in length, firmly adhering to a shark, which had been caught, and instantly to the side of a bucket of water, when it had with considerable difficulty been detached from its first position.

Rent Dinner or Supper.—This is, generally speaking, an allowance made to each tenant in proportion to the amounts paid by him to his landlord. Three shillings is perhaps a minimum. In the accounts of the Court of Chancery, as much as £150 are sometimes charged for a single entertainment, and occasionally the items under the head of liquor are very extravagant.

Requiem.—Originally and usually a religious observance, but in a secondary sense or by poetical licence a secular tribute. The annual commemoration at Magdalen, Oxford, on May-Day morning was in its inception a requiem service for Henry VII. In North's "Forest of Varieties," 1645, at p. 80, is preserved the following Requiem at the entertainment of Lady Rich, who died August 24th, 1638:

"Who 'ere you are, patron subordinate,
Unto this House of Prayer, and doe
extend

Your eare and care to what we pray and
lend:

May this place stand for ever con-
secrate:

And may this ground and you propi-
tious be

To this once powerful, now potential
dust,

Concredited to your fraternal trust,
Till friends, souls, bodies meet eternally.

And thou her tutelary angel, who
Wer't happy guardian to so faire a

charge,
O leave not now part of thy care at
large,

But tender it as thou wer't wont to do.

Time, common father, join with mother-
earth,

And though you all confound, and she
convert,

Favour this relique of divine desert,
Deposited for a ne're dying birth.

Saint, Church, Earth, Angel, Time,
prove truly kind

As she to you, to this bequest con-
sign'd."

Rex Fabarum at Merton College, Oxford.—See *Christmas Prince*.

Ribbands.—I know not whether the following passage is to be referred to this, or is given only as describing the bridegroom's awkwardness in supping broth.

Stephens, speaking of a plain country bridegroom, says: "Although he points out his bravery with ribbands, yet he hath no vaine glory; for he contemnes fine cloathes with dropping pottage in his bosome." *Essays*, 1615.

It is particularly stated by Lady Fanshawe in her account of the marriage of Charles II. and Catherine of Braganza, at which Sir Richard Fanshawe was a special guest, that the bride's ribbons were cut into pieces, and distributed among the company. See a good note in Pepys, ed. 1858, i, 12.

We see in another, under date of January 17, 1667-8, that at the marriage of Princess Anna of Prussia with Prince Frederic of Hesse the Ober-hofmeister distributed to the gentlemen present small pieces of ribband, on which the initials of the bride were embroidered, and the writer adds that this was a modified form of cutting up the bride's garter. "Formerly," he observes, "it was the custom for a Prussian Princess, immediately on leaving the company, to take her garter from her knee, and send it to the king, who tied one half of it round his own sword-knot, and sent the remainder as the most attractive present he could offer to a neighbouring and chivalrous monarch."

In the "Gentleman's Magazine" for October, 1733, are "Verses sent by a young lady, lately married, to a quondam lover, inclosing a green ribbon noozed:

"Dear D.

In Betty lost, consider what you lose,
And, for the bridal knot, accept this
nooze;

The healing ribbon, dextrously apply'd,
Will make you bear the loss of such a
bride."

Mr. Atkinson, in his "Cleveland Glossary," 1868, says, after describing the race to the bride-door for the ribbon, which usually, as he observes, went to the "winner's sweetheart:" "From a MS. I have been permitted to make use of, it appears that much or all of what is thus described is still 'practiced at St. Helen's, Auckland, and other villages in Durham, only the handkerchief (or ribbon) is supposed to be a delicate substitute for the bride's garter, which used to be taken off as she knelt at the altar.'"

It appears that the "Running for the Ribbon" still prevails, and Mr. Atkinson speaks of a tradition that the practice used to be to run from the gate of the church to the bride's house, and for the first to have the privilege not only of receiving the garter (before the ribbon or handkerchief was substituted), but of removing it with his own hands from the lady's leg.

This was sometimes, as it may be conceived, accomplished only by main force: and it is to be suspected indeed, that so coarse a usage was at all times very rare among the more educated classes. The same kind of contest is called in Westmoreland "Riding for the Ribbon." In "The Westmoreland Dialect," 1790, a country wedding is described with no little humour. The clergyman is represented as chiding the parties for not coming before him nine months sooner. The ceremony being over, we are told that "Awe raaid haam fearful wele, an the youngans raaid for th' ribband, me cusen Betty banded awth lads and gat it for sure."

In a Scottish ballad, called *Lady Mary Ann*, speaking of a young lad, it is said:

We'll sew a green ribbon round about
his hat,

And that will let them ken he's to marry
yet."

Mackay's *Ballads of Scotland*, 1861, p. 197. This seems to denote that a ribband was also an indication of the unmarried state. In former times lovers brought home from the fairs ribbands for their mistresses; but this gift would be rather to import an engagement. See *Fairings*. But from a passage from Pepys (Nov. 1, 1665) it is to be inferred that a ribband on the hat was usual on birthdays, as Lord Brouncker going with the Diarist and others to Mrs. Williams' lodgings, they all had a green ribband tied in their hats, it being my Lord's birthday. Comp. *May-day, Nuptial Usages, and Riding*.

Rice.—There is a common fallacy among sailors, that the regular use of rice as an article of food is conducive to blindness. This idea is said to proceed from the general use of rice by the Mahometans, and the prevalence among them of ophthalmia. The vulgar by-name for rice on board ship is strike-me-blind.

Richard Cœur-de-Lion.—Gibson, speaking of our Richard Plantagenet, Cœur de Lion, says: "the memory of this lion-hearted prince, at the distance of sixty years, was celebrated in proverbial sayings by the grandsons of the Turks and Saracens against whom he had fought: his tremendous name was employed by the Syrian mothers to silence their infants; and if a horse suddenly started from the way, his rider was wont to exclaim, Dost thou think King Richard is in that bush?" So in Richard Smith's *Life of Viscountess Montague*, 1627, we hear that *Talbot comes!* was an expression used long after the Anglo-Gallic wars, to terrify the French children, and still their cries. *Life of V. M.* trans. by C. F. 1627, sign. A 1 verso. The same is related of

Narses the Greek general and of others. *Comp. Barguest.*

A mass for the repose of the soul of Richard was formerly celebrated in Rouen Cathedral on the 6th of April, the anniversary of his death, in consideration of 300 measures or muids of wine left by him to the canons, and leviable on his estate at Rouen, as an indemnity for their losses through the French King. *Penny Magazine* for October, 1838.

Rich, Lady Diana.—See *Second Sight*.

Richard, St.—Aubrey, in his "Remains of Gentilism and Judaism," says: "This custome (the blessing of brine springs) is yearly observed at Droitwich in Worcestershire, where, on the day of St. Richard, (the patron or tutelar saint of that well, i.e. Salt Well) they keepe holyday, and dresse the well with green boughs and flowers. One yeare, sc[ilicet] a° [16]46, in the Presbyterian time, it was discontinued in the civil warres; and after that the springe shranke up, or dried up for some time; so afterwards they revived their annual custom, (notwithstanding the power of the parliament and soldiers), and the salt water returned again and still continues. This St. Richard was a person of great estate in these parts; and a briske young fellow that would ride over hedge and ditch, and at length became a very devout man, and after his decease was canonized for a saint. The day of the solemnization of the feast and dressing this well is the ninth day after Whitsunday."

It is mentioned that the unexpected and miraculous recovery of a young child, over whom the wheel of a vehicle had passed in the street of Winterbourne Earls, near Salisbury, was ascribed at the time (A.D. 1278) to this canonized Bishop of Chichester. The person who drove over the boy is called a carter; but that term, like cart, was formerly understood in a wider and different sense. *Sussex Arch. Coll.* i, 1178.

Richmond.—Brand mentions that Douce had a curious print, entitled, "An exact Representation of the humorous Procession of the Richmond Wedding of Abram Kendrick and Mary Westurn 17." Two grenadiers go first, then the flag with a crown on it is carried after them: four men with hand-bells follow: then two men, one carrying a block-head, having a hat and wig on it, and a pair of horns, the other bearing a ladle: the pipe and tabor, hautboy, and fiddle: then the bridegroom in a chair, and attendants with hollyhock flowers; and afterwards the bride with her attendants carrying also hollyhock flowers.

Bride maids and bride men close the procession.

Riding.—In the early part of the present century, the Riding for the Broose, a form of Winning the Kail, was still kept up in North Britain. The Glossary to Burns, 1787, describes *Broose* (a word which has the same meaning with "Kail") to be "a race at country weddings, who shall first reach the bridegroom's house on returning from church." The meaning of words is every where most strangely corrupted. Broose was originally, I take it for granted, the name of the prize on the above occasion, and not of the race itself: for whoever first reaches the house to bring home the good news, wins the "Kail," i.e. a smoking prize of spice broth, which stands ready prepared to reward the victor in this singular kind of race. Malkin says: "Ill may it befall the traveller, who has the misfortune of meeting a Welsh wedding on the road. He would be inclined to suppose that he had fallen in with a company of lunatics escaped from their confinement. It is the custom of the whole party who are invited, both men and women, to ride full speed to the church-porch; and the person who arrives there first has some privilege or distinction at the marriage feast. To this important object all inferior considerations give way; whether the safety of his majesty's subjects, who are not going to be married, or their own, be incessantly endangered by boisterous, unskilful, and contentious jockeyship. The natives, who are acquainted with the custom, and warned against the cavalcade by its vociferous approach, turn aside at respectful distance: but the stranger will be fortunate if he escapes being overthrown by an onset, the occasion of which puts out of sight that urbanity so generally characteristic of the people." *Tour in S. Wales* (Glamorganshire), p. 67.

Macaulay says: "A custom formerly prevailed in this parish and neighbourhood, of Riding for the Bride-Cake, which took place when the bride was brought home to her new habitation. A pole was erected in front of the house, three or four yards high, with the cake stuck upon the top of it. On the instant that the bride set out from her old habitation, a company of young men started off on horseback; and he who was fortunate enough to reach the pole first, and knock down the cake with his stick, had the honour of receiving it from the hands of a damsel on the point of a wooden sword; and with this trophy he returned in triumph to meet the bride and her attendants, who, upon their arrival in the village, were met by a party, whose office

it was to adorn their horses' heads with garlands, and to present the bride with a posy. The last ceremony of this sort that took place in the parish of Claybrook was between sixty and seventy years ago, and was witnessed by a person now living in the parish. Sometimes the Bride Cake was tried for by persons on foot, and then it was called, 'throwing the quintal,' which was performed with heavy bars of iron; thus affording a trial of muscular strength as well as of gallantry." This was written in 1791.

A respectable clergyman informed Brand, that riding in a narrow lane near Macclesfield in Cheshire, in the summer of 1799, he was suddenly overtaken (and indeed they had well nigh rode over him) by a nuptial party at full speed, who before they put up at an inn in the town, described several circles round the market-place, or rode, as it were, several rings. *Comp. Bodmin Riding, and Langholm.*

All these *Riding* customs seem to refer back to a period of intertribal life, when wives and other property were *lifted* from adjoining communities on the Sabine principle and were continued, as was so often the case, as a sport, when they had been superseded as a necessity.

Riding at the Ring.—In the "Statistical Account of Scotland," Parish of Dunkeld, Perthshire, we have an account of a diversion with this name. "To prevent that intemperance," the writer says, "to which social meetings in such situations are sometimes prone, they spend the evening in some public competition of dexterity or skill. Of these, Riding at the Ring (an amusement of antient and warlike origin,) is the chief. Two perpendicular posts are erected on this occasion, with a cross-beam, from which is suspended a small ring: the competitors are on horseback, each having a pointed rod in his hand; and he who, at full gallop, passing betwixt the posts, carries away the ring on his rod, gains the prize." vol. xx., p. 433. *Comp. Races.*

Rifling or Raffling.—It is thus mentioned (without being described) in a letter from the Common Serjeant of London to Sir W. Cecil, Sept. 4, 1569: "—At my nowe comynge thither (to Westminster) Mr Staunton and others of th' inhabitants of the said cytie (of Westminster) gave me to understande that there was a great disorder in or near Long Acre, by reason of certain games that were proclaymed there to be exercised, wheare indede thereare was none used but one onlie game, called riflinge, by which they said diverse persons weare spoyled and utterlie undon. Wheruppon I comaunded Mr Cobbrande the highe constable of the saide cytie and lyberties

(taking with hym suche number of petit constables and others as to his discession sholde seme mete, and sendinge before worde to the constable of S^t Gyles in the feildes to mete hym theare) to goe thither, and not onlie to apprehende all persones that sholde be founde theare usinge the same game, but also them that kepte the same games Wheruppon the keeper of the same games was broughte before me, but none of them that played theare: and yet one of my owne servants, whom I sent pryvylye thither for that purpose, did see that game of ryfinge in use there at that tyme." *Lysons Env. of London*, 1st. ed. ii, 55.

Rifling is mentioned in the *Nomenclator of Junius*, 1585. *Comp. Halliwell in v. Raffling* is from *raff*, a gathering of people, not necessarily at first in a contemptuous sense.

In the Brentford Accounts for the Whitsuntide Ale, 1624, among the sports, by which money was made, occurs *Rifling*, which produced £2.

Ring.—Misson, speaking of Hyde Park, "at the end of one of the suburbs of London," says: "Here the people of fashion take the diversion of the ring. In a pretty high place, which lies very open, they have surrounded a circumference of two or three hundred paces diameter with a sorry kind of ballustrade, or rather with poles placed upon stakes, but three foot from the ground; and the coaches drive round and round this. When they have turn'd for some time round one way, they face about and turn t'other: so rowls the world."

Ringers.—At South Brent, Devonshire, the annual custom is still observed of calling on new bell-ringers to sign the Ringer's Book, and of electing a Lord Chief. *Daily Mail*, November 7, 1903. There seem to have been throughout the country Honorable Societies of Ringers, at whose obsequies special observances were appointed.

Rings.—Swinburne writes: "The first inventor of the ring, as is reported, was one Prometheus." But he adds: "The workman which made it was Tubal-Cain: and Tubal-Cain, by the counsel of our first parent Adam, (as my author tells me) gave it unto his son to this end, that therewith he should espouse a wife, like as Abraham delivered unto his servant bracelets and ear-rings of gold. The form of the ring being circular, that is round and without end, importeth thus much, that their mutual love and hearty affection should roundly flow from the one to the other as in a circle, and that continually and for ever." *Tr. on Spousals*, p. 207. He quotes Alberic de Rosa *Dict. v. Annulus*.

He adds: "I do observe, that in former ages it was not tolerated to single or married persons to wear rings, unless they were judges, doctors, or senators, or such like honourable persons: so that being destitute of such dignity, it was a note of vanity, lasciviousness, and pride, for them to presume to wear a ring, whereby we may collect how greatly they did honour and reverence the sacred estate of wedlock in times past, in permitting the parties affianced to be adorned with the honourable ornament of the ring."

In 1477 the newly married Margery Paston sends her absent husband a ring with the image of St. Margaret as a remembrance, till he returns. *Paston Letters*, iii, 215.

Some very interesting remarks and information on this subject occur in Beloe's *Aulus Gellius*, ii, 216-17. The class of ring set with an intaglio or cameo was formerly general. In a fine three-quarter portrait of Shakespeare, *Ætatis Suse* 47. A^o 1611, engraved from an original picture in 1846, he wears one with a small medallion on his thumb.

Rings, Betrothal.—The usage of lovers wearing on holidays the rings given to them by their mistresses, may seem to be partly borne out by Chaucer, although the reference occurs in a poem which was little more than a paraphrase of Boccaccio's *Filostrato*. In the second book of *Troilus and Cressida* the poet makes Troilus and Cressida exchange rings, "of wych," he adds, "I cannot telle no scripture;" that is, I cannot say what were the posies.

On the site of the battle of Wakefield, where Richard Duke of York fell in 1460, a gold ring was long afterward found, and passed into the hands of Ralph Thoresby. It had the motto: *Pour bon Amour*, with the effigies of the three saints, and was supposed to have belonged to the Duke.

In the *Merchant of Venice*, Nerissa gives Gratiano

"—a hoop of gold, a paltry ring . . . whose posy was

For all the world, like cutler's poetry

Upon a knife, 'Love me, and leave me not'"

and Gratiano has given it away, just as it turns out presently, that Bassanio has done with that which he received from Portia.

In Davison's "Poetical Rapsody," 1602, occurs a beautiful sonnet, "Upon sending his mistress a gold ring, with this poesie, *Pure and Endlesse*," In the poem of "The Milkmaids," printed in "Wit Restor'd," 1658, the milkmaids are represented as wearing jet-rings, with posies—*Yours more then his owne*. Wood-

ward, in his *Poems*, 1730, has the following lines:

"To Phæbe, presenting her with a ring,
"Accept, fair-maid, this earnest of my love,

Be this the type, let this my passion prove:

Thus may our joy in endless circles run,
Fresh as the light, and restless as the sun:

Thus may our lives be one perpetual round,

Nor care nor sorrow ever shall be found."

The rings presented by a mistress to her lover may be supposed to have been worn only on special occasions, for in *England's Helicon*, 1600, we have:

"My songs they be of Cinthia's prayse
I weare her rings on holly-days."

It was a prevailing superstition, that the holder of a ring, given by a lover to his mistress, or the reverse, could detect inconstancy by the loss of lustre in the stones. In the ballad of *Hynd Horn*, the lady presents the ring to Horn before his departure on a voyage:—

"He's left the land, and he's gone to the sea,

An he's stayed there seven years and a day.

Seven lang years he has been on the sea,
And Hynd Horn has looked how his ring maybe.

But when he looked this ring upon,
The diamonds were both pale and wan—"

The hero returns home at once, only in time to save his sweetheart from marrying some one else.

In the old lace-making days in Buckinghamshire it was not unusual for lads to give their mistresses a set of bobbins attached to a button from their dress, instead of an engagement-ring.

It clearly appears from the Paston Letter that it was a custom for a third party to be entrusted with the betrothal or engagement ring, and to carry it about his person, waiting in succession on certain ladies selected beforehand; this was, where the alliance was almost purely a matter of business or expediency. And we learn from the same source, that an engagement once contracted could not be dissolved without a papal dispensation, which was extremely troublesome and costly. The Italian proctor mentioned in the case of Sir John Paston about 1473, that the expenses would be 1000 ducats, which was taken to mean 100 or at most 200. A friend, writing to Paston, informed him that this kind of transaction was of almost daily occurrence at Rome—

"Papa hoc facit hodiernis diebus multo-ciens." *P. L. ed. Gairdner*, iii, 101.

Rings, Cramp and other Physical.—At Coventry in 1802 and at Hackney in 1894 were found gold inscribed rings intended to protect the wearers against cramp and other diseases. In that dug up at Hackney, besides the Latin motto allusive to the Five Wounds of Christ, were figures of the Crucifixion, Virgin and child, &c. *Antiquary* for November, 1894. Comp. *Cramp-Rings* *suprà*.

In Cartwright's Ordinary, apparently written in 1634, the Antiquary betrothes the widow Potluck with his biggest cramping-ring. The following extract of a letter from Sir Christopher Hatton to Sir Thomas Smith, dated Sept. 11, 158—, was read before the Society of Antiquaries by Dr. Morell on the 12th of November, 1772: "I am likewise bold to recommend my most humble duty to our dear Mistress (Queen Elizabeth) by this letter and ring, which hath the virtue to expell infectious airs, and is (as it telleth me) to be worn betwixt the sweet duggs, the chaste nest of pure constancy. I trust, sir, when the virtue is known, it shall not be refused for the value." *Minute Book of the Soc. of Antiq.*, Nov. 12, 1772. The letter, which was copied from one of the Harl. MSS., relates to an epidemical disorder, at that time very alarming. "Mr. Wright presented an engraving from a sardonix, which formerly belonged to the Monastery of St. Alban's: the use of it, we are told, was to procure early births to labouring women, by being laid, in the time of travail, *inter mammas*."—*Ibid.* March 11, 1773.

Rings, Enchanted or Magical.—See Wright's *Domestic Manners*, 1862, p. 268-9. These are features in European as well as Oriental fiction, the idea having perhaps originated in the East.

Rings, Funeral.—See *Funeral Customs*. It may here be added that under his will, 1637, Sir Henry Wotton, Provost of Eton, left to each fellow of the College a plain gold ring enamelled black, except the verge, with this motto within: *Amor unit omnia*. *Reliquiæ Wottonianæ*, 1672, e 3.

Rings, Garter or George.—Gold rings, sometimes made garter-wise, and with the same motto as belongs to the order, and presented by a new knight to his relations. These objects are occasionally found with the figure of a knight or horseman slaying a dragon, but whether St. George or St. Michael, is doubtful. *Reliquiæ Hearnianæ*, ed. 1869, i, 172.

Rings, Gimmel.—A joint ring (Lat. *Gemellus*) anciently a common token among betrothed lovers, and such rings

we find from existing specimens to have been in use among the Jews. *Miscellanea Graphica*, 1857, Plate x; *Archæologia*, xiv, 7; Nares, 1859, in v. The following remarkable passage is to be found in Greene's "Menaphon, 1589," sign. k 4 b: "'Twas a good world when such simplicitie was used, sayes the olde women of our time, when a ring of a rush would tye as much love together as a gimmon of gold."

In the play of *Lingua*, 1607, ii, 4, Anamnestes (Memory's page) is described as having, amongst other things, "a gimmel ring, with one link hanging." Herriek mentions this as a love token. Morgan in his *Sphere of Gentry*, 1661, mentions three triple gimbal rings as borne by a family of the name of Hawberke, in the county of Leicester. In Dryden's "Don Sebastian," 1690, one of these rings is worn by Sebastian's father: the other by Almeyda's mother, as pledges of love. Sebastian pulls off his, which has been put on his finger by his dying father: Almeyda does the same with hers, which had been given her by her mother at parting: and Alvarez unscrews both the rings, and fits one half to the other.

Rings or Pieces, Sacrament.

—In Berkshire there is a popular superstition that a ring made from a piece of silver collected at the communion, is a cure for convulsions and fits of every kind. It should seem that that collected on Easter Sunday is peculiarly efficacious. *Gents. Mag.*, for May and July, 1794. It is recorded that that silver ring will cure fits, which is made of five sixpences, collected from five different bachelors, to be conveyed by the hand of a bachelor to a smith that is a bachelor. None of the persons who gave the sixpences are to know for what purpose, or to whom, they gave them. A similar superstition is still, or was at least very recently, entertained (with trifling differences in the particulars) in Yorkshire, Gloucestershire, and East Anglia. In the former, thirty pennies collected from thirty different people, who were to be kept in ignorance of the object for which the money was asked, are exchanged for a half-crown of sacrament-money, and out of the latter is made a ring, which the patient wears till he is cured. The Gloucestershire belief is almost identical, and an instance has been known in which a man has worn this ring for three or four years in perfect reliance on its ultimate virtue, and has at last died with it on his fifth finger. In Cleveland, co. York, this is called the sacrament-piece, and Mr. Atkinson speaks of the thirty penny-pieces being drilled, and a ribbon passed through them, so as to form a kind of necklace, which is worn

by the patient or believer as a charm against epilepsy. The necklace here was supposed to have the same property as the ring before described.

One may trace the same crafty motive for this superstition, as in the money given upon touching for the king's evil. It is stated that in Devonshire there is a similar custom: the materials, however, are different; the ring must be made of three nails, or screws which have been used to fasten a coffin, and must be dug out of the churchyard." *Gents. Mag.* 1794, p. 889.

Rings, Rush.—A custom extremely hurtful to the interests of morality appears anciently to have prevailed both in England and other countries, of marrying with a rush ring; chiefly practised, however, by designing men, for the purpose of debauching their mistresses, who sometimes were so infatuated as to believe that this mock ceremony was a real marriage. This abuse was strictly prohibited by the Constitutions of Richard, Bishop of Salisbury, in 1217. It seems, however, that this description of rings was in a manner countenanced by the authorities in civil contracts in France, where the contracting parties had been imprudent, and it was thought desirable to cover the shame of the families concerned. Douce refers Shakespear's expression, "Tib's rush for Tom's forefinger," which has so long puzzled the commentators, to this custom. In Quarles' "Shepheards Oracles," 1646, p. 63, is the following passage:

"The musick of the oaten reeds per-
swades

Their hearts to mirth—

And whilst they sport and dance, the
love-sick swains

Compose rush-rings and myrtleberry
chains,

And stuck with glorious king-cups and
their bonnets

Adorn'd with lawrell-slips, chaunt their
love-sonnets,

To stir the fires and to encrease the
flames.

In the cold hearts of their beloved
dames."

Comp. Troth-Flight.

Rings, Serjeants'.—It used to be customary for the serjeants-at-law, upon creation, to present to the judges a ring, with a posy or motto. The late Mr. Commissioner Fonblanque was present, when the subject of the posy for one of these rings happened to be in discussion, and was asked, what was his opinion of *To Wit?* "Yes," he playfully and wittily replied, "that would do very well:—but you should turn it into Latin—*Scilicet!*"

Prynne, by his will made in 1669, bequeathed, among other things, to his dear

sister, Katherine Clerke, his "best serjeant's ring." "Wills from Doctors' Commons," 1863, p. 125.

Rings, Sheriffs'.—At Chester, out of certain charitable funds, it was a former practice to present the mayor with 40/- and the sheriff with 30/- for the purchase of rings; but subsequently this grant was discontinued, and the ring for the sheriff was then provided by private subscription. *Antiquary*, February, 1897.

Rings, Signet.—The signet-ring was often employed as a medium of communication and a token, where the owner desired to transmit verbal instructions of important bearing by a messenger.

The authority of Joseph was symbolized by the one, which Thothmes IV. called Pharaoh took from his own finger, and placed on that of the son of Jacob; and these ornaments and emblems, fifteen hundred years prior to the birth of Christ, are found with the Cross as part of the legend.

When Cranmer leaves Henry VIII. to go before the Council, the King delivers to the prelate his ring as a protection, and, again, John Penri the chief mover in the Martin Marprelate business obtains access to Sir Richard Knightley's house at Fawsley as the bearer of Sir Richard's ring. Arber's *Introd. to Martin Marprelate Controversy*, 1879, 127; Hazlitt's *Shakespear's Library*, Part 1, vol. iv, p. 109; Idem, *Popular Poetry of Scotland*, 1895, ii, 104. In his *Domestic Manners and Sentiments in England during the Middle Ages*, 1862, pp. 266-8, Mr. Wright introduces several interesting particulars and illustrations of this subject.

Rings, Wedding.—Among the customs used at marriages, those of the ring and bride-cake seem of the most remote antiquity. Confarreation and the ring were used anciently as binding ceremonies by the heathens, in making agreements, grants, &c. whence they have doubtless been derived to the most solemn of our engagements. Columbiere, speaking of rings, says: "The hieroglyphic of the ring is very various. Some of the antients made it to denote servitude, alledging that the bridegroom was to give it to his bride, to denote to her that she is to be subject to him, which Pythagoras seemed to confirm, when he prohibited wearing a straight ring, that is, not to submit to over-rigid servitude." It appears from Aulus Gellius, that the ancient Greeks and most of the Romans wore the ring "in eo digito qui est in manu sinistra minimo proximus." He adds, on the authority of Appian, that a small nerve runs from this finger to the heart; and that therefore it was honoured with the office of bearing the ring, on account of its con-

nexion with that master mover of the vital functions. *Noctes*, x, 10. Macrobius assigns the same reason, but also quotes the opinion of Ateius Capito, that the right hand was exempt from this office, because it was much more used than the left, and therefore the precious stones of the rings were liable to be broken: and that the finger of the left hand was selected, which was the least used. "Saturnal." lib. vii. c. 13. For the ring having been used by the Romans at their marriages, consult Juvenal, Sat. vi. v. 27.

Lemnius tells us, speaking of the ring-finger that "a small branch of the arterie, and not of the nerves, as Gellius thought, is stretched forth from the heart unto this finger, the motion whereof you shall perceive evidently in women with child and wearied in travel, and all effects of the heart, by the touch of your fore finger. I use to raise such as are fallen in a swoon by pinching this joynt, and by rubbing the ring of gold with a little saffron, for by this a restoring force that is in it, passeth to the heart, and refresheth the fountain of life, unto which this finger is join'd: wherefore it deserved that honour above the rest, and antiquity thought fit to compass it about with gold. Also the worth of this finger that it receives from the heart, procured thus much, that the old physitiāns, from whence also it hath the name of *medicus*, would mingle their medicaments and potions with this finger, for no vemon can stick upon the very outmost part of it, but it will offend a man, and communicate itself to his heart."

The supposed heathen origin of our marriage ring had well nigh caused the abolition of it, during the time of the Commonwealth. In the Hereford, York, and Salisbury missals, the ring is directed to be put first upon the thumb, afterwards upon the second, then on the third, and lastly on the fourth finger, where it is to remain, "*quia in illo digito est quedam vena procedens usque ad Cor*"—an opinion exploded by modern anatomy. It is very observable that none of the above missals mentions the hand, whether right or left, upon which the ring is to be put. This has been noticed by Selden in his "*Uxor Hebraica*."

The "Hereford Missal" inquires: "*Quæro quæ est ratio ista, quare Annulus ponatur in quarto digito cum pollice computato, quam in secundo vel tercio? Isidorus dicit quod quedam vena extendit se a digito illo usque ad Cor, et dat intelligere unitatem et perfectionem Amoris.*" The same rubric occurs in the "Sarum Missal:"—"ibique (sponsus) dimittat anulum, quia in medico est quedam vena procedens usque ad cor—" But the "Sarum Missal" lays down with

unmistakable precision the mode in which the husband shall take the ring from the minister—with the three first fingers of the right hand, and while he repeats after the minister, "With this ring I thee wed," &c. he is directed to hold his wife's right hand in his own left (*manu sua sinistra tenens dexteram sponsæ*). This may rather favour the notion that the ring was placed on the woman's left hand. Comp. Halliwell's *Archaic Dictionary*, 1860, in v.

The "British Apollo" affords, at all events, an utilitarian argument in favour of the fourth finger of the left hand. It says: "There is nothing more in this, than that the custom was handed down to the present age from the practice of our ancestors, who found the left hand more convenient for such ornaments than the right, in that it's ever less employed, for the same reason they choose the fourth finger, which is not less used than either of the rest, but is more capable of preserving a ring from bruises, having this one quality peculiar to itself, that it cannot be extended but in company with some other finger, whereas the rest may be singly stretched to their full length and straightness."

Of the popish hallowing of this ring the following form occurs in "The Doctrine of the Masse Booke," 1554. "The halowing of the womans ring at wedding. 'Thou Maker and Conserver of mankinde, geve of spiritual grace and graunter of eternal salvation, Lord, send thy ✕ blessing upon this ring,' (Here the Protestant translator observes in the margin, 'Is not here wise geare?') that she which shall weare it, maye be armed wyth the vertue of heavenly defence, and that it maye profit her to eternall salvation, thorowe Christ, &c.

'A Prayer.

✕ 'Halow thou Lord this ring which we blesse in thy holye name: that what woman soever shall weare it, may stand fast in thy peace, and continue in thy wyl, and live and grow and waxe old in thy love, and be multiplied unto that length of daies, thorow our Lord, &c.' 'Then let holy water be sprinkled upon the ring.'

There seems to be no proof that in our ancient ceremony at marriages the man received as well as gave the ring: nor do I think the custom at all exemplified by the quotation from Lupton's first book of "Notable Things." The expression is equivocal, and "his maryage ring," I should think, means no more than the ring used at his marriage, that which he gave and which his wife received: at least we are not warranted to interpret it at present any otherwise, till some passage

can actually be adduced from the ancient manuscript rituals to evince that there ever did at marriages take place such "Interchangement of rings," a custom which however certainly formed one of the most prominent features of the ancient betrothing ceremony. Yet concession must be made that the bridegroom appears to have had a ring given him as well as the bride in the Diocese of Bordeaux in France.

I observe in the will of Anne Barrett, of Bury St. Edmunds, made in 1504, a curious provision, by which the testatrix bequeathed to Our Lady of Walsingham, her "corall bedys of thrys fyfty, and my maryeng ryng, w^h all thyngys hangyng theron." I do not understand this allusion thoroughly; but I suppose that it may have some reference to charms at that time worn suspended from the wedding-ring. *Bury Wills and Inventories*, 1850, p. 95. In the will of William Lenthall, the celebrated Speaker of the House of Commons, made in 1662, the testator desires that his son will wear his mother's wedding-ring about his arm, in remembrance of her. I presume he meant, tied to the arm by a ribbon. *Wills from Doctors' Commons*, 1863, p. 18.

Lady Fanshawe, in her *Memoirs*, mentions that she was married with her mother's wedding-ring, which her father gave her for the purpose. Her words are: "None was at our wedding but my dear father, who, at my mother's desire, gave me her wedding-ring, with which I was married . . ."

The loss of the wedding-ring was considered an evil portent even in the time of Charles I. In the "Autobiography of Sir John Bramston," under the date of 1631, where he describes the voyage over from Dublin to Holyhead, with his father and new step-mother, there is an account of the latter dropping her wedding-ring into the sea, near the shore, as they were riding on horseback along the beach. The writer says: "As shee (his step-mother) rode over the sands behind me, and pulling off her glove, her wedding-ringe fell off, and sunck instantly. She caused her man to alight; she sate still behind me, and kept her eye on the place. Directed her man, but he not guessing well, she leaped off, saying she would not stirr without her ringe, it beinge the most vnfortunate thinge that could befall any one to loose the weddinge ringe." The ring was at last, after great search and trouble, recovered.

Many married women are so rigid, not to say superstitious, in their notions concerning their wedding rings, that neither when they wash their hands, nor at any other time, will they take it off from

their finger, extending, it should seem, the expression of "till death us do part" even to this golden circlet, the token and pledge of matrimony. This feeling still remains very prevalent among all classes. There is an old proverb on the subject of wedding rings, which has no doubt been many a time quoted for the purpose of encouraging and hastening the consent of a diffident or timorous mistress:

"As your wedding-ring wears,
You'll wear off your cares."

Rings appear to have been given away formerly at weddings. In Wood's "Athenæ," we read in the account of the famous philosopher of Queen Elizabeth's days, Edward Kelley, "Kelley, who was openly profuse beyond the modest limits of a sober philosopher, did give away in gold-wire rings, (or rings twisted with three gold-wires,) at the marriage of one of his maid-servants, to the value of 4000*l*." This was in 1589 at Trebona.

Not only is the religious service supererogatory, but the ring is not essential, and forms no part of the ceremony under the Act 6 & 7 Will. IV. cap. 85. The sole original object of the ring was a confirmation of betrothal. A registrar may not sanction the use of the ring: this is expressly laid down in 19 & 20 Vict. c. 119. A bridegroom in Herefordshire produced on one occasion the symbol, and was requested to put it back into his pocket, as it was a mere graft on the service in the Church.

Ripon.—In commemoration of the return of St. Wilfred, patron-saint of Ripon, from Rome to Ripon in the seventh century, an annual procession round the city, preceded by the Royal Volunteer Band, takes place on the 29th July. The central figure is an effigy of the saint arrayed in his pontificals and carrying in his hand a crozier. On the Sunday the Mayor and Corporation attend divine service in their robes of office at the cathedral. *Antiquary*, 1882, p. 129. *Riponensis* in the *Gentleman's Magazine* for 1790, says: "I think the day before *Holy Thursday* all the clergy, attended by the singing men and boys of the choir, perambulate the town in their canonicals, singing Hymns: and the Blue-Coat Charity boys follow, singing, with green boughs in their hands."

On Christmas Eve, the grocers used in 1790 to send each of their customers a pound, or half a pound, of currants and raisins to make a Christmas pudding, the chandlers, large mold candles and the coopers logs of wood, generally called Yule clogs, which were always used on this anniversary: but should the log be so large as not to be all burned that night,

the remains are kept till Old Christmas Eve. *Gentl. Mag.* vol. lx. p. 719.

On Christmas Day, the singing boys came into the collegiate church with large baskets full of red apples, with a sprig of rosemary stuck in each, which they presented to all the congregation, and generally had a return made them of 2d. 4d. or 6d. according to the quality of the lady or gentleman.

At nine o'clock every evening, a man used to blow a large horn at the market cross and then at the mayor's door.

The Sunday before Candlemas Day, the collegiate church used to be one continued blaze of light all the afternoon by an immense number of candles. Some years ago no traveller could pass the town on Easter Day without being stopped, and having his spurs taken away, unless redeemed by a little money, which was the only way to have your buckles returned. On the eve of All Saints, the good women made a cake for every one in the family: so this was generally called Cake Night.

Robin Goodfellow.—In Mr. Wright's paper "On Friar Rush and the Frolicsome Elves," inserted among his collected Essays, 1846, he has noticed a trace of our Robin in a MS. of the thirteenth century. There is a story there given, which shews that he was known to our forefathers as early as the reign of Richard Lion-Heart, perhaps, and was then understood to possess the characteristics with which Shakespear and Jonson invested him three centuries later.

Gervase of Tilbury describes two spirits, of whom one had attributes not unsimilar, according to him, to those of Robin Goodfellow. They were called, he tells us, Portuni and Grant. The Portuni were of diminutive proportions, but "senili vultu, facie corrugatâ." He goes on to say: "If any thing should be to be carried on in the house, or any kind of laborious work to be done, they join themselves to the work, and expedite it with more than human facility. It is natural to these that they may be obsequious, and may not be hurtful. But one little mode, as it were, they have of hurting; for when, among the ambiguous shades of night, the English occasionally ride alone, the portune sometimes gets up behind him unseen; and when he has accompanied him, going on a very long time, at length, the bridle being seized, he leads him up to the hand in the mud, in which, while infixed, he wallows, the portune, departing, sets up a laugh; and so, in this way, derides human simplicity."

Robin Goodfellow, alias Puck, alias Hobgoblin, says Percy, in the creed of ancient superstition was a kind of merry

sprite whose character and achievements are recorded in the ballad, commencing

"From Oberon, in fairy land—"

which is printed at length in the present writer's *Fairy Tales*, &c. 1875, and is usually ascribed to Jonson's pen. There were several printed editions of it as a broadside; but Mr. Collier had an early MS. copy, in which Jonson's initials are appended. This may be regarded as a certain, but not as a conclusive, proof of his authorship. The earliest allusion to him by name which has occurred to me is in one of the Paston Papers under the date of 1489, where the Northern Rebels' proclamation is said to be "in the name of Mayster Hobbe Hyrste, Robyn Godfelaws brodry he is, as I trow."

It was a proverbial saying, to judge from a passage in Harman's "Caveat for comen Cursetors," 1567, "Robin Goodfellow has been with you to-night," in allusion to a person who has been visited by some annoyance or misadventure. Reginald Scot gives an account of this frolicsome spirit: "Your grandames maids were wont to set a bowl of milk for him, for his pains in grinding malt and mustard, and sweeping the house at midnight—this white bread, and bread and milk, was his standing fee." *Discovery*, 1584, p. 66. In Rowlands' "More Knaves Yet," first printed before or in 1600, is the following passage of "Ghoasts and Goblins.":

"In old wives daies, that in old time did live

(To those odd tales much credit men did give)

Great store of goblins, fairies, bugs, night-mares,

Urchins, and elves, to many a house repaires.

Yea, far more sprites did haunt in divers places

Then there be women now weare devils faces.

Amongst the rest was a goodfellow devil
So call'd in kindnes, cause he did no evil,

Knowne by the name of Robin (as we heare),

And that his eyes as broad as sawcers weare,

Who came by nights and would make kitchens cleane,

And in the bed bepinch a lazy queane.
Was much in mils about the grinding meal

(And sure I take it taught the miller steale):

Amongst the cream-bowles and milke-pans would be,

And with the country wenches, who but he

To wash their dishes for some fresh
cheese-hire,
Or set their pots and kettles 'bout the
fire.
'Twas a mad Robin that did divers
pranckes,
For which with some good cheare they
gave him thankes,
And that was all the kindness he ex-
pected,
With gaine (it seems) he was not much
infected."

Harsnet thus speaks of him: "And if that the bowle of curds and creame were not duly set out for Robin Goodfellow, the frier, and Sisle the dairy-maid, why then either the pottage was burnt the next day in the pot, or the cheeses would not curdle, or the butter would not come, or the ale in the fat never would have good head. But, if a Peeter-penny, or an house-egge were behind, or a patch of tythe unpaid, then 'ware of bull-beggars, sprites, &c.'" *Declaration of Egregious Popish Impostures*, 1603, ch. 20. He is mentioned by Cartwright in the *Ordinary*, written about 1634, as a spirit particularly fond of disconcerting and disturbing domestic peace and economy. Shakespear has also given us a description of Robin Goodfellow, in "A Midsummer-Nights Dream," 1600:

"Either I mistake your shape and
making quite,
Or else you are that shrewd and knavish
sprite,
Call'd Robin Good-fellow: are you
not he,
That frights the maidens of the vil-
lagery;
Skims milk: and sometimes labours in
the quern,
And bootless makes the breathless house-
wife churn;
And sometimes makes the drink to bear
no barm;
Misleads night-wanderers, laughing at
their harm?
Those that hobgoblins call you, and
sweet Puck,
You do their work, and they shall have
good luck."

The *Merry Pranks*, 1628, declares:

"'Tis not your garments new or old
That Robin loves; I feele no cold.
Had you left me milke or creame,
You should have had a pleasing
dreame."

In *Apothegmes of King James*, 1658, p. 139, is a passage seeming to shew that persons of the first distinction were anciently no strangers to the characters of fairies. "Sir Fulke Greenvil had much and private accesse to Queen Elizabeth, which he used honourably, and did many men good. Yet he would say merrily of himself, that he was like Robin Good-

fellow, for when the maides spilt the milk-pannes, or kept any racket, they would lay it upon Robin, so what tales the ladies about the Queen told her, or other bad offices that they did, they would put it upon him." Mr. Cooper, in a very interesting note to his "Sussex Vocabulary," 1853, observes, "A belief in the freaks of Puck, Robin Goodfellow, and their 'ryght merrie colleagues,' was formerly very prevalent in Sussex, particularly on the Southdowns, where the hag-tracks or pharirings were considered positive proofs of their existence." Mr. Blencoe, quoted by the same writer, adduces, in proof of the deep root of this superstition, the numerous forms which bear names connected with Puck, such as Pookyde, Pookbourne, Pook-hole, Pookcroft; but I regard this etymology as very questionable. The French *Gobelin*, from which we get our goblin, possesses many of the attributes of Robin, and may be considered as his counterpart in France.

Robin Hood.—The romantic legend about Maid Marian and Robin Hood having been of noble birth, she daughter of Lord Fitzwater, and he Earl of Huntingdon, is no longer credited, nor is it probably of any great antiquity. Hazlitt's *Tales and Legends*, 1892, p. 241 et seq., where will be found an Essay on the subject written on new lines, and embodying the latest information. Latimer, in his sixth sermon before Edward the Sixth, mentions Robin Hood's Day, kept by country people in memory of him, and in a passage too well known to bear quotation, tells us how he, the preacher, "was fayne to giue place to Robin Hoodes men." Machyn the Diarist says, 1559: "The xxiiij day of June, ther was a Maygame . . . with a gyant and drumes and gunes, and the ix wordes (worthies) with spechys, and a goodly pagant with a quen c . . . and dyvers odor, with spechys; and then sant Gorge and the dragon, the mores dansse, and after Robyn Hode and lvtyll John, and M. Marian, and frere Tuke, and they had spechys rond a-bowt London."

In Coates's "History of Reading," p. 214, in the Churchwardens' Accounts of St. Lawrence Parish, under 1499, is the following article: "It. rec. of the gaderyng of Robyn-hod. xixs." In similar Accounts for St. Helen's, Abingdon, under 1566, we find eighteen pence charred for setting up Robin Hood's bower. Brathwaite, in his "Strappado for the Divell," 1615, says:

— "As for his blond,

He says he can deriue't from Robin Hood
And his May-Marian, and I thinke he
may,

For's mother plaid May-Marian t'other
day."

In Dalrymple's Extracts from the "Book of the Universal Kirk," 1576, Robin Hood is styled King of May. We read, in Skene's "Regiam Majestatem," 1609: "Gif anie provest, baillie, counsell, or communitie, chuse Robert Hude, litell John, Abbat of Unreason, Queens of Maii, the chusers sall tyne their friedome for five yeares; and sall bee punished at the King's will: and the acceptor of sic ane office, salbe banished furth of the realme." And under "pecuniall crimes,"—"all persons, quha a landwort, or within burgh, chuses Robert Hude, sall pay ten pounds, and sall be warded induring the Kings pleasure." Comp. *Maid Marian, May Games, &c.*

Robin Redbreast.—The "Guardian," No. 61, speaking of the common notion that it is ominous or unlucky to destroy some sorts of birds, as swallows and martins, observes that this opinion might possibly rise from the confidence these birds seem to put in us by building under our roofs; so that it is a kind of violation of the laws of hospitality to murder them. Of the robin redbreast it is commonly said, that if he finds the dead body of any rational creature, he will cover the face at least, if not the whole body, with moss. An allusion probably to the old ballad of the *Cruel Uncle* or the *Babes in the Wood*. Shakespear (*Cymbeline*, iv, 4.) embodies this notion in the lines:

"The ruddock would
With charitable bill, (O bill fore shaming
Those rich-left heirs that let their
fathers lie
Without a monument!) bring thee all
this:
Yea, and furr'd moss besides, when
flowers are none
To winter-ground thy corse."

Again, in the song from Webster's "White Devil," 1612:

"Call for the robin redbreast and the
wren,
Since o'er shady groves they hover,
And with leaves and flow'rs do cover
The friendless bodies of unburied men."

The office of covering the dead is likewise ascribed to the ruddock or robin by Drayton in "The Owl," 1604:

"Cov'ring with moss the dead's un-
closed eye,
The little red-breast teaches charitie."

Antony Stafford in his *Niobe*, 1611, describes him as sitting like a coroner on a murdered man in his red livery, and "playing the sorry tailor to make him a mossy raiment." Herrick has a picturesque passage, where he speaks of the robin coming to cover the motionless body

of Amaryliss; and in another of those delightful small Anacreontic epigrams, with which his book abounds, the same author invites the bird to become his sexton, when he is no more. In the "West Country Damosel's Complaint," a ballad of the time of Charles or James I., the lover says, in allusion to his dead mistress:

"Come, come you gentle red-breast now,
And prepare for us a tomb,
Whilst unto cruel Death I bow,
And sing like a swan my doom."

Thomson, in his "Winter," mentions the familiarity of this bird. Pope would have us believe that, in his time, the respect for robin redbreast was on the decline; but it is scarcely probable that it was so. Thomas Park the antiquary noticed that in some districts it was considered unlucky to keep, as well as to kill, a robin. The latter idea only is alluded to in the proverb:

"The robin and the wren
Are God Almighty's cock and hen,"
and

"He that hurts robin or wren,
Will never prosper, boy nor man."

Now-a-days, the robin is more familiarly known to children, perhaps, by the nursery ballad of "Cock Robin." It is said of the young birds, when they are just fledged in the spring, that they have left off their red waistcoats, not having yet got the red breast, by which they are distinguished in winter.

Roc, The.—A huge and almost prehistoric bird, mentioned in the *Arabian Nights*, as something or somebody connected with the genie, who waited on Aladdin's wonderful lamp. No perfect specimen even of the egg is said to have been found, till a fossil one was washed ashore on the coast of Madagascar after a violent storm in 1893. The following is taken from the *Globe* newspaper:—Some months ago there was a sudden and violent storm along the coast of Madagascar. For a couple of days the big waves of the Mozambique Channel swept the sandy shores of the great African island, and then they subsided as suddenly as they had arisen, and the morning that followed was all that a sub-tropical morning could be, with a sea like burnished glass and not enough wind on the rippling waters to wreck a cockle-shell. Taking advantage of the calm, some beachmen put off in their fishing skiffs, and whether they had good or had sport as far as the fish were concerned, the story does not relate; but one thing they found which never before came to any fisherman's basket. They were busy with their boats and lines when one of them saw something round and white

shining in the sun in the distance, just as Sinbad saw an identical object from the palm tree in the desert island, where his comrades had deserted him. They rowed up to it, and there floating on the water was a great ivory sphere as big as a small barrel, the only perfect egg of the long extinct roc in the world! It had undoubtedly been washed out of the sand banks by the previous storm, and the scientific ornithological mind trembles to think what might have happened as that splendid dripping egg-shell from the mythical past was hauled into the little skiff and set rolling about on the bottom with no appreciation of its value among the splashing crimson mullet and brown sea-cod of a degenerate age. But fate was kind to learning on that soft African morning. The Hovas were neither too hasty, too hungry, nor too curious. They did not row ashore and spread the bread and butter of expectation while the great egg slowly roasted on a sacrilegious seaweed fire: they did not even crack it with a handy thwart to see how far incubation had proceeded during a few thousand years with the embryo Prince of Djins inside, but they carried the awkward trophy of unknown origin back to their huts with a care for which civilization owes them deathless thanks, and there it remained until a lucky traveller hit upon the trophy and secured it for the wonder of a sceptical and over-prosaic modern world.

If we conclude, as undoubtedly we may, that the egg came from some old beach destroyed by the waves, then it is not difficult to imagine how it got there. We even get a little help from authentic history, for on very old Portuguese maps the ocean to the south of Madagascar is marked as "Psittacorum regio"—the region of giant birds, and Marco Polo, who was more accurate, we may perhaps be pardoned for saying, than some other recent travellers who have followed in his footsteps, declares "the island Magaster" is the spot where "Rukhs" are found, but he adds suggestively that it was not their proper home, for they only "made their appearance there at a certain season from the south." Putting these passages side by side, it is just possible for us to imagine a distant post-glacial spring, some little time before Tamatave was built, no doubt, and when Antananarivo was still leafy jungle, then as the African April dawned on the great island and the green rice-grass began to make impenetrable breast-high wildernesses of the sandy flats along the sea-shore we can perhaps vaguely picture the breeding rocs arriving at their nesting grounds—vast overpowering birds "with the bodies of cart-horses and the wings of dragons." Madagascar must

have been a truly interesting country when those stupendous flights were darkening the southern sky, and to the speculative naturalist—provided he could have got a safe point of observation, we can hardly imagine anything more fascinating than to have been able to watch the love gambols of these huge birds and the Titan combats of the males!

Temple, in his *Modern Peru*, shot a condor, which measured 40 feet outside the spread wings, and it was suggested that this might be the roc of antiquity and of the Aladdin story. The creature is not often mentioned in our early writers; but Sir John Suckling, in his *Cantilena Politica-Jocunda*, expresses a wish that he could obtain one to present to the young French king, and speaks of it as delineated on the map:

"O, that I e'er might have the hap
To get the bird within the map
'Tis called the Indian Roc!
I'd give it him, and look to he
As great as wise as Luisne,"
Or else I had hard luck."

—Works, by Hazlitt, 1892, i, 81.

Roch's or Roche's, St., Day.

—(August 16.) Whitaker thinks that St. Roche or Rocke's Day was celebrated as a general harvest home.

Among the Churchwardens' Accounts of St. Michael Spurrier-Gate, York, printed by Nichols, 1797, I find: "1518. Paid for writing of St. Royke Masse, *Ol. Us. 9d.*" Pegge, by whom the extract was communicated to Nichols, thought that "the writing probably means making a new copy of the music appropriated to the day." In the "Conflict of Conscience," 1581, by N. Woodes, this saint is mentioned as the one to whom prayers should be offered up against disease, plague and pestilence.

In Overbury's "Character of the Franklin," he says: "He allowes of honest pastime, and thinks not the bones of the dead any thing bruised, or the worse of it, though the country lasses dance in the church-yard after even-song. Rock Monday, and the wake in summer, shrovvings, the wakefull ketches on Christmas eve, the hoky, or seed cake, these he yeerely keeps, yet holds them no reliques of popery." Warner, in his "Albions England," mentions Rock Monday:

"Rock and Plow Monday gams sal gang
with saint feasts and kirk fights:"

And again:

"I'll duly keepe for thy delight Rock-
Monday, and the wake,

Have shrovvings, Christmas gambols,
with the hokie and seed cake."

Rogation Days.—By the Canons of Cuthbert, Archbishop of Canterbury,

made at Cloveshoo, in the year 747, it was ordered that litanies, that is, rogations, should be observed by the clergy and all the people, with great reverence, on the seventh of the calends of May, according to the rites of the Church of Rome, which terms this the greater Litany, and also, according to the customs of our forefathers, on the three days before the Ascension of our Lord, with fastings, &c.

The litanies or rogations then used gave the name of Rogation Week to this time. They occur as early as the 550th year of the Christian era, when they were first observed by Mamertius Bishop of Vienne, on account of the frequent earthquakes that happened, and the incursions of wild beasts, which laid in ruins and depopulated the city. Blount tells us that Rogation week (otherwise days of perambulation,) is always the next but one before Whitsuntide; and so called, because on Monday, Tuesday, and Wednesday of that week, rogations and litanies were used; and fasting, or, at least abstinence, then enjoined by the Church to all persons, not only for a devout preparative to the feast of Christ's glorious Ascension, and the descent of the Holy Ghost shortly after, but also to request and supplicate the blessing of God upon the fruits of the earth. And, in this respect, the solemnization of matrimony is forbidden, from the first day of the said week till Trinity Sunday. The Dutch call it *Cruys-week*, Cross-week, and it is so called in some parts of England, because of old, (as still among the Roman Catholics,) when the priests went in procession this week, the cross was carried before them. In the Inns of Court, he adds, it is called Grass-week, because the commons of that week consist much of salads, hard eggs, and green sauce upon some of the days. The feasts of the old Romans, called Robigalia and Ambarvalia (quod victum arva ambiret) did in their way somewhat resemble these institutions, and were kept in May in honour of Robigus.

Rogation Week, in the Northern parts of England, is still called Gang Week, from *to gang*, which in the North signifies to go. The word also occurs in the rubric to John, c. 17, in the Saxon Gospels: and the custom is noticed in the Laws of Alfred, c. 16, and in those of Athelstan, c. 13. Ascension Day, emphatically termed Holy Thursday with us, is designated in the same manner by King Alfred. Gangdays are classed under certain "Idolatries maintained by the Church of England," in "The Cobler's Book." In one of the "Merie Tales of Skelton," perhaps the

work of Doctor Andrew Borde, and first composed about 1550, if not earlier, the writer rather curiously makes Skelton say to a cobbler, "Neybour, you be a tall man, and in the kynges warres you must bere a standard: a standard, said the cobler, what a thing is that? Skelton saide, it is a great banner, such a one as thou doest use to beare in Rogacyon Weeke." Johnson the botanist speaking of the birch tree, says: "It serveth well to the decking up of houses and banquetting-rooms, for places of pleasure, and for beautifying of streets in the Crosse or Gang Week, and such like."

In Lysons' "Environs," vol. i. p. 309, amongst his extracts from the Churchwardens' Accounts of Lambeth, I find the following relative to our present subject:

	£	s.	d.
"1516. Paid for dyinge of buckram for the Lett'y cloathes	0	0	8
— For paynting the Lett'y cloathes	0	0	8
— For lynynge of the Lett'y cloathes	0	0	4

probably for the processions in which they chanted the Litany on Rogation Day."

It appears from a homily inserted in the "Epistles and Gospels," that the custom had, in Henry VIIIth's time, grown into considerable abuse. The preacher complains: "Alacke, for pitio! these solemne and accustomable processions and supplications be nowe grown into a right foule and detestable abuse, so that the moost parte of men and women do come forth rather to set out and shew themselves, and to passe the time with vayne and unprofitable tales and mery fables, than to make generall supplications and prayers to God, for theyr lackes and necessities. I wyll not speake of the rage and furour of these uplandish processions and gangynges about, which be spent in ryotynge and in belychere. Furthermore, the Banners and Badges of the Crosse be so unreverently handled and abused, that it is mervyle God destroye us not in one daye. In these Rogation Days, if it is to be asked of God, and prayed for, that God of his goodnes wyll defende and save the corne in the felde, and that he wyll vouchsave to pource the ayer. For this cause be certayne Gospels red in the wide felde amonges the corne and grasse, that by the vertue and operation of Gods word, the power of the wicked spirites, which kepe in the air and infecte the same (whence come pestilences and the other kyndes of diseases and syknesses), may be layde downe, and the aier made pure and cleane, to th' intent the corne may remaine unharmed, and not infected of the

sayd hurteful spirites, but serve us for our use and bodely sustenance."

In 1903, at Ufford in Suffolk, the blessing of the crops was observed with due religious solemnity.

By "Advertisements partly for due order in the publike Administration of Common Prayers, &c. the 25th day of January (7 Eliz.) signat. B 1. it was directed, 'that, in the Rogation Daies of Procession, they singe or saye in Englishe the two Psalmes beginnyng 'Benedic Anima mea,' &c. with the Letanye & suffrages thereunto, with the one homelye of thankesgevyng to God, already devised and divided into foure partes, without addition of any superstitious ceremonies heretofore used.' To gadde in procession is among the customs censured by John Bale, in his "Declaration of Bonner's Articles," 1554, signat. D 3. It appears from Kethe's Sermon at Blandford Forum, 1570, p. 20, that in Rogation Week the Catholics had their "Gospelles at superstitious crosses, deck'd like idols." Plott tells us that at Staunlake, in Oxfordshire, the minister of the parish, in his procession in Rogation Week, reads the Gospel at a barrel's head, in the cellar of the Chequer Inn, in that town, where some say there was formerly an hermitage, others that there was anciently a cross, at which they read a gospel in former times; over which the house, and particularly the cellar, being built, they are forced to continue the custom in manner as above.

In the "Tryall of a Mans owne selfe," by Thomas Newton, 1586, he inquires, under "Sinnes externall and outward," against the first commandment, whether the parish clergyman "have patiently winked at, and quietly suffered, any rites wherein hath been apparent superstition—as gadding and raunging about with procession." In a later authority we have: "Doth your minister or curate, in Rogation Dayes, go in perambulation about your parish, saying and using the Psalmes and Suffrages by law appointed, as viz. Psalm 103 and 104, the Letany and Suffrages, together with the Homily, set out for that end and purpose? Doth he admonish the people to give thanks to God, if they see any likely hopes of plenty, and to call upon him for his mercy, if there be any fear of scarcity: and do you, the churchwardens, assist him in it?"—*Articles of Inquiry within the Archdeaconry of Middlesex*, 1662. In similar "Articles for the Archdeaconry of Northumberland," 1662, the following occurs: "Doth your parson or vicar observe the three Rogation Dayes?" In others for the Diocese of Chichester, 1637, is the subsequent: "Doth your minister yerely in Rogation Week, for the knowing and

distinguishing of the bounds of parishes, and for obtaining God's blessing upon the fruites of the ground, walke the perambulation, and say, or sing, in English the Gospells, Epistles, Letanie, and other devout prayers; together with the 103d and 104th Psalmes?"

"It was customary" says Hawkins ("Hist. of Music," vol. ii. p. 112) "at the commencement of the procession, to distribute to each a willow wand, and at the end thereof a handful of points, which were looked on by them as honorary rewards, long after they ceased to be useful, and were called tags."

At Leighton Buzzard, on Rogation Monday, agreeably to the will of Mr. Edward Wilkes, a London merchant who died in 1646, the trustees of his almshouses and other benefactions met in 1896, and, accompanied by the town-crier and a band of boys carrying green boughs, beat the boundaries. The will of the founder was read and beer and plum rolls were distributed. In the evening there was a dinner. A remarkable feature in the perambulation was, and is, that while the will is read, one of the boys has to stand on his head. *Antiquary*, xxxii, 163. Herrick sings:

"—Dearest, bury me
Under that holy-oke, or gospel tree:
Where (though thou see'st not) thou
may'st think upon
Me, when thou yearly go'st procession."

Roncesvalles, Brotherhood of.—See *Plough Monday*.

Rood of Grace, The.—"The Rood," as Fuller ("Hist. of Waltham Abbey," pp. 17) observes, "when perfectly made, and with all the appurtenances thereof, had not only the image of our Saviour extended upon it, but the figures of the Virgin Mary and St. John, one on each side: in allusion to John xix. 26. 'Christ on the Cross saw his mother and the disciple whom he loved standing by.'"

Such was the representation denominated the Rood, usually placed over the screen which divided the nave from the chancel of our churches. To our ancestors, we are told, it conveyed a full type of the Christian Church. The nave representing the church militant, and the chancel the church triumphant, denoting that all who would go from the one to the other, must pass under the Rood, that is, carry the Cross, and suffer affliction.

Geffrey Chamber, one of Cromwell's visitors at the Reformation, found in the monastery at Boxley "the Rood of Grace," as it was called, an object, he writes to his employer, of great veneration; and in fact, Henry VIII. himself, at the commencement of his reign, had been repeated-

ly a votary there. Chamber thus exposes, in a letter he wrote about 1536 to Cromwell, the miserable system of imposture:—"I founde," says he, "in the image of the Roode callede the Roode of Grace, the whiche heretofore hath bene hadd in great veneration of people, certen ingynes and olde wyer, wyth olde roton stykkes in the backe of the same, that dyd cause the eyes of the same to move and stere in the hede thereof lyke unto a lyvelye thyng; and also the nether tippe in lyke wise to move as thoughe itt shulde speke; whiche, so famed, was not a little strange to me and other that was present at the pluckyng down of the same." It will be recollected that, in 1538, Fisher, Bishop of Rochester, exhibited a representation of this rood from the pulpit at Paul's Cross. This latter circumstance is mentioned in a contemporary diary:—"M. Gressham, mayir. On Saynt Mathies day thapostulle, the xxiiij. day of February, Sonday, did the Bishop of Rochester preche at Polles Cros, and had standyng afore hym alle his sermon tyme the pictur of the Roode of Grace in Kent, that had byn many yeris in the abbey of Boxley in Kent and was gretely sought with pilgryms, and when he had made an ende of his sermon, the pictor was toorn alle to peces." "Diary of a Londoner," temp. Hen. VII. and VIII. in "Reliq. Antiq.," ii. 34.

Rope.—In Brand's day, the rope which remained after a man had been cut down, was an object of eager competition, he tells us, being regarded as of virtue in attacks of headache. But, in a tract printed in 1725, it is stated that at Bristol the same thing was thought to be a remedy for the ague. *Life of Nicholas Mooney, a notorious highwayman executed at Bristol, April 24, 1752*, p. 30.

Rope-Dancing.—See Nichols' "Progresses of Queen Elizabeth," vol. i. "Her Majesty," says Rowland White, in the Sidney Papers, "this day appoints a Frenchman to doe feates upon a rope in the Conduit Court." Andrews' Continuation of Henry's History, 1796, p. 532.

Rope-Pulling at Ludlow.—This has been a custom time out of mind. A newspaper for 1846 furnishes the following details of it as then observed: "The annual and time-out-of-mind custom of rope-pulling was duly observed last week. A little before four o'clock, the Mayor, accompanied by a numerous party of gentlemen, proceeded towards the market-hall out of one of the centre windows of which was suspended the focus of attraction, viz. the ornamental rope. Many thousand people of all degrees were here assembled, the majority of them prepared for the tug of war; and precisely as the

chimes told four, the Mayor and assistants gradually lowered the grand object of contention, amidst the deafening cheers of the multitude. The struggle then commenced in earnest, which, after the greatest exertion, ended in favour of the Corve-street Ward. As is always the case, the defeated party went round collecting subscriptions to purchase the leviathan rope from the successful possessors; which being accomplished, another fierce and manly struggle through the town ensued, and this time victory declared in favour of the Broad-street Ward. The approaching shades of night only put an end to the sports, and we are happy to add that not any accident occurred to mar the pleasures of the day."

Rose.—It is observable that it was anciently a fashion to stick a rose in the ear. At Kirtling, in Cambridgeshire, (at one time) the magnificent residence of the Norths, there used to be a juvenile portrait, (supposed to be one of Queen Elizabeth,) with a red rose sticking in her ear. In the queen's case, it might be significant of her historical descent. A rose is a symbol on some of the coins of the reign. In *Lingua*, 1607, act ii, sc. i, Appetitus says: "Crown me no crowns but Bacchus' Crown of Roses."

Evenly, under June 15, 1670, relates that when he and others were dining at Goring House, "Lord Stafford, one of the guests, rose from table, because there were roses stuck about the fruit when the dessert was put on the table, such an antipathy, it seems, he had to them, as once Lady Sellenger also had, and to that degree that, as Sir Kenelm Digby tells me, laying but a rose upon her cheeks, when she was asleep, it raised a blister—" The Diarist admonishes us, however, that Sir Kenelm "was a teller of strange things."

Rose Acre.—See *Churchyards*.

Rosemary.—Coles, in his "Adam in Eden," speaking of rosemary, says: "The garden rosemary is called *rosmarinum coronarium*, the rather because women have been accustomed to make crowns and garlands thereof." The same author confirms the observation of rosemary, that it "strengthens the senses and memory." Parkinson remarks:—"Rosemary is almost of as great use as bayes—as well for civil as physical purposes: for civil uses, as all doe know, at weddings, funerals, &c. to bestow among friends." *Paradisus Terrestris*, 1629, 598.

In Hacket's "Marriage Present," 1607, he thus expatiates on the use of rosemary, at this time. "The last of the flowers is the rosemary (*rosmarinus*, the rosemary is for married men) the which by name, nature, and continued use, man challengeth as properly belonging to himselfe. It overtoppeth

all the flowers in the garden, boasting man's rule. It helpeth the braine, strengtheneth the memorie, and is very medicinable for the head. Another property of the rosemary is, it affects the hart. Let this Ros Marinus, this flower of men, ensigne of your wisdom, love and loyalte, be carried not only in your hands, but in your heads and harts." Hacket adds: "Smell sweet, O ye flowers in your native sweetness: be not gilded with the idle arte of man." Both rosemary and bays appear to have been gilded on these occasions.

The presentation of a rosemary-branch seems to have been held equivalent to a wish for the long life and health of the recipient. In Tottels Miscellany, 1557, are some lines "Of a rosemary braunche sente:—"

"Suche grene to me as you haue sent,
Such grene to you I sende agayn:

A flow'ring hart that wyll not feint,
For drede or hope of loss or gaine:—"

In one of the Diurnals is the following passage: "Nov. 28.—That afternoon Master Prin and Master Burton came into London, being met and accompanied with many thousands of horse and foot, and rode with rosemary and bayes in their hands and hats; which is generally esteemed the greatest affront that ever was given to the Courts of Justice in England." "A perfect Diurnal of that memorable Parliament begun at Westminster, &c. Nov. 3rd, 1640."

In "The Passage of our most drad Soueraigne Lady Quene Elyzabeth through the citie of London, &c." 1558, sign. p 3, is the following passage: "How many nosegayes did her grace receyve at poore womens hands? How oftentimes stayed she her chariot when she saw any simple body offer to speake to her Grace? A branch of rosemary given to her Grace, with a supplication, by a poor woman about Fleet Bridge, was seene in her chariot till her Grace came to Westminster."

In an account of a wedding, in 1560, "of three sisters together," we read: "fine flowers and rosemary were strewed for them coming home: and so to the father's house, where was a great dinner prepared for his said three bride-daughters, with their bridegrooms and company." In the year 1562, July 20, a wedding at St. Olaves, "a daughter of Mr. Nicolls (who seems to have been the Bridge Master) was married to one Mr. Coke." "At the celebration whereof were present, my Lord Mayor, and all the Aldermen, with many ladies, &c. and Mr. Bacon, an eminent divine, preached a wedding sermon. Then all the company went home to the Bridge House to dinner: where

was a good cheer as ever was known, with all manner of musick and dancing all the remainder of the day: and at night a goodly supper; and then followed a masque till midnight. The next day the wedding was kept at the Bridge House, with great cheer: and after supper came in masquers. One was in cloth of gold. The next masque consisted of friars, and the third of nuns. And after, they danced by times: and lastly, the friars and nuns danced together." Strype's Stow, 1754, i, 259.

We read in the account of the marriage of Jack of Newbury (1597), where speaking of the bride's being led to church, it is added by the writer that "there was a fair bride cup, of silver gilt, carried before her, wherein was a goodly branch of rosemary, gilded very fair, and hung about with silken ribbands of all colours."

Rosemary was used alike at weddings and at funerals. The former was commonly dipped in scented water. In Dekker's "Wonderful Yeaere," 1603, signat. B 2 verso, speaking of a bride, who died of the plague on her wedding day, he says: "Here is a strange alteration, for the rosemary that was washt in sweet water to set out the bridall, is now wet in teares to furnish her buriall." Herrick's lines equally celebrate the double function:

"The rosemarie branch.

"Grow for two ends, it matters not at all,

Be't for my bridall or my buriall."

Hesperides, 1648, p. 131. In Fletcher's "Scornful Lady," 1616, it is asked:

"Were the rosemary branches dipped?"

Stephens in his *Essays and Characters*, 1615, says: "He is the finest fellow in the parish, and hee that misinterprets my definition, deserves no rosemary nor rose-water." He adds: "He must favour of gallantry a little: though he perfume the table with rose-cake: or appropriate Bonelace and Coventry-blew:" and is passing witty in describing the following trait of our bridegroom's clownish civility: "He hath heraldry enough to place every man by his armes." In Rowley's "Faure Quarrel," 1617, act. v. sc. 1, we read:

"*Phis*. Your maister is to be married to-day?

"*Trim*. Else all this rosemary is lost."

In Barrey's "Ram Alley," 1611, sign. r 4, is the following allusion to this old custom:

"Know, varlet, I will be wed this morning;

Thou shalt not be there, nor once be grac'd

With a piece of rosemary."

Hazlitt's *Dodsley*, x, 342. In the "Elder Brother," 1637, act iii. sc. 3, in a scene immediately before a wedding:

"*Lew*. Pray take a peece of rosemary.
Mir. I'll wear it but for the lady's sake,
 and none of yours."

In the first scene of Fletcher's "Woman's Prize," the stage direction is: "Enter Moroso, Sophocles, and Tranio, with rosemary as from a wedding." So in the "Pilgrim," by Fletcher, 1621;

"*Alph*. Well, well, since wedding will
 come after wooing,
 Give me some rosemary, and letts be
 going."

We gather from Jonson's "Tale of a Tub," that it was customary for the bride maids, on the bridegroom's first appearance in the morning, to present him with a bunch of rosemary, bound with ribbons. "Look, an' the wenches ha' not found un out, and do present un with a van of rosemary and bays enough to vill a bow-pott, or trim the head of my best vore horse: we shall all ha' bride-laces, or points, I zee." Similarly to this, in the "Marrow of Complements," 1655, a rustic lover tells his mistress that, at their wedding "Wee'l have rosemary and bays to vill a bow-pot, and with the zame lle trim that vorehead of my best-vore horse." In the "Knight of the Burning Pestle," 1613, act v. sc. 1, we read: "I will have no great store of company at the wedding, a couple of neighbours, and their wives, and we will have a capon in stewed broth, with marrow, and a good piece of beef stuck with rosemary." So late as 1698, the old country use appears to have been kept up, of decking the bridal bed with sprigs of rosemary: it is not however mentioned as being general. *Lex Forcia*, 1698, p. 17.

It appears that at the funeral of Robert Lockier, (who was shot for mutiny April 27th or 28th, 1649, the manner of which was most remarkable, considering the person to be in no higher quality than a private trooper, for the late king had not half so many to attend his remains) the corpse was adorned with bundles of rosemary on each side, one half of each was stained in blood, and the sword of the deceased with them." *Perfect Diurnal*, April 30-May 7, 1649.

"I saw a beggar put into an open coffin, with an abundance of bay leaves, rosemary, sweet briar, and floures, who was a drunken rogue, and his wife worse, yet she cried at the putting of him in."—*Letter of a Private Christian to the Lady Consideration*, 1655, p. 5.

Many instances of the use of rosemary

at funerals are to be collected from old writers. In the second part of Dekker's "Honest Whore," 1630, signat. c 2 verso, is the following passage: "My winding-sheeete was taken out of lavender to be stucke with rosemary." In Shirley's "Wedding," 1633, signat. a 4 verso, scene "A table set forth with two tapers: servants placing ewe, hayes, and rosemary," &c. A writer in the "British Apollo," 1708, is of opinion that the use of rosemary at funerals proceeded in the first instance from its supposed properties as a disinfectant. Misson says, when the funeral procession is ready to set out, "they nail up the coffin, and a servant presents the company with sprigs of rosemary: every one takes a sprig and carries it in his hand till the body is put into the grave, at which time they all throw in their sprigs after it." *Travels*, p. 91. In Hogarth's "Harlot's Progress," at the prostitute's funeral, there are sprigs of rosemary, and Gay, in his "Pastorals," has this passage:

"To shew their love, the neighbours
 far and near
 Follow'd with wistful look the damsel's
 bier:
 Sprigg'd rosemary the lads and lasses
 bore,
 While dismally the parson walk'd be-
 fore."

Rose of Jericho.—Sir Thomas Browne tells us: "The Rose of Jericho, that flourishes every year just about Christmas Eve, is famous in Christian reports. Bellonius tells us it is only a monastical imposture. There is a peculiarity in this plant; though it be dry, yet, on imbibing moisture, it dilates its leaves and explicates its flowers, contracted and seemingly dried up: which is to be effected not only in the plant yet growing, but also in some measure may be effected in that which is brought exsuccous and dry unto us: which quality being observed, the subtlety of contrivers did commonly play this shew upon the eve of our Saviour's Nativity: when by drying the plant again, it closed the next day, referring unto the opening and closing of the womb of Mary. Walsingham has the following passage: "In multis locis Angliæ Salices in Januario flores protulerunt, Rosis in quantitate et colore persimiles." *Historia Brevis*, 1574, p. 119.

Cotgrave in his Dictionary, 1650, has: "Rose of the mount of Jericho, of Jerusalem, or our Ladies rose, Rose de nostre Dame, rose de Jerico, rose de pienne." Herrick, in his "Good Wishes for the Duke of York," printed in his *Hesperides*, 1648, expresses this complimentary wish:

"May his pretty dukeship grow
Like t' a rose of Jericho:
Sweeter far then ever yet
Showers or sun-shines co'ld beget."

Rose, Under the.—The vulgar saying "Under the rose," is stated to have taken its rise from convivial entertainments, where it was an ancient custom to wear chaplets of roses about the head, on which occasions, when persons desired to confine their words to the company present, that they "might go no farther," they commonly said "they are spoken under the rose." Nazianzen, according to Sir Thomas Browne, seems to imply, in the following verses, that the rose, from a natural property, has been made the symbol of silence:

"Utque latet Rosa verna suo putamine
clausa,
Sic Os vincla ferat, validisque arctetur
habebris,
Indicatque suis proluxa silentia labris."

Lemnius and others have traced this saying to another origin. The rose, say they, was the flower of Venus, which Cupid consecrated to Harpocrates, the God of Silence; and it was therefore the emblem of it, to conceal the mysteries of Venus. Newton says: "I will heere adde a common country custome that is used to be done with the rose. When pleasaunt and merry companions doe friendly meete together to make goode cheere, as soone as their feast or banket is ended, they give faithfull promise mutually one to another, that whatsoever hath been merrily spoken by any in that assembly, should be wrapped up in silence, and not to be carried out of the doores. For the assurance and performance whereof, the tearme which they use, that all things there saide must be taken as spoken under the rose. Whereupon they use in their parlours and dining roomes to hang roses over their tables, to put the companie in memorie of secrecie, and not rashly or indiscreetly to clatter and blab out what they heare. Likewise, if they chauce to shew any tricks of wanton, unshamefast, immodest or irreverent behaviour either by word or deed, they protesting that all was spoken under the rose, do give a strait charge and pass a Covenant of Silence and Secrecy with the hearers, that the same shall not be blowne abroad, nor tatled in the streetes among any others." *Herbal for the Bible*, 1587, 123-3.

So Peacham: "In many places as well in England as in the Low Countries, they have over their tables a rose painted, and what is spoken under the rose must not be revealed. The reason is this; the rose

being sacred to Venus, whose amorous and stolen sports, that they might never be revealed, her sonne Cupid would needes dedicate to Harpocrates, the God of Silence." *Truth of our Times*, 1638, p. 173. A correspondent of Notes and Queries" observes that, at Lullingstone Castle, in Kent, there is a representation of a rose nearly two feet in diameter, with the following inscription round it:

"Kentish true blue,
Take this as a token,
That what is said here,
Under the rose is spoken."

The Germans have hence a custom of describing a rose in the ceiling over the table. The rose is a very usual central ornament for modern reception rooms. How to interpret an allusion by Randolph in regard to a Maid of Honour seen by him in Somerset House Garden under peculiar conditions, I hardly know. He says:—

"and as she goes,
She views the situation of each rose—"
Works, by Hazlitt, 1875, ii, 662.

Rostrum.—The familiar term now applied to the auctioneer's elevated seat at the head of the table, when a public sale is conducted. The name doubtless arose from the original projection of the desk in the form of a prow or beak of a vessel, and may be taken to be of comparatively modern origin, since auctions were long held in a different manner. The plural *Rostra*, however, was used to signify the stage in the Roman Forum from which speakers addressed their audiences, and which owed that designation to its embellishment with the beaks of ships taken in a war. Smith's *Dict. of Greek and Roman Antiq.*, 1856, v. *Rostra*. Comp. *Auctions*.

Rough Music.—See Halliwell in v. and comp. *Skimmington*.

Rounders.—This sport, which has fallen into comparative disuse of late years, was formerly a very popular school-boy's amusement. It was played with a ball and a short, stout stick, a species of apology for a bat, and was of the same genus as cricket, but less aspiring and not so hazardous; it was chiefly confined to the younger lads, who still lacked the necessary skill and strength for the more ambitious game.

It is possible that this is the game which, under the name of rownes (rounds) is mentioned in the "English Courtier and the Country Gentleman," 1586.

Routing Well.—Comp. *Drumming Well*. One in the parish of Inveresk, Mid-Lothian, was said in the 18th century

to predict a storm, when its rumbling noise was heard.

Rowan-Tree.—In the song of "The Laidley Worm," we read :

"The spells were vain ; the hag returns
To the Queen in sorrowful mood,
Crying that witches have no power
Where there is a rowan-tree wood !"

Northumberland Garland, p. 63.

Rue.—Rue was hung about the neck, as an amulet against witchcraft, in tum esse tradit Aristoteles."—Wierus de Aristoteli's time. "Rutam fascini Amule-Præstigiis Dæmonum, lib. v. cap. xxi. col. 584. Shakespear has this passage: "There's rue for you, and here's some for me. We may call it herb-grace o' Sundays." Rue was called herb of grace by the country people, and probably for the reason assigned by Warburton, that it was used on Sundays by the Romanists in their exorcisms. *Hamlet*, iv, 5. White Kennet, in a letter of June 19, 1716, mentions that the Jacobites on the 7th had bought rue and thyme.

Ruff or Colchester Trump.—There appears by a passage in Heath's "House of Correction," 1619, to have been an ancient game called ruffe: "A swagerer is one that plays at ruffe, from whence he tooke the denomination of a ruffyn," &c. *English Courtier*, &c. 1586, H 3 verso. Heywood, in "A Woman Kilde with Kindnesse," 1607, mentions double ruff.

Rule.—The governing body at Clifford's Inn, while it remained an independent autonomous institution.

Rumbald.—Hasted, referring to Folkstone, says, "there was a singular custom used of long time by the fishermen of this place. They chose eight of the largest and best whittings out of every boat, when they came home from that fishery, and sold them apart from the rest, and out of the money arising from them they made a feast every Christmas Eve, which they called a rumbald. The master of each boat provided this feast for his own company. These whittings, which are of a very large size, and are sold all round the country, as far as Canterbury, are called rumbald whittings. This custom (which is now left off, though many of the inhabitants still meet socially on a Christmas Eve, and call it Rumbald Night), might have been antiently instituted in honour of St. Rumbald, and at first designed as an offering to him for his protection during the fishery." *Hist. of Kent*, folio ed. iii, 380.

Run a Tye, To.—"To May Day sports may be referred the singular bequest of Sir Dudley Diggs, knt., (says Hasted)

who by his last will, dated in 1638, left the sum of 20*l*. to be paid yearly to two young men and two maids, who, on May 19th, yearly, should run a tye, at Old Wives Lees in Chilham, and prevail; the money to be paid out of the profits of the land of this part of the manor of Selgrave, which escheated to him after the death of Lady Clive. These lands, being in three pieces, lie in the parishes of Preston and Faversham, and contain about forty acres, and are commonly called the Running Lands. Two young men and two young maids run at Old Wives Lees in Chilham, yearly, on May 1st, and the same number at Sheldwich Lees, on the Monday following, by way of trial, and the two which prevail at each of those places run for the 10*l*. at Old Wives Lees, as above mentioned, on May 19." A great concourse of the neighbouring gentry and inhabitants constantly assemble there on this occasion. *Hist. of Kent*, folio ed. ii, 787.

Running for the Smock.—This was an annual performance at Gooseberry Fair, held at the beginning of August in Spa Fields. Two young girls, stripped to their smocks, ran 100 yards on the turf, and a Holland chemise decorated with ribbons was the reward of the winner of the race. But the same sport was generally prevalent in the North of England in former times.

At this fair there were stalls furnished with gooseberry fool and booths, where tea was served for threepence.

Run the Figure of Eight, To.—This sport is still followed by boys, and is alluded to by Shakespear in his "Midsummer Night's Dream" in the line :

"And the quaint mazes in the wanton green."

The Figure of Eight is also a favourite feature in Skating.

Run the Hoop, To.—An ancient marine custom. Four or more boys, having their left hands tied fast to an iron hoop, and each of them a rope, called a nettle, in their right, being naked to the waist, wait the signal to begin; this being made by a stroke with a cat of nine tails, given by the boatswain to one of the boys, he strikes the boy before him, and every one does the same. At first the blows are but gently administered; but each, irritated by the strokes from the boy behind him, at length lays it on in earnest. This was antiently practised when the ship was wind-bound.

Rush-Bearing.—It appears that in ancient times the parishioners brought rushes at the Feast of Dedication, wherewith to strew the church, and from that circumstance the festivity itself has obtained the name of Rush-bearing, which

occurs for a country wake in a Glossary to the Lancashire dialect. Braithwaite, describing a zealous brother, tells us: "He denounceth an heauie woe upon all wakes, summerings, and rush-bearings, preferring that Act whereby pipers were made rogues, by Act of Parliament, before any in all the Acts and Monuments."—*Whimzies*, 1631, p. 197. In the same work, p. 19 (Second Part), speaking of a peddler the author says: "A countrey rush-bearing, or Morrice-Pastorall, is his festivall: if ever hee aspire to plum-porridge, that is the day. Here the guga-girles gingle it with his neat nifies." So, also, in Braithwaite's "Boulster Lecture," 1640, p. 78, we find: "Such an one as not a Rush-bearer or May-morrish in all that parish could subsist without him."

In 1875, in the Lake country, rush-bearing was still continued on successive Sundays in the season at Grasmere, Ambleside, and Warcop. The subjoined written notice was attached to one of the entrances to Grasmere churchyard:—"The rush-bearing notices for 1875.—Mr. Dawson will give his gratuities of 6d. only to such bearers who are attending the parochial day, infant, and Sunday schools during the present school quarter. Rush-bearing standards for dressing by ladies will be received at the school by Mr. Fuller, only between the hours of four and six on Thursday next, after which no standard will be taken. The number of standards so received for dressing at the school will be limited to fifty, that is, to the fifty first brought to the school; all beyond this number will be refused, as the ladies cannot undertake a larger number." "All rush-bearings must be on the churchyard wall not later than six o'clock on Saturday the 17th inst.—July 10, 1875." The following hymn was long in use at Grasmere on this occasion:—

"HYMN FOR THE RUSH-BEARERS.

Our fathers to the house of God,
As yet a building rude,
Bore offerings from the flowery sod,
And fragrant rushes strew'd.
May we, their children, ne'er forget
The pious lesson given,
But honour still, together met,
The Lord of earth and heaven.
Sing we the good Creator's praise,
Who gives us sun and showers
To cheer our hearts with fruitful days,
And deck our world with flowers.
These, of the great Redeemer's grace,
Bright emblems here are seen;
He makes to smell the desert place
With flowers and rushes green.
All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to Thee,
While endless ages run. Amen."

The communication to *Notes and Queries* (Aug. 28, 1875), from which the above extracts are derived adds:—"Saturday evening was very warm and bright, and from half-past five to six o'clock groups of nicely dressed little children were wending their way towards the parish church, which is situated at a curve of the road in the little scattered town of Grasmere; some of the children came as spectators, but most of them carried very beautiful ornaments made of rushes and flowers, the rushes to give the form, and the flowers the decoration. The rush-bearings were from two to five feet in height; many of them were crosses of various designs, usually the cross with a circle, as the circle gives strength to the rush arms. Those which were not crosses were of a variety of forms, some of them like the iron finials which are seen on the roofs of buildings. They were all mounted on small squares of wood, like those on which stuffed birds are set. The wall of the churchyard has a broad coping, and is about four feet high next the road, and two to three feet high at the inside. The Grasmere rush-bearing was a very interesting and pretty ceremony, and one that might, with advantage in many ways, be introduced into those villages where it is unknown, if for no other reason than that it pleases the children, gives them something pleasant to look forward to, and something pleasant to do."

In the West Country the girls make these crosses and cast them on the smooth surface of a pool or well. If they float, it is an augury of happy love; if they sink, it portends early death.

Rushes.—In Newton's "Herball for the Bible," 1587, is the following passage: "Sedge and rushes with the which many in the country do use in summer time to strawe their parlors and churches, as well for colleness as for pleasant smell." Chambers, and indeed all apartments usually inhabited, were formerly strewed in this manner. As our ancestors rarely washed their floors, disguises of uncleanness became necessary things. It appears that the English stage was strewed with rushes. The practice in private houses is noticed by Dr. Johnson from Caius "de Ephemera Britannica."

In the Churchwardens' Accounts of St. Mary-at-Hill, London, 1493, we have "for 3 berden rushes for the new pews, 3d." In the same, 1504, occurs "Paid for 2 berden ryshes for the strowyng the newe pewes, 3d." In Accounts for the parish of St. Margaret's, Westminster, under 1544, is the following item: "Paid for rushes against the Dedication Day, which is always the first Sunday of October, 1s. 5d." In those of St. Laurence

Parish, Reading, for 1602, quoted by Coates, we have: "Paid for flowers and rushes for the church when the Queene was in town, xxd."

Hentzner, in his "Itinerary," speaking of Queen Elizabeth's presence-chamber at Greenwich, says, "The floor, after the English fashion, was strewed with hay." Copley, in his "Wits, Fits, and Fancies," 1695, has a story to this purpose. Bridges, in his "Northamptonshire," vol. i. p. 187, speaking of the parish of Middleton Chenduit, says: "It is a custom here to strew the church in summer with hay gathered from six or seven swaths in Ashmeadow, which have been given for this purpose. The rector finds straw in winter." Hazlitt's *Blount*, 1874, p. 219. For farther particulars on this subject the reader may be referred to Mr. Alfred Barton's monograph, 4^o, 1891.

Sack.—A dry Spanish wine, apparently from the German *sac*, Fr. *sec*. See Nares, 1859, in v. Sack was a very common drink in and after Shakespear's time at Stratford and elsewhere. It is mentioned by Gascoigne in his *Delicate Diet*, 1576, among the other wines then in vogue. According to a ballad of the time of James I. it seems to have been sold for eighteen pence the quart.

Sack-Posset.—See *Posset*.

Sacrifice.—The theory of it among primitive communities was the propitiation of the supposed author or authors of increase from season to season by the surrender of a share or of a choice portion of the produce of the earth and of live stock to a god. It appears to survive only in the tithes still exacted by the Church to enable it to maintain its offices of ministry and intercession. It evolved from this principle and idea that God Himself offered up His most precious possession to purify and redeem mankind instead of exercising His presumptive power of dispensing with any such mediatory process.

Saddler's Well.—In a tract of 1684 it is thus described: "The New Well at Islington is a certain spring in the middle of a garden, belonging to the Musick House, built by Mr. Sadler, on the North side of the great cistern that receives the New River water near Islington, the water whereof was before the Reformation, very much famed for several extraordinary cures performed thereby, and was therefore accounted sacred, and called Holy-Well. The priests belonging to the Priory of Clerkenwell using to attend there, made the people believe that the virtues of the waters proceeded from the efficacy of their prayers. But upon the Reformation the well was stoppt up. . . ." The narrative, which is cur-

ious enough, goes on to tell us how an acquaintance of Sadler discovered the well again, the properties of the water, which was somewhat like Tonbridge, and how it was to be used.

Saddling the Spit.—It appears that, in the parish of St. Clement Danes "There was formerly a good custom of Saddling the Spit, which, for reasons well known at Westminster, is now laid aside: so that wives, whose husbands are seafaring persons, or who are otherwise absent from them, have lodged here ever since very quietly."

Sagittary.—A fabulous creature introduced into mediæval romance by Guido di Colonna. A centaur. Comp. Nares, 1859, in v.

Sailors' and Marine Superstitions.— "Innumerable," says Reginald Scot, "are the reports of accidents unto such as frequent the seas, as fishermen and sailors, who discourse of noises, flashes, shadows, echoes, and other visible appearances, nightly seen and heard upon the surface of the water." *Discovery*, ed. 1665, p. 53. Bishop Hall ridicules the superstition of sailors among the Romanists, who, in passing by St. Michael's Grecian promontory Malla, used to ply him with their best devotions, that he would hold still his wings from resting too hard upon their sails.

Sailors have various puerile apprehensions of it being ominous to whistle on shipboard, to drown a cat, to carry a corpse in their vessel, &c. It seems that the objection to whistling proceeds, or at least proceeded formerly, from a notion which prevailed that by so doing they mocked the devil, the stirrer up of winds and storms. In "A Helpe to Discourse," the latter idea is properly confuted: "The shippe is as insensible of the living as of the dead, and as the living made it goe the faster, so the dead made it not goe the slower, for the dead are no Rhemoras to alter the course of her passage, though some there be that thinke so, and that, by a kind of mournful sympathy." Comp. Remora.

The common sailors account it very unlucky to lose a water-bucket or a mop. Children are deemed lucky to a ship. The author of *A New Catalogue of Vulgar Errors*, 1767, remarks: "I look upon our sailors to care as little what becomes of themselves as any set of people under the sun, and yet no people are so much terrified at the thoughts of an apparition. Their sea songs are full of them; they firmly believe their existence: and honest Jack Tar shall be more frightened at a glimmering of the moon upon the tackling of the ship, than he would be if a Frenchman was to clap a blunderbuss to

his head. I was told a story by an officer in the Navy, which may not be foreign to the purpose. About half a dozen of the sailors on board a man of war, took it into their heads that there was a ghost in the ship; and being asked by the captain what reason they had to apprehend any such thing, they told him they were sure of it, for they smelt him. The captain first laughed at them and called them a parcel of lubbers, and advised them not to entertain any such silly notions as these, but mind their work. It passed on very well for a day or two; but one night, being in another ghost-smelling humour, they all came to the captain and told him that they were quite certain there was a ghost, and he was somewhere behind the small beer-barrels. The captain, quite enraged at their folly, was determined they should have something to be frightened at in earnest: and so ordered the boatswain's mate to give them all a dozen of lashes with a cat o' nine tails, by which means the ship was entirely cleared of ghosts during the remainder of the voyage. However, when the barrels were removed, some time after, they found a dead rat, or some such thing, which was concluded by the rest of the crew to be the ghost which had smelt a little before." Our author accounts for this philosophically: "A great deal may be said in favour of men troubled with the scurvy, the concomitants of which disorder are, generally, faintings and the hip, and horrors without any grounds for them."

The prejudice that the presence of a dead body upon shipboard is fatal to the vessel, we find noticed in Twyne's *Pattern of Painful Adventures*, first printed about 1576: "Howbeit in the hottest of the sorowe the gouernour of the ship came vnto Apollonius, saying: My lord, pluck vp your heart, and be of good cheere, and consider I pray you that the ship may not abide to carrie the dead carkas, and therefore command it to be cast into the sea. . ." But the belief has always been strong, and may still survive. We find it in the ballad of "Bonnie Annie," and Coleridge, in our own time, has introduced it into his "Rime of the Ancient Mariner,"—a poem in which the author's German sympathies are powerfully present. Mr. Kinloch informs us, that "when a ship became unmanageable, lots were cast to discover the person who occasioned the disaster, and the man on whom the lot fell was condemned." Pennant says, that "the appearance of the dolphin and the porpesse are far from being esteemed favourable omens by the seamen, for their boundings, springs, and frolicks in the water, are held to be sure signs of an

approaching gale." *Zoology*, iii, 67. See *Castor and Pollux* and *Lucky and Unlucky Days*, &c.

Petronius Arbiter notices a very singular marine superstition; it is that no person in a ship must pare his nails or cut his hair, except in a storm. "Audio enim non licere cuiquam mortalium in nave neque ungues neque capillos depungere, nisi quum pelago ventus irascitur." Petron. 369, edit. Mich. Hadrianid. Juvenal, Sat. xii. l. 81, says:—

"Tuti stagna sinus. Gaudent ibi
vertice raso

Garrula securi narrare pericula nautæ."

Saint Cross.—Near Winchester. This *hospitium* for men and women, apart from its other benefactions, is bound on demand by ringing at the gates to supply to every traveller a piece of bread and a cup or glass of ale. The quality is not stipulated.

Saint-Graal.—See *Graal*.

Saints' Days.—A writer in "Current Notes" for December, 1857, judiciously observes respecting these and women, who are merely commemorated: "It is a fact hitherto almost unnoticed, that these Saints' Days now considered as distinctive badges of Romanism continued to retain their appropriated stations in our popular Protestant English Almanac, until the alteration of the style in 1752, when they were discontinued."

Salamander.—It is rather difficult to account for the absurd and barbarous superstition about this beautiful and harmless creature, as is not even an inhabitant of the tropics, and does not evince any fondness for warmth.

"There is a vulgar error," says Vaughan, "that a salamander lives in the fire. Yet both Galen and Dioscorides refute this opinion: and Mathiolus in his Commentaries upon Dioscorides, a very famous physician, affirms of them, that by casting of many a salamander into the fire for tryal, he found it false. The same Experiment is likewise avouched by Joubertus." *Brief Natural History*, p. 91. "Should a glass-house fire be kept up without extinction, for a longer term than seven years, there was a theory that a salamander would be generated in the cinders. This very rational idea is much more generally credited than wise men would readily believe."—Andrews' *Anecdotes*, edit. 1790, p. 359. What wise men would be apt to believe it!

Sallinger's or St. Leger's Round.—An old dance and tune. See Nares, 1859, in v.

Salt.—Selden observes of salt, that it "was vsed in all sacrifices by expresse

commandement of the true God, the Salt of the Couenant in holy writ, the religion of the salt, set first, and last taken away, as a symbole of perpetual-friendship, that in Homer Πασσέ δ' Ἄλος Θείοιο, (he sprinkled it with divine salt) the title of ἀγνιτης (the cleanser,) giuen it by Lycophron, and passages of the oceans medicinable epithets because of his salt-nesse, you shall see apparant and apt testimonie" of its having had a most respected and divinely honoured name. *Notes on the Polyolbion.*

"Salt," says Seward, "was equally used in the sacrifices both by Jews and pagans. But the use of salt in baptism was taken from the Gentile idolatry, and not from the Jewish sacrifices. Salt, as an emblem of preservation, was ordered by the Law of Moses to be strowed on all flesh that was offered in sacrifice. But among the pagans it was not only made use of as an adjunct, or necessary concomitant of the sacrifice, but was offered itself as a propitiation. Thus in the *Ferialia* or offerings to the *Dii Manes*, when no animal was slain:

'Parva petunt Manes, Pietas pro divite
grata est

Munere; non avidos Styx habet una
Deos.

Tegula porrectis satis est velata Coronis,
Et parcae fruges, parvaque Mica Salis.'

'The Manes' rights expences small
supply,

The richest sacrifice is piety.

With vernal garlands a small tile exalt
A little flour and little grain of salt.'

"That the flour and salt were both designed as propitiary offerings to redeem them from the vengeance of the Stygian or Infernal Gods, may be proved from a like custom in the Lemuria, another Festival to the same Deities . . . "It is plain, therefore, that the salt in the former ceremony was offered as a redemption, which property the Papists impiously ascribe to it still; and the parva mica, a little grain, is the very thing put into the child's mouth at present." Further on, he writes: "Then he, the priest, exorcises and expells the impure spirits from the salt, which stands by him in a little silver box; and putting a bit of it into the mouth of the person to be baptized, he says: 'Receive the salt of wisdom, and may it be a propitiation to thee for eternal life.'" *Conformity between Popery and Paganism*, p. 53.

Pennant, in his "Tours in Wales," tells us that "A tune called Gosteg yr Halen, or the prelude of the salt, was always

played whenever the salt seller was placed before King Arthur's knights at his Round Table." In Lord Fairfax's "Orders for the Servants of his Household at Denton," after the Civil Wars, I find, "For the chamber let the best fashioned and apparell'd servants attend above the salt, the rest below." *Antiq. Repertory*, 1808, iv, 310.

In Scotland, it was a common practice in the end of the 18th century to "put a small quantity of salt into the first milk of a cow, after calving, that is given any person to drink." "This was done," it is added, "with a view to prevent skaith, if it should happen that any person is not canny." *Stat. Acc.* xvi, 121, Kilmearn, Co. Stirling, Anno 1795.

In a little volume (a translation from the French) published in the time of Charles II., we meet with what is still a not uncommon sentiment, the reluctance to be helped to salt. The writer, who of course merely expresses the French view of the subject, although it is common to other countries, observes: "Some are so exact, they think it uncivil to help any body that sits by them, either with salt or with brains; but in my judgement that is but a ridiculous scruple, and if your neighbour desires you to furnish him, you must either take some out with your knife, and lay it upon his plate; or, if they be more than one, present them with the salt, that they may furnish themselves." *Rules of Civility*, 1685, p. 34. On the other hand, Stuckius tells us that the Muscovites thought that a prince could not shew a greater mark of affection than by sending to him salt from his own table. *Convivial Antiquities*, p. 17. Comp. *Nantwich*.

Mungo Park, in his "Travels," tells us: "It would appear strange to an European to see a child suck a piece of rock-salt as if it were sugar: this is frequent in Africa: but the poorer sort of inhabitants are so rarely indulged with this precious article, that to say, 'A man eats salt with his victuals,' is to say he is a rich man." It is this kind, which they leave about in English deer-parks for the animals to lick.

Salt-Eel.—A game similar to *Hide and seek*. See Halliwell in v.

Salt, Falling of.—It has been observed by Bailey, on the falling of salt, that it proceeds from the ancient opinion that salt was incorruptible: it had therefore been made the symbol of friendship: and if it fell, usually the persons between whom it happened, thought their friendship would not be of long duration. Hall, in his "Characters," 1608, makes it a character-

istic of his Superstitious man, to look pale and red if the salt fall towards him," and not to be at his ease "till one of the waiters have poured wine on his hands." The last-mentioned idea is perhaps traceable from the opinion which we find diffused widely among the Lydians and other nations of antiquity, who held that the pouring of wine upon the ground or upon their clothes, accompanied by prayer, was more efficacious as an augury than the flight of birds.

Gaule tells us: "I have read it in an orthodox Divine, that he knew a young gentleman who, by chance, spilling the salt on the table, some that sate with him said merrily to him, that it was an ill omen, and wish'd him take heed to himselfe that day: of which the young man was so superstitiously credulous, that it would not go out of his mind; and going abroad that day, got a wound of which he died not long after." *Mag-Astromancers Posed*, 320. Grose says on this subject, "to scatter salt, by overturning the vessel in which it is contained, is very unlucky, and portends quarrelling with a friend or fracture of a bone, sprain, or other bodily misfortune. Indeed this may in some measure be averted by throwing a small quantity of it over one's head. It is also unlucky to help another person to salt. To whom the ill luck is to happen does not seem to be settled." This notion about the spilling of salt and wine is mentioned by Scot, in his "Discoverie of Witchcraft," 1584, by Gaule ("Mag-Astro-Mancers posed," &c. pp. 181 and 320, as above), and by Melton ("Astrologaster," 1620, p. 45). But none of these writers it would seem, shared the belief. In Brand's time, as now, the omen was thought to be averted by throwing a little of the spilled salt over the shoulder.

Pennant tells us: "The dread of spilling salt is a known superstition among us and the Germans, being reckoned a pre-sage of some future calamity, and particularly that it foreboded domestic feuds, to avert which, it is customary to fling some salt over the shoulder into the fire, in a manner truly classical." Both Greeks and Romans mixed salt with their sacrificial cakes: in their lustrations also they made use of salt and water, which gave rise in after-times to the superstition of holy water. *Journey from Chester to London*, p. 31, *Home's Demonologie*, p. 58.

"I have two friends of either sex,
which do

Eat little salt or none, yet are friends
to,

Of both which persons I can truly tell,
They are of patience most invincible,

Whom out of temper no mischance at all
Can put, no, if towards them the salt
should fall."

Gayton's *Art of Longevity*, 1659.

In the "British Apollo," 1708, it is said:

"Wee'l tell you the reason
Why spilling of salt
Is esteem'd such a fault,
Because it doth ev'ry thing season.
Th' antiques did opine
'Twas of friendship a sign,
So serv'd it to guests in decorum:
And thought love decay'd
When the negligent maid
Let the salt-cellar tumble before them."

"Mollivit aversos Penates
Farre pio et saliente mica."

Horat. lib. iii. Od. 23.

"Salinum Eversum.

"Prodige, subverso casu levioere Salino,
Si malè venturum conjicis Omen: adest.
Idem.

"Deliras insulse; salem sapientia ser-
vat ab

Omen ab Ingenio desipiente malum.

Idem.

"Perde Animam temulente, cades; sic
auguror Omen;

Non est in toto Corpore mica Salis."

Keuchenii *Crepundia*, 1662.

Salt in Funeral Rites.—It was customary in Brand's day in some parts of Northumberland, to set a pewter plate, containing a little salt, upon the corpse. Comp. *Funeral Customs*. The Devil abhors salt, says Moresin, which is the emblem of eternity and immortality. It is not liable to putrefaction itself, and it preserves things that are seasoned with it from decay. Considered in reference to this symbolical explication, how beautiful is that expression: "Ye are the salt of the earth!" *Papatus*, 1594, p. 154. Scot, in his "Discoverie," 1584, cites Bodin, as telling us that "the devil loveth no salt in his meat, for that is a sign of eternity, and used by God's commandment in all sacrifices."

Douce says, the custom of putting a plate of salt upon corpses is still retained in many parts of England, and particularly in Leicestershire, but it is not done for the reason here given. The pewter plate and salt are laid on the corpse with an intent to hinder air from getting into the bowels and swelling up the belly, so as to occasion either a bursting, or, at least, a difficulty in closing the coffin. *Gents. Mag.* lx, 603, 760. Comp. Nares, *Glossary*, 1859, v., *Salt and Irish Superstitions and Weather Omens*.

Salt-Silver.—See *Martinmas*.

Sanctuaries.—It is said that even assassins were secure from the arm of the law by the payment of five pounds, if they

could reach unmolested the principal gate of Chirk Castle in Denbighshire. A privilege, of course, enjoyable only by rich persons. This was a survival of the weregelt. Besides this place of refuge, there were at various periods of our history, others both in London and the provinces. See *Alsatia*. Sir H. Ellis notices, especially, that the site of Paris Garden was originally "a sanctuary ground of the great House of St. John at Clerkenwell. Ellis's *Orig. Letters*, 3rd. S., i, 147. Among the provincial sanctuaries, may be mentioned that at Coots, near Loughborough, in Leicestershire, which is particularly referred to in a letter from the Marquis of Dorset to his nephew Thomas Arundel, Feb. 19, 1528-9, printed by Ellis. There was another at Beaulieu, Hants.

In the 16th volume of "Archæologia" is a list of persons who sought sanctuary at Beverley, in the reigns of Edward IV., Henry VII., and Henry VIII., printed from Harl. MS. 4292. To these, of course, we have to add the sanctuary in the cloisters of Westminster, to which the poet Skelton fled, to shield himself from the retribution of Wolsey.

The ground round Holyrood House, Edinburgh, down to quite recent days, retained the ancient right of securing the residents within certain limits from arrest for civil process, but did not protect criminal delinquents.

Sanctus, Black.—A burlesque hymn founded on that of the Romish service. See Nares, 1859, in v. The composition of parodies of this class seems to have been not unusual; we have some of the *Gude and Godlie Ballades*, too, set to popular secular airs, 1578. Comp. *Burlesque*.

Sargon.—A fish, supposed to be the *sparus* of Linneæus, and our gilt-head. It was anciently supposed to have an extraordinary affection for goats, and to leap for joy when they approached the sea. See Nares, 1859, in v. for the popular superstition, which does not seem to have been rationally explained.

Saturday.—The numerous notices, which succeed, of the religious observance of this day, more especially the later part, point of course in some measure to its treatment as a sort of vigil, but, at the same time, we appear to discern a lengthened wavering of sentiment between the Sabbath of the Jews and that of the Gentiles. Many still regard Sunday, not as the seventh day or day of rest, but as the first one, or opening of the week.

Wheatley tells us, that in the East, the Church thought fit to indulge the humour of the Judaizing Christians so far, as to observe the Saturday as a Festival Day of Devotion and thereon to meet for the

exercise of religious duties, as is plain from several passages of the ancients. "Illustr. of the Common Prayer," 1741, p. 191. King Edgar, A.D. 958, made an Ecclesiastical law that the Sabbath or Sunday should be observed on Saturday at noon, till the light should appear on Monday morning.

It appears by a Council of William, King of Scotland, A.D. 1203, that it was then determined that Saturday, after the twelfth hour, should be kept holy. Hence, without doubt, was derived the original custom of spending a part of Saturday afternoon without servile labour. Robert of Brunne, in his *Handlyng Synne*, (A.D. 1303), treating of the Saturday half holyday, and how it was once especially kept holy in England in honour of the Virgin, tells his hearer:

"ȝif þou make karol or play,
þou halcwyft nat þyn halyday . . ."

Also, if he gave a prize for a wrestling-match:

"ȝyf þou ever fettyft fwerde eyber ryng
for to gadyr a wraftlyng,
þe halyday þou holdeft noghte
When Iwyche bobaunce for þe ys wroghte."

Further, to give a prize to get all the girls together, and see which is the prettiest, is extremely wrong:

"ȝyf þou ever yn felde, eyber in tounce,
Dedyt flowre gerlande or coroune
To make women to gadyr þere,
To se whyche þat feyrer were;—
þys ys aȝens þe commandment
And þe halyday for þe ys shent:
Hyȝ ys a gaderyng for lecherye,
And ful grete pryde, and herte hyc."

Ed. Furnivall, p. 33. A striking instance of this is recorded by Moresin: "Et videre contigit Anno 1582 Lugduni in vigiliis natalium Domini, depræhensos in stupro duos post missam saltare hora inter duodecimam et primam noctis, cum præter unum aut aliud altaris lumen nullum esset in Templo reliquum, &c."—*Papatus*, p. 177.

In 1332, at a Provincial Council, held by Archbishop Mepham, at Mayfield, after complaint made, that instead of fasting upon the vigils, they ran out to all the excesses of riot, &c. it was appointed, among many other things relative to holy-days, that, "The solemnity for Sunday should begin upon Saturday in the evening and not before, to prevent the misconstruction of keeping a Judaical Sabbath."

The Hallowing of Saturday afternoon is thus accounted for in "Dives and Pauper," 1493: "The thridde Precepte,

xiv. chap. *Dives*. How longe owyth the haliday to be kept and halowyd? *Pauper*. From even to even. Nathelesse summe begynne sonner to halow after that the feestis, and after use of the cuntré. But that men use in Saturdaies and vigilies to ryng holy at midday compellith nat men anon to halowe, but warnythe them of the haliday folowyng, that they shulde thynke thereon and spede theym, and so dispose hem and their occupacions that they might halowe in due tyme."

The following curious extract is from a MS. volume of Homilies, in the Episcopal Library at Durham: "It is written in the life of seynt * * * * that he was bisi on Ester Day before none that he made one to shave him or the sunne went doune. And the fiend aspided that, and gadirid up his heeris; and whan this holi man sawe it, he conjured him and badde him tell him whi he did so. Thane said he, bycause y^u didest no reverence to the Sundaie, and therefore this heris wolle I kepe unto y^e day of Dome in reprofte of the. Thane he left of all his shavyng and toke the heris of the fiend, and made to brene hem in his owne hand for penaunce, whiche him thought he was worthé to suffre: and bode unshaven unto Monday. This is saide in reprofte of hem that worken at afternone on Saturdayes." "Dies Sabbathi ab ipsa diei Saturni hora postmeridiana tertia, usque in lunaris diei diluculum festus agitator," &c.—Selden, *Analect. Angl.* lib. ii. cap. 6.

In Bale's "Yet a course at the Romyshe Foxe," is the following "Processyon upon Saturdayes at Even-songe."—"Your holye Father Agapitus, popett of Rome, fyrst dreamed it out and enacted it for a lawdable ceremonye of your whoryshe Church. But I marvele sore that ye observe yt upon Saturdayes at nyght at Even-songe he commaundynge yt to bee observed upon the Sondagys in the mornyng betwixt holie water makynge and high masse. . . Moch is Saturnus beholden unto yow (whyche is one of the olde goddes) to garnyshe the goyng out of hys daye with so holye an observacyon. Joye yt ys of your lyfe as to remember your olde fryndes. Doubtlesse yt ys a fyne myrre pageant, and yow worthye to be called a Saturnyane for it." In "Articles for the Sexton of Faversham," 22 Hen. VIII. I find: "Item, the said sexton, or his deputy, every Saturday, Saint's even, and principal feasts, shall ring noon with as many bells as shall be convenient to the Saturday, saint's even, and principal feasts," &c.

In a sermon by Henry Mason, parson of St. Andrew Undershaft, is the following, which should seem to prove that at that time Saturday afternoon was kept holy

by some even in the metropolis. "For better keeping of which (the Seventh) Day, Moses commanded the Jews (Exod. xvi. 23) that the day before the Sabbath they should bake what they had to bake; and seeth what they had to seeth; that so they might have no businesse of their own to do, when they were to keepe God's holy day. And from thence it was that the Jews called the sixth day of the week, the preparation of the Sabbath. Matt. xxvii. 62, and Luke xxiii. 54. —"answerably whereunto, and (as I take it) in imitation thereof, the Christian Church hath bene accustomed to keepe Saturday half holy-day, that in the afternoon they might ridd by-businesses out of the way, and by the evening service might prepare their mindes for the Lord's Day then ensuing. Which custome and usage of God's people, as I will not presse it upon any man's conscience as a necessarie dutie; so every man will grant mee, that God's people, as well Christian as Jewish, have thought a time of preparation most fit for the well observing of God's holy day."

I find the following homely rhymes upon the several days of the week in "Divers Crab-tree Lectures," 1639, p. 126:

"You know that Munday is Sundayes brother;
Tuesday is such another;
Wednesday you must go to church and pray;
Thursday is half-holiday;
On Friday it is too late to begin to spin;
The Saturday is half-holiday agen."

Bourne observes, that in his time it was usual in country villages, where the politeness of the age had made no great conquest, to pay a greater deference to Saturday afternoon than to any other of the working days of the week. The first idea of this cessation from labour at that time was, that every one might attend evening prayers as a kind of preparation for the ensuing Sabbath. The eve of the Jewish Sabbath is called the Preparation, Moses having taught that people to remember the Sabbath over night. With regard to Saturday afternoons, perhaps men who live by manual labour, and have families to support by it, cannot spend them better than in following the several callings in which they have employed themselves on the preceding days of the week. For industry will be no bad preparation for the Sabbath. Considered in a political view, much harm has been done by that prodigal waste of days, very falsely called Holy Days in the Church of Rome. They have, however well intended, greatly favoured the cause of vice and

dissipation, without doing any essential service to that of rational religion. Complaints appear to have been made in almost every synod and council of the licentiousness introduced by the keeping of vigils. Nor will the philosopher wonder at this, for it has its foundation in the nature of things.

It is curious enough that we have returned to an observance of Saturday afternoon, not as a religious fast or vigil, but as a period of relaxation and amusement for our workers. But the observation of Sundays draws also to an end.

Sauncing-Bell.—See *Passing-Bell*.

Saunt.—In *Lingua*, 1607 (Hazlitt's *Dodsley*, ix. 387), Anamnestes says: "As for Memory, he's a false-hearted fellow; he always deceives them; they respect not him, except it be to play a game at chests, primero, saunt, maw, or such like." Compare *Cent-Foot*.

Scales.—Rice, in his "Inuettive against Vices taken for Vertue," 1579, mentions this twice, but gives no farther explanation.

Scatter Mice, To.—It is a common expression, when a lady pays visits to her neighbours after her confinement, to say, that she comes to scatter her mice; the origin of the phrase is not so clear; but the meaning is, that the person whom she thus visits is thought to be so placed in a fair way of being the next to fall into a similar predicament.

Scholars.—Among the ancient Romans, the Quinquatria, on the 20th of March, were the holidays both of masters and scholars, on which occasion the scholars presented their masters with the Minervalia, and the masters distributed among the boys ears of corn. It appears that Gregory the Great, as well as St. Nicholas, was the patron of scholars, and that on his day boys were called, and in many places, in Hospinian's time, still continued to be called, to the school with certain songs, substituting one in the place of St. Gregory to act as bishop on the occasion with his companions of the sacred order. Presents were added, to induce the boys to love their schools. This custom is stated to have descended from the heathens to the Christians. Comp. *Boy-Bishop*.

Scholastica's Day, St.—(Feb. 10). The legend of this saint occurs among the hagiology in the Vernon MS. at Oxford, written before 1400. In the 12th Henry VI. (1433-5) it is related that "also this same yere was a gret frost and a strong lastyng more than xj. wokes, for it dured for seynt Kateryne even unto seynt Scolastyce day the virgyne in

Feverer." *A Chronicle of London*, 1827, p. 120.

The annual custom on this day at Oxford is thus described in Gutch's "*Collectanea Curiosa*," 1781, from a paper by Dr. Wallis "on the Privileges, &c., of the University of Oxford." "By an instrument under the City Seal, 15 May, 31 Edward III. (1357) in part of compensation for the great outrage of the townsmen on the scholars, 29 Edward III (1354) they are to pay to the University an hundred marks yearly. But . . . for such year one, wherein the Mayor and 62 Commoners procure a mass at St. Mary's Church, on Saint Scholastica's Day, and thereat offer each of them a penny at least, for the souls of scholars and others slain in the great conflict. Which mass (by the orders 27 Eliz.) is commuted into a sermon or communion with such oblation, and to the use of the University. Of late the use hath been to have only the Litany and the Oblation."

School-Games.—See Mrs. Gomme's well-known volume and a paper on *Old Berkshire School-Games in Antiquary*, xxvii, 192. It may be generally observed, that the same sport is followed at different times under varied designations.

Scolding-Cart.—This was somewhat similar to the cucking-stool, but was always furnished with wheels, the latter only occasionally so. Comp. *Skimming-ton*.

Scorpion.—It was popularly believed in former times that an oil might be extracted from this creature, capable of healing a wound occasioned by its sting on homeopathic principles. Such an idea was even entertained by Sir Kenelm Digby and Dr. Moffatt or Moufet.

Scorton Arrow.—The 229th annual archery contest for this trophy was held in 1902 at Settle, Yorkshire. The Rev. C. Hutton Coates, a member of the Toxophilites, was the winner.

Scotch and English.—Hutton, in his "History of the Roman Wall," after an account of the incessant irruptions upon each other's lands between the inhabitants of the English and Scottish borders, in ancient times, and before the union of the two kingdoms, observes, "The lively impression, however, of former scenes did not wear out with the practice; for the children of this day, upon the English border, keep up the remembrance by a common play called Scotch and English or the Raid, i.e. Inroad;" 1804, p. 104. "The boys of the village chuse two captains out of their body, each nominates, alternately, one out of the little tribe. They then divide into two

parties, strip, and deposit their clothes, called wad, in two heaps, each upon their own ground, which is divided by a stone, as a boundary between the two kingdoms. Each then invades the other's territories : the English crying 'Here's a leap into thy land, dry-bellied Scot.' He who can plunder the other side. If one is caught in the enemies' jurisdiction, he becomes a prisoner, and cannot be released except by his own party. Thus one side will sometimes take all the men and property of the other."

This seems to be the same game with that described by Jamieson, in his "Etymological Dictionary," v. Wadds. In the Glossary to Sibbald's "Chronicle of Scottish Poetry," Wadds is defined "A youthful amusement, wherein much use is made of pledges." Wad, a pledge, says Jamieson, is the same with the vadium of lower Latinity.

Scotch Hoppers.—In "Poor Robin's Almanack for 1677," in his verses to the reader, on the back of the title-page, our star-gazer professes to show

"The time when school-boys should play at scotch-hoppers."

The same periodical for 1707 says: "Lawyers and physitians have little to do this month, and therefore they may (if they will) play at scotch-hoppers. Some men put their hands into peoples pockets open, and extract it clutch'd, of that beware. But counsel without a cure is a body without a soul." And again, in 1740: "The fifth house tells ye when it is the most convenient time for an old man to play at scotch-hoppers amongst the boys."

Scottering.—An old harvest custom among boys. See Halliwell in v.

Scotties.—A boy's game in Suffolk. See Halliwell in v.

Scrambling for Nuts, &c.—To scramble for nuts seems, from a passage in Drayton's "Nimphidia," 1627, to have been a pastime with our ancestors. It is still a favourite one among schoolboys, who are not particular as to the kind of fruit, nuts or apples. This amusement used to consist in the present Editor's boyhood in the boys standing at the top of a lawn, so as to take an even start, and the master with a supply of apples or other fruit (more generally apples) throwing them up the grassplot, his pupils at a given signal running in pursuit.

Scratch-Cradle.—A game formerly played by children with threads which they alternately extended and shortened, repeating the word *Criss-Row*, in the form of a manger and a cradle. The more correct name is *Cratch-Cradle*,

referring to the manger and cradle of Josus Christ.

Scrolls.—The carriage about the person of a scroll containing passages from the Bible was, and yet is, considered a protection or charm. Quite recently a Jewish woman let out on hire at 25/- a year a talisman of this kind, engrossed in the Yeddish dialect. *Daily Mail*, July 21, 1903.

Scurran-meggy.—A game played with a top called a *sc-top* in Cumberland in the 18th century. *Halliwell*.

Sea-weed.—See *Weather-Omens*.

Second Sight.—Rowland tells us: "The magick of the Druids, or one part of it, seems to have remained among the Britains even after their conversion to Christianity, and is called Taish in Scotland; which is a way of predicting by a sort of vision they call second sight: and I take it to be a relic of Druidism, particularly from a noted story related by Vopiscus, of the Emperor Dioclesian, who when a private soldier in Gallia, on his removing thence reckoning with his hostess, who was a Druid woman, she told him he was too penurious, and did not bear in him the noble soul of a soldier; on his reply that his pay was small, she, looking stedfastly on him, said, that he needed not be so sparing of his money, for after he should kill a boar, she confidently pronounced, he would be Emperor of Rome, which he took as a compliment from her; but, seeing her serious in her affirmation, the words she spoke stuck upon him, and he was after much delighted in hunting and killing boars, often saying when he saw many made Emperors and his own fortune not much mending, I kill the boars, but 'tis others that eat the flesh. Yet it happen'd that many years after, one Arrius Aper, father in law of the Emperor Numerianus, grasping for the Empire, traiterously slew him, for which fact being apprehended by the soldiers and brought before Dioclesian, who being then become a prime Commander in the army, they left the traitor to his disposal, who, asking his name, and being told that he was called Aper, i.e. a boar, without further pause, he sheathed his sword in his bowels, saying *Et hunc Aprum cum cæteris*, i.e. "Even this boar also to the rest;" which done, the soldiers, commending it as a quick, extraordinary act of justice, without further deliberation saluted him by the name of Emperor. I bring this story here in view, as not improper on this hint, nor useless to be observed, because it gives fair evidence of the antiquity of the second sight, and withal shews that it descended from the antient Druids, as being one part of the

diabolical magick they are charg'd with: and, upon their dispersion into the territories of Denmark and Swedeland, continued there in the most heathenish parts to this day, as is set forth (by Defoe) in the story of the late Duncan Campbell." *Mona Antiqua*, 140.

Aubrey tells us how Lady Diana Rich, daughter to the Earl of Holland, saw her own apparition in the garden at Holland House, Kensington, about a month before she died of the small-pox. *Miscellanies*, 1857, p. 89. See also Sir Walter Scott's *Minstrelsy*, clxvi. There are on this point other curious particulars in Aubrey's "Miscellanies." But the belief long survived Aubrey's day. Throughout the whole of Scotland this article of the popular creed long remained unimpaired, and even now a diligent explorer of the more remote parts of the Highlands, not to say of the other districts of North Britain and of some less frequented localities in England, Wales, and Ireland, especially the two latter, would infallibly meet with examples of a lingering faith in second sight. Attention may be directed to a series of letters written by or to Pepys the diarist and others, educated Englishmen of high standing, among the Pepys correspondence, and belonging to the year 1699-1701. Among the Lowland Scots, Johnson seems to have thought, that in his time (1780) this sort of superstition was dying out; but I am hardly disposed to accept the Doctor in the present case as a conclusive authority. He met with a minister, he tells us, who came to Skye with a foregone resolution not to give credit to it. "We should have had little claim," says Dr. Johnson, writing about 1780, "to the praise of curiosity, if we had not endeavoured with particular attention to examine the question of second sight. Of an opinion received for centuries by a whole nation, and supposed to be confirmed through its whole descent by a series of successive facts, it is desirable that the truth should be established, or the fallacy detected. The second sight is an impression made either by the mind upon the eye, or by the eye upon the mind, by which things distant or future are perceived, and seem as if they were present. A man on a journey, far from home, falls from his horse; another, who is perhaps at work about the house, sees him bleeding on the ground, commonly with a landscape of the place where the accident befalls him. Another seer, driving home his cattle, or wandering in idleness, or musing in the sun-shine, is suddenly surprised by the appearance of a bridal ceremony, or funeral procession, and counts the mourners or attendants,

of whom, if he knows them, he relates the names, if he knows them not he can describe the dresses. Things distant are seen at the instant when they happen. Of things future I know not that there is any rule for determining the time between the sight and the event.

"This receptive faculty, for power it cannot be called, is neither voluntary nor constant. The appearances have no dependence upon choice: they cannot be summoned, detained or recalled. The impression is sudden, and the effect often painful. By the term second sight seems to be meant a mode of seeing superadded to that which Nature generally bestows. In the north it is called taich; which signifies likewise a spectre or a vision. I know not, nor is it likely that the Highlanders ever examined, whether by taich, used for second sight, they mean the power of seeing or the thing seen."

Dr. Johnson adds: "A gentleman told me, that when he had once gone far from his own island, one of his labouring servants predicted his return, and described the livery of his attendant, which he had never worn at home; and which had been, without any previous design, occasionally given him The second sight is only wonderful because it is rare, for, considered in itself, it involves no more difficulty than dreams or perhaps than the regular exercises of the cogitative faculty; a general opinion of communicative impulses, or visionary representations, has prevailed in all ages and all nations; . . . the second sight of the Hebrides implies only the local frequency of a power which is nowhere totally unknown; and where we are unable to decide by antecedent reason, we must be content to yield to the force of testimony. To talk with any of these seers is not easy. There is one living in Sky, with whom we would have gladly conversed; but he was very gross and ignorant, and knew no English. The proportion in these countries of the poor to the rich is such, that, if we suppose the quality to be accidental, it can rarely happen to a man of education; and yet on such men it has sometimes fallen. There is now a second sighted gentleman in the Highlands, who complains of the terrors to which he is exposed. The foresight of the seers is not always prescience: they are impressed with images of which the event only shows them the meaning. They tell what they have seen to others, who are at that time not more knowing than themselves, but may become at last very adequate witnesses, by comparing the narrative with its verification." He concludes with observing: "I never could advance my curiosity to conviction; but

came away, at last, only willing to believe."

In his "Ode on the popular Superstitions of the Highlands of Scotland," Collins touches upon this subject. The Shetlanders are very credulous under this head, and are strong believers in second sight. A story was related to me by the late Sir Robert Hamilton, upward of 40 years ago, of a boat's crew that left Lerwick on a rough day, and after being absent some time, were seen (as it was given out) to return to land, and go to their respective homes. The next morning the bodies of the men were washed up! But the credit still enjoyed by this superstition is very wide and deep-rooted even at the present day, and the anecdotes which are current about it, are certainly in some cases very remarkable.

Seed-Cake.—In Brathwaite's "Lancashire Lovers," 1640, p. 19, the rustic lover entices his mistress to marriage with promise of many rural pleasures, among which occurs, "Wee will hau a seed-cake at Fastens;" and in Overbury's "Characters," 1638, under the character of a Franklin, we find enumerated the several country sports, amongst which occurs "the hoky or seed cake." "I have been told," says Miss Baker, writing in 1854, "that some fifty years ago, it was customary on All Souls' Day, for people (in Northamptonshire) to send seed cakes to their various friends, which were called soul-cakes; and as this was the period when wheat-sowing usually ended, it is probable both these observances (alluding to the seed-cake given to ploughmen after the wheat-sowing) have the self-same origin." They are probably identical with the Shropshire *Soul-Cake*.

See-Saw.—Gay describes the well-known sport of see-saw thus:

"Across the fallen oak the plank I laid,
And myself pois'd against the tott'ring
maid;
High leap'd the plank, adown Buxoma
fell," &c.

Douce seems to have thought that this was identical with the old game of Riding the Wild Mare, which is referred to in the "Knight of the Burning Pestle," written in 1610 or 1611: "Sweetheart, i' faith, I'll have Ralph come and do some of his gambols. He'll ride the wild mare, gentlemen, 'twould do your hearts good to see him."

This is still a popular game, and is carried out on an improved plan.

Selling of Pears or How Many Plums for a Penny?—The name of an old game, supposed to be analogous to the ancient *Chytrinda*. See St. John's

Manners and Customs of Ancient Greece, 1842, i, 152. This was a boy's sport; one for girls, called the *Tortoise*, is supposed to have been similar, but is not known in any English analogue.

Sepulchral Monuments.—See Fosbroke's *Encyclopædia*, 1843, ch. xi, and comp. *Cremation, Funeral Customs, &c.* Since Fosbroke's time much has been discovered and some matters set in a new light by the researches of Fergusson and Pitt-Rivers, as well as by the excavations, which have been undertaken by learned societies everywhere, and by the more exhaustive or correct conclusions thus rendered possible.

Serf, St.—See *Orknecys*.

Serpents.—The belief in augury and divination by the motions of serpents, seems from the account left to us by Cicero, to have flourished among the Romans, but to have been in modified regard by the better-informed. Speaking of the death of Gracchus, he says, that the severity of his disease was rather the cause of it, than a serpent's venom; but after all, he adds, the ill-luck of the augur was not so great, but that occasionally things will fall out by chance as he foretold. *De Divinatione*, lib. ii, sect. 28. Ross says that he had heard of battles between land and water serpents being treated as premonitory of misfortunes to men; and he intimates the same thing of emmets, as exemplified in a great combat between two swarms of these creatures prior to certain battles recorded in history between the Venetians and Lombards, and between the armies of Liege and Burgundy.

In the *Daily News* for Nov. 30, 1869, appeared the subjoined paragraph: A curious picture of Arab life has just been exhibited before the Court of Assizes at Constantina, in Algeria. A native, named Ben-Kemmari, was accused of mutilating his wife by cutting off her nose and upper lip in a fit of jealousy. The mother of the victim said that to cure her son-in-law of his jealousy she had consulted a much venerated Marabout, who had given her as a charm for her daughter a serpent's head wrapped up in hemp leaves, which was to be placed in the folds of the husband's turban. The woman appealed to the public present to prove that by this method she would have cured the man of his suspicions, and several Arabs at once took off their head gear and triumphantly showed the same talisman, while a native officer of the court, without being consulted, called out to the judge, "Yes, I have also a serpent's head: it gives strength to the man and fidelity to the woman."

Pepys was assured by a Mr. Templer that in Lancashire there were serpents,

which grew to a great size, and which fed upon larks, which they caught by lying immediately below the bird, and ejecting poison on it, "which," says the Diarist, "is very strange." Feb. 4, 1661-2. In her *Letters from the United States*, &c. 1856, the Hon. Amelia Murray reports, as something which she had heard and credited, that in Louisiana there was a snake, which milked cows, and called a cow, which it had once milked, to be operated upon again, with a note resembling that of its calf!

Serra or Serre.—See *Fabulous Creatures*.

Set.—Game at whist and at tennis.

Set-a-Foot.—(A slight variety of *Scotch and English* and of analogous character to *Tom Tiddler and I'm the King of the Castle*), survived the Union a hundred years, and was played at during the early years of the present century. It consisted of a heroic contention, imbued with all the nationality of still older days. The signal for the war was chaunted as by bards—

"Set-a-foot on Scottish ground,
English, if ye dare."

And forthwith the two bodies of eight, ten, twelve, or even more schoolboys were arranged on either side, the one representing the Scotch and the other the English forces: and, be it said in honour of these representations, they fought for the victory of their accepted cause as earnestly as if the battle was real:

"No slackness was there found,

And many a gallant schoolfellow
Lay panting on the ground."

The field was thus ordered. The green sward, divided by any slight natural hollow, was chosen, if possible; if not, a conventional line was drawn, and the combatants confronted each other across the imaginary border. In a heap, perhaps a hundred or two hundred yards behind each, was piled a booty of hats, coats, vests, and other clothing and chattels, which stood in the stead of property to be harried or cattle to be lifted. The game was played by raids to seize and carry off these deposits; as whenever the store was exhausted, the nationality was beaten. The races and the struggles to achieve this victory were full of excitement. Sometimes one, swift of foot, would rush alone into the exploit: sometimes two or three, to distract the adversary, without leaving their own side defenceless, or exposed to inroad. Then the chase; the escape of the invader with his plunder; or being obliged to throw it down for personal safety; or being captured, and sent back with it, there to stand, chapfallen

and taunted, until one of his comrades could run in and touch him; when his restoration to the ranks was the result, though perhaps his ransom was made prisoner in his stead. And so the war was carried on, so long as a rag was left to the pillager; and it was a sight to see occasionally, near the close, the awful condition of the losing side of the combatants. Almost every stitch of raiment was gradually devoted to the exigencies of the battle, and deposit after deposit was harried till every article, shoes, stockings, braces, &c. was "won away," and many of their discomfited wearers at last succumbed to their fate with nothing to cover their nakedness but trousers and shirt. I am not sure that even the last was not sometimes staked on the issue, so enthusiastic was set-a-foot. *Notes and Queries*, Aug. 1, 1858.

Seven Brothers, Festival of the.—(July 10). In *A Chronicle of London*, under 13 Henry IV. (1411-12), we find: "And prynce Henry lay at the bysshopes inne of Dorham fro the seid day of his comynge to towne unto the Moneday nest after the feste of Septem fratrum." These appear to have been brothers, who suffered martyrdom at the same time.

Seven Whistlers, The.—This superstition seems to be peculiar to Leicestershire. The seven whistlers are seven birds, whose voices warn the colliers in that locality of impending danger; and it is said that formerly, at least, no one would descend a pit if he heard the seven whistlers, whose prophetic notes no miner could disregard. Cases had been known in which men who had descended the pits, after this admonition, lost their lives. The belief in these supernatural songsters has expired, perhaps; yet scores of human beings perish yearly in our mines. *Current Notes* for April, 1855.

Shaftesbury.—"Shaftesbury is pleasantly situated on a hill, but has no water, except what the inhabitants fetch at a quarter of a mile's distance from the manour of Gillingham, to the lord of which they pay a yearly ceremony of acknowledgement, on the Monday before Holy Thursday. They dress up a garland very richly, calling it the Prize Besom, and carry it to the Manour-house, attended by a calf's-head and a pair of gloves, which are presented to the lord. This done, the Prize Besom is returned again with the same pomp, and taken to pieces: just like a milk-maid's garland on May Day, being made up of all the plate that can be got together among the house-keepers."—*Dodsley's Travels of Tom Thumb*, p. 16.

Shaking of the Sheets.—An old country dance. See Nares, 1859, in v.

Shaking the Smock.—In Killigrew's *Parson's Wedding*, 1664 (Hazlitt's *Dodsley*, xiv. 500), Wanton asks Wild to let her shake her smock over him, before he goes into the widow's chamber, for luck's sake.

Shark.—Couch of Polperro says: "The common opinion that sharks are compelled to turn on their backs, in order to seize their prey, has arisen from a mistaken view of this action," namely, the habit and necessity of bringing round the mouth in a direction enabling the serrated teeth to act as a circular saw in severing a bulky or tough substance. *Illustrations of Instinct*, 1847, p. 56-7. This may be perhaps regarded as a distinction without a difference.

Sharp Tuesday.—See *Shrove-Tuesday*.

Sharping-Corn.—Corn given to the smith at Christmas by the farmers for sharpening their tools or implements, generally half a bushel for each ploughland. *Blount* quoted by Halliwell in v. *Coles* mentions the same thing.

Sheep-Shearing.—Aubanus tells us, that the pastoral life was anciently accounted an honourable one, particularly among the Jews and the Romans. Mention occurs in the Old Testament of the festive entertainments of the former on this occasion, particularly in the second Book of Samuel, where Absalom the King's son was master of the feast. Varro may be consulted for the manner of celebrating this feast among the latter. In England, particularly in the Southern parts, for these festivities are not so common in the North, on the day they begin to shear their sheep, they provide a plentiful dinner for the shearers and their friends who visit them on the occasion: a table, also, if the weather permit, is spread in the open village for the young people and children. The washing and shearing of sheep is attended with great mirth and festivity. Indeed, the value of the covering of this very useful animal must always have made the shearing-time, in all pastoral countries, a kind of Harvest home. *Antiq. Conviv.* 62. In Tusser's "Husbandry," 1580, under "The Ploughman's Feast Days," are the following lines:

"*Sheep Shearing.*

"Wife, make us a dinner, spare flesh
neither corne,

Make wafers and cakes, for our sheepe
must be shorne,

At sheep shearing, neighbours none
other things crave,

But good cheere and welcome like neigh-
bours to have."

The expense attending these festivities

appears to have afforded matter of complaint. Thus in "Questions of profitable and pleasant Concernings, &c. 1594:" "If it be a Sheep Shearing Feast, Master Baily can entertaine you with his Bill of Reckonings to his Maister of three Sheapherds Wages, spent on fresh cates, besides spices and saffron pottage." In Brathwaite's "Lancashire Lovers," 1640, Camillus the clown, courting Doriclea, tells her: "We will have a lustie cheese-cake at our Sheepe Wash." There is a beautiful description of this festivity in Dyer's "Fleece," at the end of the first book, and in Thomson's "Seasons (Summer)."

Sheffield Knives or Thwittles.

—Chaucer's "Miller of Trumpington" is represented as wearing a Sheffield knife:

"A Sheffield thwitel bare he in his
hose:"

and it is observable that all the portraits of Chaucer give him a knife hanging at his breast. In the "Witch of Edmonton," 1658, Somerton says: "But see, the bridegroom and bride comes: the new pair of Sheffield knives fitted both to one sheath."

Shere, Chare, or Maundy Thursday.—Shere Thursday is the Thursday before Easter, and is so called

"for that in old fathers days the people would that day shere theyr hedes and clypp theyr berdes, and pool theyr heedes, and so make them honest ayenst Easter day." It was also called Maunday Thursday. A writer in the "Gentleman's Magazine" for July 1799, says: "Maundy Thursday, called by Collier Shier Thursday, Cotgrave calls by a word of the same sound and import, Sheere Thursday." See Collier's "Eccles. Hist." vol. ii. p. 97. In Lydgate's *Vertue of the Masse* it is said:

So as thyn heed hath a precellence,

Above all membres in comparyson,

So cryst Ihesu of magnyfyence,

Thurgh his dyuyne dysposycyon

Sette the masse for shorte conclusyon,

As on shyrethursdaye the gossell ye

maye rede,

For a prerogatyfe aboute euery orayson,

To helpe all them that to hym call at
nede.

Fosbroke mentions as in use at Barking Nunnery, "Russeaulx (a kind of allowance of corn) in Lent, and to bake with eels on Sheer Thursday:" also, "stutbe eels and shafte eels baked for Sheer Thursday." Comp. *Maundy Thursday*.

Sheriffs or Shire-reeves.—On the 12th November, the morrow of St. Martin, the sheriffs for England and Wales are still (1904) nominated in the Court of Exchequer, where the Chancellor

of the Exchequer, the Chief Justice of England, and others, attend to hear objections, and so forth, and ultimately make a selection of three persons for each county, from whom the sovereign is called upon to choose the future sheriffs. The chancellor and his colleagues, preparatively to the ceremony, take an oath in Norman-French to act with justice and impartiality.

In the "Gentleman's Magazine" for October, 1804, appeared the following communication from Mr. Nichols:

"Monday, October 1st. 1804.

"This day the lord mayor and aldermen proceeded from Guildhall, and the two sheriffs with their respective companies from Stationers' Hall, and having embarked on the Thames, his lordship in the city barge, and the sheriffs in the Stationers' barge, went in aquatic state to Palace Yard. They proceeded to the Court of Exchequer, where, after the usual salutations to the bench (the cursitor baron, Francis Maseres, Esq. presiding), the recorder presented the two sheriffs; the several writs were then read, and the sheriffs and the senior under-sheriff took the usual oaths. The whole of the numerous company then again embarked in their barges, and returned to Blackfriars Bridge, where the state carriages were in waiting. Thence they proceeded to Stationers' Hall, where a most elegant entertainment was given by Mr. Sheriff Domville." Sir H. Ellis has observed elsewhere that "the ceremony on this occasion, in the Court of Exchequer, which vulgar error supposed to be an unmeaning farce, is solemn and impressive; nor have the new sheriffs the least connection either with chopping of sticks, or counting of hobnails."

Shetland Isles about 1725.—

A curious picture of the social and religious condition of this outlying portion of North Britain, illustrative of the survival down to comparatively modern times of fairly archaic ideas and usages, is presented by a communication to the *Scotsman*, abstracted from the *Globe* newspaper of Feb. 24, 1903. Some of the particulars deserve to be transcribed:—At the beginning of the eighteenth century the social and religious condition of Shetland left much to be desired; and in the hope of bringing about an improvement, memorials were drawn up in the different parishes about the year 1725, and presented to the "Stewart and Justiciar-Depute," setting forth the low condition of the people, and praying that the Magistrate would take the same under his most serious consideration, and "not only cause the good laws against profane-

ness and immorality to be put into vigorous execution, but also to make Acts agreeable thereunto, and adapted to the particular circumstances of the country for the suppressing of sin, and promoting of piety and virtue, by inflicting condign punishment upon all transgressors."

The question of Sabbath observance (then as now) seems to have been very clamant, for it was the first to receive attention. No one was to be allowed to travel by land or sea on Sunday on any secular business, nor to engage in any work or recreation under a penalty of four pounds Scots (3/4) for the first offence, and double that amount for the second—in addition to which the transgressor had to "satisfy the kirk for the scandal." If the fines were not forthcoming, the Sabbath-breaker was to be "punished in his person." Further, any one wilfully staying away from church was liable to a fine of twenty shillings Scots (1/8) for each offence, failing which he had to undergo the aforesaid punishment in his person. Profane swearers and liars were liable to a fine of twenty shillings Scots for each offence; drunkards, half-a-crown; those who were found giving or selling drink to an intoxicated person, a like sum; scolds and disturbers of the peace, three pounds; and if fining did not have the desired effect, the inevitable corporal punishment was resorted to. Professional beggars were very sharply dealt with, it being decreed that anyone convicted of said offence should be "put in firmance, to be punished with the stocks or jugs"; while on the other hand, to give ear to the plaint of a beggar was to lay oneself open to a fine of ten pounds Scots. The question of the relationship of master and servant also seems to have been a vexed one in those days, for special attention was given to it. Disobedience or insolent servants were liable to receive "punishment in their persons," with the forfeiture of six months' wages. No householder was allowed to keep more servants than he actually required, nor to "entertain in his family idle persons capable of work."

The abject and friendless poor who were unfit for work were provided for in a somewhat novel fashion. The fines obtained for breaches of the law were put into what was known as the "Poors' Box," and out of this fund each pauper received a sum with which to buy clothes; while for their maintenance they had to look to certain householders in the parish to which they belonged. The kirk session nominated the houses in which the paupers were to be lodged and fed, and each of these groups of houses was known as a "quarter," while "quarter-wife" was a female pauper moving from one house to another at

stated intervals. The pauper usually stayed in each house one night for every merk of land owned or rented by the householder. This somewhat arbitrary method of supporting the poor seems to have been tolerated by the people with a fairly good grace. The "quarter" system was still in vogue in some parts of the country about the middle of the 19th century. No man was allowed to take unto himself a wife unless he had "forty pounds Scots of free gear to set up house upon, or some lawful trade whereby he could subsist; nor such as could not read." Those old enactments were gradually superseded by the laws governing the rest of Scotland; but the office of "Ranselman" survived (in a less arbitrary form) for well-nigh half a century.

Shewri While.—This name used to be applied to a supposed evil spirit of the female sex, which haunted one of the hills in Monmouthshire, and molested and misled any traveller who happened to have occasion to pass that way. She was accustomed, when she saw anyone who had missed his road over the mountain, to greet him with "Whoo-whoop," and to beckon him from a distance to follow her; she would then lead her dupe a long dance, and end by bringing him back to the starting place. This superstition appears to have died out.

Shick-Shack Day.—A term employed in Surrey for Royal Oak Day, the 29th of May. A correspondent of *Notes and Queries* stated that he had heard the name associated with an obscure tradition of a king, who had escaped from his enemies by means of a hollow oak-tree (the owl legend being also remembered).

Shinty.—This is a game played during the winter and at Christmas in the Highlands of Scotland with a wooden ball, each of the players being provided with a curved stick. It appears to be similar to golf. An account of it, with an engraving, is given in the *Penny Magazine* for January 31, 1835. It may be that our colloquialism shindy is derived from this game. A Shinty match is mentioned in the *Gentleman's Magazine* for February, 1795.

The sport, a rather boisterous one, appears to have been a favourite amusement of the Highland labourers and tenants, and to have been encouraged by the laird. Jamieson regards it as analogous to the English Hackie (or Hockey), and Grose is inclined to identify it with the Gloucestershire *Not*, a game played with a knotted ball.

Shitten or Shut-in Saturday.

—The Saturday in Passion Week. Forby, in his "Vocabulary," 1830, says that it

should be pronounced Shutten, or Shut in Saturday; it is the day on which our Saviour was laid in the sepulchre.

Shoe-Omens.—The casual putting the left shoe on the right foot, or the right on the left, was thought anciently to be the forerunner of some unlucky accident. Scot, in his "Discovery," tells us: "He that receiveth a mischance, will consider whether he put not on his shirt the wrong side outwards, or his left shoe on his right foot."

Two early English writers advert to this portent, but in terms of incredulity, if not of derision, and one of them (Gaule) adds, that it was deemed "inauspicious to burst the shoe-latchet." Mason's *Anatomie of Sorcerie*, 1612, 90, and Gaule, *Mag-astromancers*, 181. Thus Butler, in his "Hudibras," writes, on the authority of Pliny:

"Augustus having b'oversight
Put on his left shoe 'fore his right,
Had like to have been slain that day,
By soldiers mutin'yng for pay."

Similar to this, says Grose, is putting on one stocking with the wrong side outward, without design: though changing it alters the luck.

Filippo-Maria Visconti, Duke of Milan, who died in 1447, was, in common with the majority of his contemporaries, a firm believer in astrology and divination. . . . To a more sceptical generation, some of his superstitious foibles cannot fail to present a ludicrous and contemptible aspect. . . . He viewed it as a circumstance of sinister omen, if his right foot was accidentally put into his left shoe. Hazlitt's *Venetian Republic*, 1900, ii, 88.

It is accounted lucky by the vulgar to throw an old shoe after a person when they wish him to succeed in what he is going about. John Heywood refers to this usage, doubtless of considerable antiquity even in his time, in his "Works," first printed in 1546:

"I will streight weie anker, and hoysse
vp sayle,
And thytherward hye me in haste lyke
a snayle,
And home agayne hytherward quicke
as a bee,
Now for good luck, caste an olde shoe
after mee."

Grose, citing Jonson, saying "Would I had Kemp's shoes to throw after you," observes, throwing an old shoe or shoes after anyone going on an important business, is by the vulgar deemed lucky. Jonson was probably alluding to Kemp's famous exploit, related in the "Nine Daies Wonder," 1600. Gayton has the

following passage: "An incantation upon the horse, for want of nailing his old shoes at the door of his house when he came forth: or because, nor the old woman, nor the barber, nor his niece, nor the curate designed him the security of an old shooe after him." *Festivous Notes*, 1654, p. 104.

I find the following in "The Ravens Almanacke," 1609: "But at his shutting in of shop, could have bene content to have had all his neighbours have throwne his olde shooes after him when hee went home, in signe of good lucke." In Ben Jonson's "Masque of Gypsies" we find this superstition mentioned:

Gypsie. "Hurle after an old shoe,
I'll be merry what ere I doe—"

Again, in the "Honest Man's Fortune (1613)," Mallicoorn says:

"Captain, your shoes are old; pray put 'em off,

And let one fling 'em after us—"

Beaumont and Fletcher by Dyce, iii, 426.

This is a common practice at weddings, when the married couple are setting out on their honeymoon. Mr. Hallen gives a curious charm from the Clackmannan Kirk Session records: "1633, Jan. 6.—Compeirit Janet White and declarit that Girsell Tamsone being in hir childill (child-bed) sent hir to hir husband, Jhon Wallace, to bring his left foote shooe to drink out off, using it as a remedie to cuir hir. Sicklyfte compeirit James Drysdall, and confirmit the same, declairing that he after the shooe was (. . . . ?) to him againe he sained it upon the fire and put the catt into it, saying, All my wyffes sicknes be upon the catt. . . . The Session thinking it a sort of sorcerie, ordaint hir to cum after Sermon before the pulpit and crave God's pardon . . . and to pay in penaltie fortie shilling." *Antiquary* for August, 1889.

In the "Witch of Edmonton," 1658, Old Carter tells his daughter and her sweetheart: "Your marriage-money shall be receiv'd before your Wedding Shoes can be pulled on. Blessing on you both." So in Dekker's "Match me in London": "I thinke your Wedding Shoes have not bene off unty'd." Down answers, "Some three times."

Shoeing the Colt.—The exaction of a fine or treat from a new comer into any office—a form of footing.

Shoeing the Wild Mare.—From scattered notices in several old works, I collect that this was a diversion among our ancestors, more particularly intended for the young, and that the Wild Mare was simply a youth so called, who was allowed a certain start, and who was pur-

sued by his companions, with the object of being shooed, if he did not succeed in outstripping them. The only allusion pure and simple to this pastime is, I believe, in Breton's "Fantasticks," 1626, where he speaks of a youth "shewing their agility in shooing the Wild Mare;" but in Skelton's "Elynour Rumming," and in the "Frere and the Boye," occur references to what must have been a popular air or ballad founded on the game, and Ravenscroft, in his "Melismata," 1611, has a passage mentioning Away the Mare (just as it is mentioned in the two earlier places):

"Heigh ho, away the mare,
Let vs set aside all care."

Herrick, in his "New Yeares Gift Sent to Sir Simeon Steward," seems, however, to set the matter at rest, and to show that the conjecture as to the character of the sport, just hazarded, is likely to be correct:

—"but here a jolly
Verse crown'd with yvie and with holly;
That tels of winters tales and mirth,
That milk-maids make about the hearth,
Of Christmas sports, the wassel-boule,
That tost up after Fox-i'-th' hole;
Of Blind-man-buffe, and of the care
That young men have to shooe the
mare."

Of course, the nursery game mentioned by Mr. Halliwell is entirely different from this adult pastime. The former appears to be known in Denmark; it is played with the toes. There is more than one version in our own language; the following is printed by Mr. Halliwell:

"Shoe the colt, shoe!
Shoe the wild mare!
Put a sack on her back,
See if she'll bear.
If she'll bear,
We'll give her some grains;
If she won't bear,
We'll dash out her brains."

Popular Rhymes and Nursery Tales, 1849, p. 101.

Shoes.—The celebrated Thomas Corat, when he started on his second travels in 1612, hung up in the church of his native place, Odcombe, the shoes in which he is said to have walked from Venice, and they remained there, it is understood, till the beginning of the 18th century. It appears to have been a custom among the Chinese for an official, on relinquishing his duties, to suspend his shoes in a conspicuous place by way of suggestion to those coming after him, that they should walk in his footsteps.

Shooting the Black Lad.—An ancient and long-standing usage at Ash-

ton-under-Lyne on the 16th of April, in commemoration of Sir Ralph of Ashton, Vice-Constable of England in the reign of Richard III. and the holder of a pennyrent here. See Hazlitt's *Proverbs*, 1882, p. 361, for farther particulars.

Shove-Groat.—See a good account in Nares, *Glossary*, 1859, in v. See also Halliwell in v. *Shovel-Board*. A writer in Willis's "Current Notes" for April, 1853, says: "In the 13th year of Henry VIII. the Benchers of the Temple made an order 'that none of the Society within this house shall exercise the play of shoffe-grotte or slyp-grotte upon pain of six-shillings and eightpence.'" This game was otherwise called shove-halfpenny: the mode of playing it is explained in "Current Notes" for June, 1853; and in the number for July, 1853, is a long paper, well worth reading on the subject.

This is one of the amusements prohibited by the statute 33 Henry VIII. A Shove-Groat shilling is mentioned in the *Second Part of Henry IV.* 1600. In Saxony, long before that time, they had a sort of silver coin or counter known as a *spielgroschen*. Shove-Groat was also called *Slide-groat*, *Slide-Thrift*, and *Slip-Thrift*. In the Diary of Philip Henslowe the manager, edited by Collier, is the following curious entry: "Lent unto John Pallmer, the 8 of July, 1599, when he playd a shove groat at the cort. Redy mony, v^s,"

Mr. Griffen, at the hachette,
Mi. Drayton,
Harry Chettelle."

These three names were perhaps added as witnesses. Comp. *Up, Jenkins*.

This game is cited as *Slip-Thrift* and *Short-Thrift*, as if it were a costly recreation, by Richard Rice in his *Invective*, 1579. He says, that man was made in God's image, and that his gifts might not die with him his Creator sent him into Paradise. "What to dooe there?" inquires our author. "To bowle, or to nlaie at dise, or cardes, penipricke, or slipthrift?" He tells us elsewhere that the game was played with passed-groats. Rice also mentions short-thrift, perhaps another form of it. Slipthrift is referred to in the "English Courtier and the Countrey Gentleman," 1586.

Shreving Pew.—That where the worshipper knelt to confess at Shrovetide. In the Churchwardens' Accounts of St. Mary at Hill, in the City of London, A.D. 1493, is the following article: "For a mat for the Shreving Pewe, iij d."

Shrew-Mouse.—Pliny, in the Eighth Book of his "Natural History," says that among the Romans the cry of

the shrew-mouse was regarded as an augury of evil, and Moulin quotes Valerius Maximus for the same piece of folk-lore.

Shrovetide, or Confession Time.—From v. *scrivan* to shrieve, prior to the English Reformation, was a period of penitential observance preparatory to Easter; but at a later date was partly converted into a sort of holiday and carnival with the incidence of collops, pancakes, &c. and a variety of sports. These details are mentioned under their respective heads. In the North of England, Shrove Tuesday is called Fastens E'en, the succeeding day being Ash Wednesday, the first day of the Lenten Fast. I observe that the late Mr. Hunter in his "Hallamshire Glossary," 1829, notices the term Fasten-Tuesday as the name under which Shrove Tuesday, though only in strictness a vigil, is known in that district of Yorkshire. It is called Fasguntide by Blount in his "Glossographia," 1681, a word interpreted by Forby fasting-time. It is no longer known, although Mr. Halliwell, in his "Dictionary of Archaisms," 1847, seems to quote it as a current provincialism in the Eastern shires.

Shrove-tide plainly signifies the time of confessing sins, as the Saxon word Shrive, or Shrift, means *Confession*. This season has been anciently set apart by the Church of Rome for a time of shriving or confessing sins. This seemingly no had preparative for the austerities that were to follow in Lent, was, for whatever reason, laid aside at the Reformation.

The luxury and intemperance that usually prevailed at this season were vestiges of the Romish carnival, which Moresin derives from the time of Gentilism, introducing Aubanus as describing it thus: "Men eat and drink and abandon themselves to every kind of sportive foolery, as if resolved to have their fill of pleasure before they were to die, and as it were forego every sort of delight." Thus also Selden: "What the Church debarhs us one day, she gives us leave to take out in another—first there is a Carnival and then a Lent." Langley, in his "Abridgment of Polydore Virgil," observes: "This furnishing of our bellies with delicates, that we use on Fastingham Tuiuesday, what tyme some eate tyl they be enforced to forbearc all again, sprong of Bacchus Feastes, that were celebrated in Rome with great joy and deliciouse fare."

Taylor, the Water Poet, in his "Jacke-a-Lent," 1620, gives the following account of Shrove Tuesday: "Shrove Tuesday, at whose entrance in the morning all the whole kingdom is inquiet, but by that time the clocke strikes eleven, which (by

the help of a knavish sexton) is commonly before nine, then there is a bell rung cal'd the Pancake-bell, the sound whereof makes thousands of people distract'd, and forgetful either of manners or humanitie; then there is a thing called wheaten floure, which the cookes do mingle with water, egges, spice, and other tragical, magicall incantments, and then they put it by little and little into a frying-pan of boiling suet, where it makes a confused dismall hissing (like the Lernean Snakes in the reeds of Acheron, Stix, or Phlegeton), untill at last, by the skill of the cooke, it is transformed into the forme of a Flip-Jack, cal'd a pancake, which ominous incantation the ignorant people doe devoure very greedily." I know not well what he means by the following: "Then Tim Tatters (a most opulent villaine), with an ensigne made of a piece of a baker's mawkin fix't upon a broome-staffe, he displaies his dreadful colours, and calling the ragged regiment together, makes an illiterate oration, stuff't with most plentiful want of discretion."

"Here must enter that wadling, stradling, bursten-gutted Carnifex of all Christendome, vulgarly entiled Shrove Tuesday, but, more pertinently, sole Monarch of the Month, high Steward to the Stomach, chiefe Ganimede to the Guts, prime peere of the Pullets, first Favourite to the Frying-pans, greatest Bashann to the Batterbowles, Protector of the Pancakes, first Founder of the Fritters, Baron of Bacon-fitch, Earle of Egge-baskets, &c. This corpulent commander of these chollericke things called cookes, will shew himselfe to be but of ignoble education: for by his manners you may find him better fed than taught whenever he comes."—*Vox Graculi*, 1623.

Bishop Hall, in his "Triumphs of Rome," thus describes the Jovial Carneval: "Every man cries Sciolta, letting himselfe loose to the maddest of merriments, marching wildly up and down in all forms of disguises; each man striving to outgo other in strange pranks of humorous debauchedness, in which even those of the holy order are wont to be allowed their share; for howsoever it was by some sullen authority forbidden to clerks, and votaries of any kind, to go masked and disguised in those seemingly abusive solemnities, yet more favourable construction hath offered to make them believe that it was chiefly for their sakes, for the refreshment of their sadder and more restrained spirits, that this free and lawless Festivity was taken up."—P. 19.

Overbury, in his "Characters," speaking of a "Franklin," says, that among the ceremonies which he annually observes and that without considering them as reliques

of Popery, are "Shroving." Among the "Records of the City of Norwich," mention is made of one John Gladman, "who was ever, and at thys our is a man of sad disposition, and trewe and feythfull to God and to the Kyng, of disporte as hath ben acustomed in any cite or burgh thorowe alle this reame, on Tuesday in the last ende of Cristemesse (1440,) viz'. Fastyngonge Tuesday, made a disport with hys neyghbours, havyngh his hors trappyd with tynnyfoyle and other nyse disgisy things, coronned as Kyng of Crestemesse, in tokyng that seson should end with the twelve monethes of the yere, aforin hym went yche moneth disguysed after the seson requyrd, and Lenton clad in whyte and red heryngs skynns and his hors trappyd with oystershells after him, in token that sadnesse shuld folowe and an holy tyme, and so rode in divers stretis of the cite with other people with hym disguysed, makyngh myrth, disportes, and plays, &c." Blomefield's *Norfolk*, 1745, ii, 111. In the "Northumberland Household Book," 1512, it appears "that the clergy and officers of Lord Percy's Chapel performed a play before his Lordship upon Shrowftwesday at night," p. 345; it was not an unusual occasion for such spectacles.

The subsequent passage in Hall's "Virgidemia," 1598, seems to imply that a hen was a usual present at Shrove-tide: as also a pair of gloves at Easter.

"For Easter Gloves, or for a Shroftide hen,
Which brought to give, he takes to sell again."

—Book iv. Sat. 5, p. 42.

In the "Life of Antony à Wood," p. 46, are some curious particulars relating to indignities shown at that time, 1647, to freshmen at Oxford on Shrove-Tuesday. A brass pot full of cawdle was made by the cook at the freshman's charge, and set before the fire in the College-hall. "Afterwards every freshman, according to seniority, was to pluck off his gowne and band, and, if possibly, to make himself look like a scoundrell. This done, they were conducted each after the other to the high table, and there made to stand on a forme placed thereon; from whence they were to speak their speech with an audible voice to the company: which, if well done, the person that spoke it was to have a cup of cawdle, and no salted drinke; if indifferently, some cawdle and some salted drink; but if dull, nothing was given to him but salted drink, or salt put in College beere, with tucks to boot. Afterwards when they were to be admitted into the Fraternity, the Senior Cook was to administer to them an oath over an old

shoe, part of which runs thus: 'Item tu jurabis, quod Penniless Bench non visitabis,' &c. After which spoken with gravity, the freshman kissed the shoe, put on his gowne and band, and took his place among the Seniors.' The Editor observes, p. 50: "The custom described above was not, it is probable, peculiar to Merton College. Perhaps it was once general, as striking traces of it may be found in many societies in Oxford, and in some a very near resemblance of it has been kept up till within these few years." Comp. *Hens*, where it is shown that they, as well as cocks, were formerly threshed at Shrove-tide.

"To tuck, was to set the nail of their thumb to their chin, just under the lippe, and by the help of their other fingers under the chin, they would give him a mark, which sometimes would produce blood."

—Wood.

At Brasenose College on this anniversary it is usual for the butler to present a copy of verses. A collection of these was printed in 1857.

Hearne, in his *Diary*, 1724-5, writes: "At Sunningwell, near Abingdon in Berks, they have a custom (which I suppose was formerly in other places, tho' I do not know of any else where it is now) every Shrove Tuesday, at night, in the dusk of the evening, for the boys and girls to say these verses about the village—

Beef and bacon's
Out of season,
I want a pan
To parch my peason;

which they repeat several times, and then throw stones at all people's doors, which makes the people generally to shut up their doors that evening."

Canon Bowles informed Brand, that in the neighbourhood of Salisbury, in Wiltshire, the boys go about before Shrove-tide, singing these rhymes:

"Shrove Tide is nigh at hand,
And I am coming a shroving;
Pray, Dame, something,
An apple or a dumpling,
Or a piece of truckle cheese
Of your own making,
Or a piece of pancake."

It may not be improper to insert here a rhyme, which a gentleman in the Isle of Wight heard sung by some young boys in chorus on Shrove Tuesday, 1855; he communicated it to "Notes and Queries."

"Shroving, shroving, I am come to shroving—

White bread and apple pie,
My mouth is very dry;
I wish I were well a-wet,
As I could sing for a nut.

Shroving, shroving, I am come to shroving.

A piece of bread, a piece of cheese,
A piece of your fat bacon,
Dough nuts, and pancakes,
All of your own making.

Shroving, shroving, I am come to shroving."

An odd practice seems to prevail in some parts of Somersetshire, and also in Devonshire and Dorsetshire, on Shrove Tuesday, which is locally nick-named Sharp Tuesday. The youngsters go about after dusk, and throw stones against people's doors, by what is considered by them an indefeasible right. They at the same time sing in chorus:

"I be come a shrovin
Vor a little pankiak;
A bit o' bread o' your baikin,
Or a little truckle cheese o' your maikin,
If you'll gi' me a little I'll ax no more,
If you don't gi' me nothin, I'll rattl
your door."

It appears that in Staffordshire, this day is known as Goodish (or rather Gooding) Tuesday, a term of which the signification has only been conjectured. In Oxfordshire, the following versions have been met with:

"Knick, knock, the pan's hot,
And we be come a shroving:
A bit of bread, a bit of cheese,
A bit of barley dumpling.
That's better than nothing,
Open the door and let us in,
For we be come a pancaking."

Or,

"Pit a pat, the pan is hot,
We are come a shroving;
A little bit of bread and cheese
Is better than nothing.
The pan is hot, the pan is cold;
Is the fat in the pan nine days old?"

In Dekker's "Seven Deadly Sins of London," 4to. 1606, p. 35, is this passage: "They presently (like prentices upon Shrove-Tuesday) take the lawe into their owne handes and do what they list." And it appears from contemporary writers that this day was a holiday, time immemorial, for apprentices and working people. See Dodsley's "Old plays," Hazlitt's edit. xi, 195-6, 436-7.

Heath, in his "Account of the Scilly Islands," has the following passage: "On a Shrove Tuesday in each year, after the throwing at cocks is over, the boys in this island have a custom of throwing stones in the evening against the doors of the dwellers' houses; a privilege they claim time immemorial, and put in practice without controul, for finishing the day's sport. I could never learn from whence

this custom took its rise, but am informed that the same custom is now used in several provinces of Spain, as well as in some parts of Cornwall. The terms demanded by the boys are pancakes, or money to capitulate."

The apprentices, whose particular holiday this day is now esteemed, and who are on several accounts so much interested in the observation thereof, ought, with that watchful jealousy of their ancient rights and liberties (typified so happily on this occasion by pudding and play), as becomes young Englishmen, to guard against every infringement of its ceremonies, so as to transmit them entire and unadulterated to posterity. In the time of Elizabeth and her successor, the day was one on which great licence was used, and riotous scenes were too frequent. See the second part of Dekker's "Honest Whore," 1630, and Nabbes's "Totenham Court," 1638, where one of the characters says, "If I doe, I have lesse mercie then prentices at Shrovetide." This may refer to the cockthreshing on this day. Comp. *Pancakes*.

Among the sports of Shrove Tuesday, cock-fighting and throwing at cocks appear almost everywhere to have prevailed. Rivett, in his Reply to Smirke, 1676, has the following curious passage: "It was Shrove-Tuesday with them, and, not having yet forgot their boys-play, they had set up the cock, and would have been content some of them to have ventur'd their coffee-farthings, yea their Easter-pence by advance, to have a fling at him."

It is a remarkable thing that the difficulty of suppressing cockfighting remains to be overcome. One reason probably is that influential and (supposed to be) educated English gentlemen take an interest in its continuance.

"Shrove-Tide," says Warton, "was formerly a season of extraordinary sport and feasting. In the Romish Church there was antiently a feast immediately preceding Lent, which lasted many days, called 'Carniscapium.'" See Carpentier in v. Supp. Lat. Gloss. Du Cange, tom. i. p. 381. In some cities of France an officer was annually chosen, called Le Prince d'Amoureux, who presided over the sports of the youth for six days before Ash-Wednesday. Ibid. v. "Amoratus," p. 195; and v. "Cardinalis," p. 818. Also v. "Spinetum," tom. iii. p. 848. Some traces of these festivities still remain in our Universities. Carpentier, under the year 1355, mentions a petition of the scholars to the master of the School of Ramera, to give them a cock, which they asserted the said master owed them upon Shrove Tuesday, to throw sticks at ac-

cording to the usual custom, for their sport and entertainment.

At Paris the approach of the season of self-denial is similarly commemorated and compensated by revelry and licence, and in 1897 the anniversary of the *Bœuf Gras* was celebrated with all the customary honours.

From Lavaterus it should seem that anciently in Helvetia fires were lighted up at Shrove-tide. "And as the young men in Helvetia, who with their fire-brand, which they light at the bone-fires at Shrof-tide," &c. *Of Ghosts and of Spirits Walking by Night*, 1572, p. 51. "Among the Finns no fire or candle may be kindled on the eve of Shrove-Tuesday."—Douce. See *Cock-Fighting, Cock-Thrashing, Cock-penny, Pancakes*, &c.

Shuffle or Shovel Board.—This was very recently played. Pepps mentions that he had a turn at it at Hackney in 1664. Douce, about eighty years ago, heard a man ask another to go into an ale-house in the Broad Sanctuary, Westminster, to play at it. In Isaak Walton's time, a shovel board was probably to be found in every public house. A correspondent of "Current Notes," writing from New York in 1852, thus describes this game: "It is played on a table or board about 40 feet long and 18 inches wide. It is made of clean white pine without knots, and fine sand is sifted all over, to enable the players to shovel their pieces along. On each side of the board there are narrow troughs or gutters, to catch the pieces if they fly off, which they frequently do. The game is played by two persons, who have each four pieces, numbered 1 to 4. The pieces are of brass, exactly the size and form of half-pound flat weights. A line is marked across the board, about half a foot from the farther extremity, and the art is to discharge the piece from the hand with just sufficient force to go beyond the line, which counts so many: but if the piece lies half off and half on the farther end, it counts double. But to do that requires great skill and long practice. The players play off their pieces alternately, and the chief effort is to knock the antagonist's piece from the table."

There was formerly at the Falcon Inn at Stratford-on-Avon a board of this description, on which Shakespear is alleged to have played. There is no authority for such an idea, but the board is preserved in the Birthplace Museum. In the Instructions of Sir John Wynn of Gwydyr about 1610 to his chaplain he tells him that if he (Sir John) should play at bowls or shovel-board, and there should be no strangers, he would like of his company." Pennant's *Tours in Wales*, 1810, iii, 404.

Shuggy-Shew.—See *Swing*.

Shuttlecock.—See *Battledore*.

Signet, Royal.—In the Robin Hood episode (Hazlitt's *Tales and Legends*, 1892, p. 319), where the disguised King takes from his pocket the broad signet on alleged behalf of his royal master, the outlaw at once bends his knee to it.

In *Adam Bel*, 1536, where Cloudesty is in Carlisle, about to be executed, his two comrades, Bel and Clym, knock at the town gate; and when the porter comes, they shew him what they pretend to be the king's seal, which procures their admission:

"The porter had ween'd it had been so,
And lightly did off his hood:
'Welcome be my lord's seal,' said he;
'For that shall ye come in.'"

Fox, in his *Book of Martyrs*, who is followed by the writer of the fifth act of *Henry VIII.*, relates how, in view of the summons of Cranmer before the Council, Henry sent for him, and in case the Council would not listen to him, delivered him his signet, which he was to exhibit as a token to them that they were discharged from their deliberation upon his matter. It is a graphic and affecting passage—more so in the prose book than in the drama; and again in the ballad-poem of *Robin Hood and Queen Katherine*, the royal page sent to the outlaw by the queen, says to Robin:

"She bids you post to fair London court,
Not fearing anything;
For there shall be a little sport,
And she hath sent you her ring."

The effect of which delivery is to satisfy the bold archer that he may go in safety with such a passport. So, in the *Blind Beggar of Bethnal Green*, by John Day, 1659, Old Strowd, desiring that £100 should be sent him, forwards his ring to the holder of the money as a token.

These were outward and visible symbols intelligible to most persons in an illiterate age, when a written warrant or order would have proved useless. A similar custom and idea prevailed among the ancient Greeks. In the *Deipnosophistæ* of Athenæus, xiii, 49, a lover of Lais the courtesan signifies his wish to see her by sending her his seal; but she declines, because it is of clay.

Signs, Tavern.—See *Tavern Signs*.

Silver Games.—Humphrey Roberts, of King's Langley, in his "Complaint for Reformation," 1572, says: "I may speake of one notable abuse, whiche among y^e rest is so much practised, y^e it is made in a maner lawfull called a siluer game. These siluer games are becom such

snares, & as it wer baits to catch men: y^e it seemeth vnto me Sathan to (sic) becom a coning goldsmyth." Roberts, in a description which occupies several pages, proceeds to draw a picture of the prorationation of the Sundays by these silver games, and the desertion of the churches. The exact nature of the game so designated he does not, however, disclose, but leaves us to conjecture that they were amusements of a more or less frivolous character, chiefly confined to the country, for he draws a distinction between them and the "wayne deuices and fond exercises" of great towns and cities, such as bull-baiting, and "many such vnfruitefull pastimes, tending to no comoditie for y^e commonwealth: for which purpose Parysh Garden is a place."

In *Green's Tu Quoque*, by John Cook, 1614, we have a passage in which "the silver game" is mentioned as something to do with success in a lovesuit. Lysons quotes two entries relating to Brentford under 1629: "Received of Robert Bicklye for the use of our games . . . 2/," and, "Of the said Robert Bicklye for a silver bar which was lost at Elyng . . . 3/6." Hazlitt's *Dodsley*, xi, 249. Lysons, in an extract from a "Chapel-Warden's Account of 1634," notices a payment of 11s. 8d. "for the silver games," but omits to explain what they were.

Simnels.—Simmel is from the Latin *Simila*, the finest part of the flour. By statute 51 Hen. III. Simnel bread (*panis similageneus*) was to weigh two shillings less than Wastell bread. I owe these two items of information to Pegge's "Curialia," 1818, where several other curious circumstances connected with this very ancient usage are brought together.

A writer in the "Gentleman's Magazine" for July, 1783, speaking of cross buns, saffron cakes, or symnels in Passion Week, observes that "these being formerly at least, unleavened, may have a retrospect to the unleavened bread of the Jews, in the same manner as lamb at Easter to the Paschal Lamb." Simnels are still commonly used in Lancashire at Easter; they are identical, I believe, with the Semeslins of which Hutchinson, in his "History," speaks as in use in the North. It is, in fact, a species of plum-cake. At Bury, in Lancashire, on Mid Lent Sunday, which is there called Simblin (Simmel) Sunday, simnel cakes are sold openly in the shops, which are only closed during the services.

Simon and Jude Day, SS.—(Oct. 28). In the Runic Calendar St. Simon and St. Jude's Day was marked by a ship, on account of them having been fishermen. This seems to have been the day on which votaries came formerly to

Glastonbury to offer to Joseph of Arimathea. In the metrical "Life of Joseph," 1520, sign. A 5, it is said, that two young women, in the "xviii. yere of henry our kyng," were mortally sick of the pestilence, and were thought to be beyond cure, but

"Their prayer makyng to ioseph of aramathye

So began to recouer & brought theyr offryng

On Symons day & Jude vnto Glastonbury."

We learn from Holinshed that, in 1536, when a battle was appointed to have been fought upon this day between the king's troops and the rebels in Yorkshire, so great a quantity of rain fell upon the eve thereof, as to prevent the battle from taking place. It appears that this day was accounted rainy as well as St. Swithin's, from the following passage in the "Roaring Girl:" "As well as I know 'twill rain upon Simon and Jude's Day." And again: "Now a continual Simon and Jude's rain beat all your feathers as flat down as pancakes."

On this day the Lord Mayor of London was formerly elected; his inauguration and the show took place on the 29th October. The following charm belongs to this day: "Take an apple, pare it whole, and take the paring in your right hand, and standing in the middle of the room, say the following verse:

'St. Simon and Jude, on you I intrude,
By this parting I hold to discover,
Without any delay, to tell me this day
The first letter of my own true lover.'

Turn three times round, and cast the paring over your left shoulder, and it will form the first letter of your future husband's surname, but if the paring break into many pieces, so that no letter is discernible, you will never marry; take the pips of the same apple, put them into spring water and drink them."

"Festa dies Judæ prohibet te incedere nude,

Sed vult ut Corpus vestibus omne tegas.
Festa dies Judæ cum transiit atque

Simonis

In Foribus nobis esse putatur Hiems.

Simonis Judæ post Festum væ tibi nude

Tunc infant Genti mala gaudia veste carenti."

Buchleri *Sententiæ Rythmicæ*.

Sin Eaters.—"Within the memory of our fathers," remarks Bagford, "in Shropshire, in those villages adjoining to Wales, when a person dyed, there was notice given to an old sire, (for so they called him), who presently repaired to the place where the deceased lay, and stood

before the door of the house, when some of the family came out and furnished him with a cricket, on which he sat down facing the door. Then they gave him a groat, which he put in his pocket; a crust of bread, which he eat; and a full bowl of ale, which he drunk off at a draught. After this, he got up from the cricket and pronounced, with a composed gesture, the ease and rest of the soul departed, for which he would pawn his own soul. This I had from the ingenious John Aubrey, Esq. who made a collection of curious observations, which I have seen, and is now remaining in the hands of Mr. Churchill the bookseller. How can a man think otherwise of this, than that it proceeded from the ancient heathens?" Leland's *Collect*. lxxxvi.

"In the county of Hereford," says Aubrey, "was an old custome at funeralls to hire poor people, who were to take upon them the sinnes of the party deceased. One of them, (he was a long, leane, ugly, lamentable poor raskal,) I remember lived in a cottage on Rosse highway. The manner was, that when the corpse was brought out of the house, and layd on the biere, a loafe of bread was brought out, and delivered to the sinne eater, over the corps, as also a mazar bowl, of maple, full of beer, (which he was to drink up,) and sixpence in money: in consideration whereof he took upon him, *ipso facto*, all the sinnes of the defunct, and freed him or her from walking after they were dead. This custome alludes, methinks, something to the scape-goat in the old lawe, Levit. chap. xvi. v. 21, 22, 'And Aaron shall lay both his hands on the head of the live goate, and confesse over him all the iniquities of the Children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the Wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited: and he shall let the goat goe into the Wilderness.'

"This custome, (though rarely used in our dayes) yet by some people was observed even in the strictest time of the Presbyterian Government, as at Dynder; (*volens nolens* the parson of the parish,) the kindred of a woman deceased there had this ceremonie punctually performed, according to her will: and, also, the like was done at the City of Hereford in those times, where a woman kept, many yeares before her death, a mazar bowl for the sinne-eater; and the like in other places in this countie: as also in Brecon." "At Llangors where Mr. Gwyn the Minister about 1640 could not hinder the performance of this ancient custom. I believe

it was heretofore used all over Wales." In another page Aubrey says: "A.D. 1686. This custom is used to this day in North Wales:" where milk seems to have been the substitute for beer.

Bishop Kennet in whose possession Aubrey's MS. appears to have been, has added this note:—"It seems a remainder of this custom which lately obtained at Amersden, (Ambrosden) in the county of Oxford, where at the burial of every corpse one cake and one flaggon of ale, just after the interment, were brought to the minister in the church porch."

Singin' E'en.—Jamieson informs us that Singin'-E'en is the appellation given in the county of Fife to the last night of the year.

Sixes and Sevens.—A writer in the "Gentleman's Magazine" enquires after the origin of the phrase "I found everything at sixes and sevens, as the old woman left her house." A very good note on this subject may be found in *Notes and Queries*, 1st. S. 111, 425-6.

Skating.—More properly, *secatting*, from the A. S. verb, *to cut*. See, for an account of this amusement, which in some countries forms a business as a habitual method of locomotion, Nares, *Gloss.* in v.

Skimmington.—"To ride," or "riding Skimmington," is, according to Grose, a ludicrous cavalcade in ridicule of a man beaten by his wife: it consists of a man riding behind a woman with his face to the horse's tail, holding a distaff in his hand, at which he seems to work, the woman all the while beating him with a ladle: a smock displayed on a staff is carried before them, as an emblematical standard, denoting female superiority: they are accompanied by what is called rough music, that is, frying-pans, bull's-horns, marrow-bones and cleavers, &c. a procession admirably described by Butler in his "Hudibras."

From one passage of Machyn's "Diary," under 1562-3, it would seem that scolds were occasionally made, as a punishment, to ride in a cart through the streets, with a distaff in their hands. In the Notes to this Diary, 1848, Mr. Nichols describes a curious penalty (curious from its indirectness) imposed in the presence of a member of the Camden Society on a termagant. "About 1790 one of the members of the Camden Society," he tells us, "witnessed a procession of villagers on their way to the house of a neighbouring farmer, in the parish of Hurst (Berkshire,) who was said to have beaten his wife. The serenaders, consisting of persons of all ages and denominations, were well supplied with kettles, tin cans, cover-lids, hand-bells,

pokers and tongs, and cows' horns, and drawing up in front of the farm, commenced a most horrible din, showing at least that the ceremony was known by the name of rough music? After some time, the party quietly dispersed, apparently quite satisfied with the measure of punishment inflicted by them on the delinquent." The passage in Machyn himself, on which Mr. Nichols's illustration was founded, is as follows: "The xxij day of Fevbruary (1562-3,) was Shroyff-monday, at Charyng crosse ther was a man cared of iiij men, and a-for hym a bagpipe playng, a sha[w]me and a drum playhyng, and a xx lynkes bornyng a-bowtt hym, because ys next neybhors wyff ded bett here hosband; ther for yt is ordered that ys next naybor shall ryd a-bowtt the place."

In Lupton's "Too good to be true," 1580, p. 50, *Siugila* or *Aliquis* says: "In some places with us, if a woman beat her husband, the man that dwelleth next unto hir shall ride on a cowlstaffe; and there is al the punishment she is like to have." *Omen* observes: "That is rather an uncomly custome than a good order, for he that is in faintnesse, is undecently used, and the unruly offender is executed thereby. If this be all the punishment your wives have that beate their simple husbands, it is rather a boldning than a discouraging of some bolde and shamelesse dames, to beate their simple husbands, to make their next neighbors (whom they spite) to ride on a cowl staffe, rather rejoicing and fearing at the riding of their neighbours, than sorrowing or repenting for beating of their husbands."

In "Divers Crab-tree Lectures," &c. 1639, a cut representing a woman beating her husband with a ladle, is called "Skimmington and her husband." This cut is repeated in a chapter, entitled "Skimmington's Lecture to her husband, which is the errand scold," with some verses wherein occur the following pithy lines:

"But all shall not serve thee,
For have at thy pate,
My ladle of the crab-tree
Shall teach thee to cogge and to prate."

Pepys in his *Diary*, June 10th, 1667, writes: "Down to Greenwich, where I find the street full of people, there being a great riding there to-day for a man, the constable of the town, whose wife beat him."

Misson says: "I have sometimes met in the streets of London a woman carrying a figure of straw representing a man, crown'd with very ample horns, preceded by a drum, and followed by a mob, making a most grating noise with tongs, grid-irons, frying-pans, and sauce-pans. I

asked what was the meaning of all this; they told me that a woman had given her husband a sound beating, for accusing her of making him a cuckold, and that upon such occasions some kind neighbour of the poor innocent injur'd creature generally performed this ceremony." The following passage is taken from King's "Miscellany Poems."

"When the young people ride the Skimmington,

There is a general trembling in the town,

Not only he for whom the person rides
Suffers, but they sweep other doors be-
sides;

And by that hieroglyphic does appear
That the good woman is the master
there."

Hence seemingly it was part of the ceremony to sweep before the door of the person whom they intended to satirize—and if they stopped at any other door and swept there too, it was a pretty broad hint that there were more skimmingtons, i.e. shrews, in the town than one. In the print of "a Skimmington," engraved by Hogarth, for "Hudibras," we observe a tailor's wife employed in this manner to denote her own, but, as she thinks, her husband's infamy.

In *Hymen*, 1760, is the following account of a skimmington, "There is another custom in England, which is very extraordinary; a woman carries something in the shape of a man, crowned with a huge pair of horns: a drum goes before and a vast crowd follows, making a strange music with tongs, gridirons, and kettles. This burlesque ceremony was the invention of a woman, who thereby vindicated the character of a neighbour of hers, who had stoutly beaten her husband for being so saucy as to accuse his wife of being unfaithful to his bed. The figure with horns requires no explanation: it is obvious to every body that it represents the husband."

The following curious paper was read before the Society of Antiquaries, January 23, 1806: "This is to certify that Dorothy Awseter, the wife of Francis Awseter, of Southall, in the pth of Hesse, in the countie of Midd, is a turbulent woman continually in contencion with her neighbours and continually comencing suits in lawe without any just cause at all, haunting alehouses, and continually breeding quarrels there. And upon all occasions full of provoking speeches and unciwill language. Witness our hands, the 21st of Feb., anno dom. 1659. Signed, Jane Awseter, widow; Robert Awsiter, Mari Allonsoun, Catherine Mede, Wm. Stafford, Ann Stafford, Thom. Awsiter, and Susan Awsiter."

In one of George Houfnagle's "Views in Seville," dated 1593, is a curious representation of riding the stang, or "skimmington," as then practised in that country. The patient cuckold rides on a mule, hand-shackled, and having on an amazing large pair of antlers, which are twisted about with herbs, with four little flags at the top, and three bells. The vixen rides on another mule, and seems to be belabouring her husband with a crabbed stick; her face is entirely covered with her long hair. Behind her, on foot, follows a trumpeter, holding in his left hand a trumpet, and in his right a bastinado, or large strap, seemingly of leather, with which he beats her as they go along. The passengers, or spectators, are each holding up at them two fingers like snail's horns. In the reference, this procession is styled in Spanish "Execution de Justitia de los Cornudos pacientes." A somewhat similar chastisement was inflicted in Spain on those married people who disgrace themselves; the wife, by infidelity, and the husband by collusion and derivation of profit from her shame. Comp. *Pillory and Stang*.

Skittles.—Comp. *Nine Pins*.

Slam.—In "Witts Recreations," 1640, is the epigram:

"On Tuck.

At post and pair, or slam, Tom Tuck
would play,
This Christmasse, but his want where-
with, says nay."

Slappaty Pouch.—See Davis, *Suppl. Glossary*, 1881, p. 597.

Slide. { **Thrft.**—See *Shove-Groat*.

Smock Race.—The smock race, run by young girls in their chemises only, was formerly usual on Ascension Day in the North of England. The prize was a fine Holland smock or chemise. The sport, not a very delicate one, is described in the "Poetical Miscellanies," published by Steele, 1714.

Smock-Turning.—There is a charm known at Whithy, and in the Cleveland country generally, as well as in other parts, as smock-turning. The women and lasses of Whithy put their shifts on inside out, to secure, as they fancy, a successful voyage for their husbands or sweethearts, and a fair wind. The usage seems originally to have had a more recondite meaning, and to have been connected with the almost universal creed in witchcraft and the power to dissolve or weaken spells by various methods, some of them (to our modern apprehension) not very obvious. But, certainly, if a farmer could believe that his ox was secured from

preternatural influences by firing a shot over him from tail to head, there was no reason why the poor folk at Whitby should not indulge in their smock-turning superstition which, of course, proceeded on the common inverting theory. Comp. *Irish Superstitions*.

Smoke Money.—This was for the candles at the Purification. In Lysons's "Environ's," vol. i, p. 310, among his curious extracts from the Churchwardens' Accounts at Lambeth, I find the following:

"1519. Paid for Smoke Money at Seynt Mary Eves, 0. 2. 6."

This occurs again in 1521:

"Paid by my Lord of Winchester's scribe for Smoke Money, 0. 2. 6."

Comp. *Candlemas*.

Snails.—Snails were used in love divinations: they were set to crawl on the hearth, and were thought to mark in the ashes the initials of the lover's name. On the subject of these divinations there is a most curious passage in the third Idyl of Theocritus.

Snake-rings.—See *Druids' Eggs*.

Snakes.—Nares, Glossary, 1859, in v. points out the old-fashioned error as to the seat of the poison in the forked tongue of the snake instead of in the teeth or fangs. The bite of the snake was also wrongly supposed to produce a painless death, as in Shakespear's *Antony and Cleopatra*, where the creature is described as a *worm*. Cleopatra, however, killed herself with an asp—a *genus* at present unknown to us.

Bishop Hall's "Superstitious Man" thought it unlucky to let a snake go alive. A snake-catcher in the New Forest, who lived there on sufferance all his life, had an impediment in his utterance, which the local folk ascribed to his parcel-snake mouth. Hazlitt's *Tales and Legends*, 1892, p. 265. Comp. *Serpents*.

Snap-dragon.—See Halliwell in v.

Sneezing.—Sneezing has been held ominous from times of the most remote antiquity. Eustathius upon Homer has long ago observed, that sneezing to the left was unlucky, but prosperous to the right.

"She spoke: Telemachus then sneez'd aloud;

Constrain'd, his nostrils echo'd through the crowd.

The smiling Queen the happy omen blest:

So may these impious fall, by Fate oppress."—*Odys.* b. xviii.

Xenophon having ended a speech to his soldiers with these words: viz. "We have many reasons to hope for preservation;"

they were scarce uttered when a soldier sneezed: the whole army took the omen, and at once paid adoration to the gods. Then Xenophon, resuming his discourse, proceeded: "Since, my fellow-soldiers, at the mention of your preservation, Jupiter has sent this omen," &c.

Aristotle has a problem, "Why sneezing from noon to midnight was good, but from night to noon unlucky." St. Austin tells us that "the antients were wont to go to bed again, if they sneezed while they put on their shoe." The Rabbinical account of sneezing is very singular. It is, that "sneezing was a mortal sign even from the first man, until it was taken off by the special supplication of Jacob. From whence as a thankful acknowledgment, this salutation first began and was after continued by the expression of Tobim Chaim, or vita bona, by standers by upon all occasions of sneezing."

Apuleius mentions sneezing; as does Pliny also in his problem, "cur sternutantes salutantur." The latter says that to sneeze to the right was deemed fortunate, to the left or near a place of burial, the contrary.

The custom of blessing persons when they sneeze has without doubt been derived to the Christian world, where it generally prevails, from the times of heathenism. Bartholinus cites Pliny, Aristotle, and others to shew that the ancients regarded sneezing as an omen, and the blessing customarily bestowed upon the sneezer as a deprecation of evil likely to arise.

It is said that Tiberius the Emperor, otherwise a very sour man, would perform this rite most punctually to others, and expect the same from others to himself. Petronius Arbiter, too, describes it. Cœlius Rhodiginus has an example of it among the Greeks in the time of Cyrus the younger, namely, where one of the Greeks, while they were consulting about their retreat, sneezed, whereupon all the others called upon Jupiter Soter, and it occurs as an omen in the eighteenth Idyllium of Theocritus, where he refers to a portent of this kind occurring to Menelaus prior to his marriage with Helen of Troy. So also in the seventh "Idyllium," l. 96. In the Greek Anthology it is alluded to in an epigram. *Antholog. Gr.* ex recens. Brunckii, 1794, iii, 95.

It is said that sneezing (with irritation of the nostrils) was regarded as a sign that a man's wife would have a happy confinement, and that sneezing at the commencement of a repast was of especially good augury; but if the phenomenon was delayed till the entertainment was half-finished, the omen was, on the contrary,

unlucky. The writer exemplifies this by the case of Telemachus, whose sneezing foreboded calamity to the suitors of Penelope. The act should be repeated twice or thrice; but according to Scot, if the same person sneezes twice every night for three nights together, it prognosticates a death in the house, or some severe calamity, or a great piece of good luck—a rather wide range of contingencies! An English author enumerates among portents sneezing at meat. Gaule's *Mag-astromancers Posed*, p. 181.

Rosse says: "Prometheus was the first that wisht well to the sneezer, when the man, which he had made of clay, fell into a fit of sternutation, upon the approach of that celestial fire which he stole from the sun. This gave original to that custome among Gentiles in saluting the sneezer. They used also to worship the head in sternutation, as being a divine part and seat of the senses and cogitation." *App. to Arcana Microcosmi*, p. 222. Plutarch mentions that, when Themistocles sacrificed in his galley before the battle with Xerxes, and one of the assistants upon the right hand sneezed, Euphrantides, the soothsayer, presaged the victory of the Greeks and the overthrow of the Persians.

This habit is referred to in the *Golden Legend*, 1483, and before the date of that work in English by John of Salisbury, in his *Nugæ Curialium*, where he says: "Rusticanum et fortè Ofelli Proverbum est—Qui Somniis et Anguriis credit, nunquam fore securum. Ego Sententiam et verissimam et fidelissimam puto. Quid enim refert ad consequentiam rerum, si quis semel aut amplius sternutaverit? Quid si oscitaverit? His mens nugis incanta seducitur, sed fidelis nequaquam acquiescit."

Sir Thomas Browne on the authority of Hippocrates says, that "sneezing cures the hiccup, is profitable to parturient women, in lethargies, apoplexies, catalepsies. It is bad and pernicious in diseases of the chest, in the beginning of catarrhs, in new and tender conceptions, for then it endangers abortion." "Sneezing being properly a motion of the brain suddenly expelling through the nostrils what is offensive to it, it cannot but afford some evidence of its vigour, and therefore, saith Aristotle, they that hear it προσκυνοῦσιν ὡς τερον honour it as something sacred and a sign of sanity in the diviner part, and this he illustrates from the practice of physicians, who in persons near death use sternutatories (medicines to provoke sneezing,) when if the faculty arise, and sternutation ensues, they conceive hopes of life, and with gratulation receive the signs of safety." He adds: "Some

finding, depending it, effects to ensue; others ascribing hereto as a cause, what perhaps but casually or inconnexedly succeeded; they might proceed into forms of speeches, felicitating the good and deprecating the evil to follow." Browne supposes that the ground of this ancient custom was the opinion the ancients held of sternutation, which they generally conceived to be a good sign or a bad, and so upon this motion accordingly used a "Salve" or Ζενσωρον, as a gratulation from the one, and a deprecation from the other. In Horman's "Vulgaria," 1519, we read: "Two or three nesces be holsum: one is a shrewd token."

Howell records a proverb: "He hath sneezed thrice; turn him out of the hospital," but it is very questionable whether this is not one of those sayings which the ingenious author devised, by his own confession, for the benefit of posterity.

Our forefathers drew omens even from the times of sneezing. To sneeze on Monday, was dangerous; on Tuesday, signified kissing a stranger; on Wednesday, a letter; on Thursday, "something better;" on Friday, sorrow in store; on Saturday, the sight of one's sweetheart on Sunday. The next quotation is ironical:

"When you sneeze, strait turne yourselfe unto your neibours face:

As for my part, wherein to sneeze, I know no fitter place;

It is an order, when you sneeze, good men will pray for you:

Marke him that doth so, for I thinke he is your friend most true.

And that your friend may know who sneezes, and may for you pray,

Be sure you not forget to sneeze full in his face alway.

But when you hear'st another sneeze, although he be thy father,

Say not God bless him, but choak up, or some such matter, rather."

The *Schoole of Slovenrie*, by R. F. 1605, p. 6.

Hall, in his "Characters," 1608, mentions that the superstitious man of his day would have regarded it as a mark of neglect if his friends did not uncover when he sneezed. In Portugal, says Brand himself, it would be considered a great breach of good manners to omit it. The custom of blessing sneezers the Spaniards found among the natives of the New world at the period of the conquest of Florida by Fernando de Soto in 1542. Salutation of sneezers by removal of the hat is described in a French work of the 17th century as an article of etiquette.

Hanway, in his "Travels into Persia," tells us that sneezing is held a happy omen among the Persians, especially when re-

peated often. It is received at this day in the remotest parts of Africa. So we read in Codignus, that upon a sneeze of the Emperor of Monomotapa, there passed acclamations through the city. And as remarkable an example there is of the same custom in the remotest parts of the East, in the Travels of Pinto. The Siamese wish long life to persons sneezing: for they believe that one of the judges of hell keeps a register wherein the duration of men's lives is written, and that when he opens his register and looks upon any particular leaf, all those whose names happen to be entered in such leaf never fail to sneeze immediately. This appears to be a trace of the Rabbinical theory already referred to. There are some superstitions relating to sneezing mentioned in the notes to the variorum edition of Minucius Felix, p. 243. See also "Chevræana," tom. i. p. 170, and Beloe's Herodotus, vol. iii. p. 105.

The following notes on this subject were communicated to Brand by the Rev. Stephen Weiton, B.D., F.S.A.

"Περὶ κληθδονισμῷ ποτορικῷ,
De Ominatione sternutaria.

"Sternutationem pro Dæmonio habuit Socrates. Τὸν παρὰ μὲν θεὸν ἡγοῦμεθα, Aristot. in Problem. Παρὰ μὲς ἐκ δεξιῶν, Victoriæ signum. Plutarch in Themist. *ut supra*, unde lepide Aristophanes in Equitibus

ταῦτα φροντίζοντί μοι
Ἐκ δεξιᾶς ἀπέπαρδε καταπύγων ἀνὴρ
Καλῶ προσεκνοῦσα.—Iππεῖς, v. 635.

"Sternutantiibus apprecabatur antiqui folenne illud *Zeus sōson*, unde Epigr. Ammiani in hominem cum pravo naso, *i.e.* longifimo.—'When he sneezes he never cries God save, because his Ear is so far from his nose that he cannot hear himself sneeze,' vid. Rhodig. de Ammiano, l. xvii. c. 11. 'Οὐδὲ λέγει Ζεὺ σῶσον, etc.' Aristot. "Problem." fecit. xxxiii. p. 9.

Meridianæ Sternutationes faustæ—matutinæ infelices. Plin. l. xxviii. c. 2, de caus. Sternut.

Aureus argutum sternuit, omen Amor. Propert. 2, 234.

Odyss. Hom. p. v. 541.—μέγ' ἔπταρεν—ubi vid. Schol.

Catullus Epigr. 45.—Dextram sternuit ad probationem.—S.W."

Solstice.—The term usually applied to the periods of the year in June and December, when the Sun is at the turning-point in its course. It is at these seasons that men have usually celebrated, as we see, certain festivals of a quasi-religious complexion. Comp. *Mother Night*.

Songle.—A handful of leased corn, after it has been tied up. See Halliwell in v.

Sops in Wine.—*i.q.* *pinks* or *gilliflowers*. See Nares, ed. 1859, in v. The

most probable explanation of the term is that pinks were used to flavour wine, and Nares adduces a mention of *July-flower* wine. Lysons, in his account of Wilsdon or Wilsdon Parish, tells us of an "Inventory of the Goods and Ornaments belonging to Wilsdon Church about 1547," in which occur "two masers were appointed to remayne in the church for to drynk yn at brideales." The pieces of cake or wafers, that appear to have been immersed in the wine on this occasion, were properly called sops, and doubtless gave name to the flower termed "sops in wine." *Environ.* 1st ed. iii. 624. Comp. *Sussex Archæol. Coll.* xiv. 135.

Sorcery.—The difference between a conjurer, a witch, and an enchanter, according to Minshew, is as follows:—"The conjurer seemeth by praier and invocations of God's powerful names, to compel the diuell to say or doe what he commandeth him. The witch dealeth rather by a friendly and voluntarie conference or agreement between him and her and the diuell or familiar, to have his or her turn served, in lieu or stead of blood or other gift offered unto him, especially of his or her soule. And both these differ from inchanters or sorcerers, because the former two have personal conference with the diuell, and the other meddles but with medicines and ceremonial formes of words called charmes, without apparition." "These sorcerers, or magicians do not always employ their art to do mischief: but, on the contrary, frequently exert it to cure diseases inflicted by witches, to discover thieves, recover stolen goods, to foretell future events and the state of absent friends."

A sorcerer or magician, says Grose, differs from a witch in this: a witch derives all her power from a compact with the devil: a sorcerer commands him and the infernal spirits by his skill in powerful charms and invocations, and also soothes and entices them by fumigations. For the devils are observed to have delicate nostrils, abominating and flying some kinds of stinks: witness the flight of the evil spirit into the remote parts of Egypt, driven by the smell of a fish's liver burned by Tobit. They are also found to be peculiarly fond of certain perfumes: inasmuch that Lilly informs us that one Evans, having raised a spirit at the request of Lord Bothwell and Sir Kenelm Digby, and forgotten a fumigation, the spirit, vexed at the disappointment, snatched him out from his circle and carried him from his house in the Minories into a field near Battersea Causeway.

Mason ridicules "Inchanters and charmers—they, which by using of certaine conceited words, characters, circles, amu-

lets, and such like vaine and wicked trumpery (by God's permission) doe worke great marvailles: as namely in causing of sicknesse, as also in curing diseases in men's bodies. And likewise binding some, that they cannot use their naturall powers and faculties; as we see in night-spells, Inasmuch as some of them doe take in hand to bind the devil himselfe by their enchantments." *Anatomie of Sorcery*, 1612. In the Sarum Articles of Inquiry, 1614, is the following: "67. Item, whether you have any conjurers, charmers, calcours, witches, or fortune-tellers, who they are, and who do resort unto them for counsell?"

A similar demand occurs in the "York Articles of Inquiry" (any year till 1640): "Whether there be any man or woman in your parish that useth witch-craft, sorcery, charmes, or unlawfull prayer, or invocations in Latine or English, or otherwise, upon any Christian body or beast, or any that resorteth to the same for counsell or helpe."

The legend of the *Friar and the Boy*, which the Editor has inserted in his *Popular Poetry*, 1864-6, seems to have come to us immediately from the French; but it is probably of German origin. The enchanted pipe occurs in *Friar Bacon. The Cuckolds' Dance* is another supernatural narrative printed in the same collection, with a critical preface.

In the Tale of the Basyn, where the priest rises in the night and lays hold of the enchanted basin, the latter remains immovably attached to his hands:

"His handys fro the basin myzt he not twyn.

Alas, seid Sir John, how shall I now begynne?

Here is sum wychcrafte.

Faste the basin con he holde,

And all his body tremeld for colde;

Leuer then a c. pounde he wolde

That hit were him rafte."

But the spell is eventually dissolved by the parson of the parish, who arrives on the spot with the husband; the basin fell from them; and they all fled for shame. The inference from the presentment of the priest and the parson as the bad and good genius of the piece perhaps is, that the story in its existing form was composed about the epoch of the Reformation. Hazlitt's *Popular Poetry*, iii. 50.

At the trial of the Countess of Somerset, in 1616, for her complicity in the Overbury murder, it is said that proofs were brought forward, in order to attach greater odium to her, of her having used magical spells and other unlawful arts to gain her purposes. It also exhibited the spirit of the age, that Mrs. Turner,

another of the confederates, was accused of having employed sorceries to draw Sir Arthur Mainwaring to her bed.

Pepys records under July 31. 1665, a case mentioned to him as having occurred at Bordeaux of the now familiar artifice, at first thought to be supernatural, of lifting a body from the ground, where the lungs of the latter, as well as those of the persons lifting it are inflated with air. The words of the charm or spell communicated to Pepys were:

"Voyci un Corps mort,

Royde comme un Baston,

Froid comme Marbre,

Leger come un Esprit.

Levons le au nom de Jesus Christ."

But it had long been a well understood piece of natural magic abroad, especially at Venice. *Diary*, ed. 1858, ii, 273, and the long and interesting note.

On the 2nd of February, 1903, a wood-dealer was sent to prison at Botsham sessions, Cambridgeshire, for having administered to his horses a concoction formed of wash purchased from the village blacksmith, some nails, parings of hoof, and a pennyworth of pins, over which he pronounced an incantation, and then dosed the animals with the strange fluid, with the result that one of them died. They had evinced a reluctance to work, which the prisoner ascribed to sorcery. Still more recently a case occurred at Bishop Stortford in Essex of a staunch belief in the efficacy for malignant purposes of the hair cut from the nape of the neck of the intended victim, with parings of his nails, and other ingredients, mixed with water which were to be corked up in a bottle, and placed on the fire at night. The person desirous of exercising an evil influence wished, as the bottle burst from the heat, that sickness might fall on his supposed enemy, and the nearer to midnight the wish was expressed, the likelier it was thought to be realized. These modern instances are painfully curious.

Andrews, speaking of the death of the Earl of Angus in 1588, tells us, as a proof of the blind superstition of the age "he died, (says a venerable author) of sorcery and incantation." "A wizard, after the physicians had pronounced him to be under the power of witchcraft, made offer to cure him, saying, (as the manner of these wizards is) that he had received wrong. But the stout and pious Earl declared that his life was not so dear unto him, as that, for the continuance of some years, he would be beholden to any of the devil's instruments, and died." *Cont. of Henry*, 4th ed. 194.

A writer of the 18th century, referring to Lochcarron, Rosshire, says: "There

is one opinion which many of them entertain, and which indeed is not peculiar to this parish alone, that a popish priest can cast out devils and cure madness, and that the Presbyterian clergy have no such power. A person might as well advise a mob to pay no attention to a Merry Andrew, as to desire many ignorant people to stay from the (popish) priest." *Stat. Acc.* xiii, 557.

But perhaps one of the most curious incidents in the history of sorcery in any country is the statute which passed into law at Venice in 1410, for prohibiting the domestic serfs of both sexes from employing the mysteries of the black-art as a means of gaining the affections of their masters. Hazlitt's *Hist. of the Venetian Republic*, 1860, vol. iv p. 330. Every nation has its peculiar cast of superstition. In the early folk-lore of Venice, we must not be surprised to find a large belief in the influence, for good or evil, of spirits who controlled the water and the winds.

Sortes or Lots.—This is a species of divination performed by opening the works of Virgil, &c., and remarking the lines which shall be covered with your thumb the instant the leaves are opened; by which, if they can be interpreted in any respect to relate to you, they are accounted prophetic. This custom appears to have been of very ancient date, and was tried with Homer's poems as well as Virgil's. They who applied to this kind of oracle were said to try the *Sortes Homerice* or *Sortes Virgilianæ*.

Ferrand in his *Erotomania*, 1640, p. 177 mentions the "kinde of divination by the opening of a booke at all adventures: and this was called the Valentinian Chance, and by some, *Sortes Virgilianæ*: of which the Emperor Adrian was wont to make very much use." Home (*Demonologie*, 1650, p. 81) says: "For sorcery, properly so called, viz. divination by lots, it is too much apparent how it abounds. For lusory lots the State groans under the losse by them, to the ruine of many men and families; as the churches lament under the sins by them: and for other lots, by sieves, books, &c. they abound as witchery, &c. abounds."

Welwood says in his *Memoirs*, 1718, that Charles I. and Lord Falkland, being in the Bodleian Library, made this experiment of their future fortunes, and met with passages equally ominous to each. Aubrey, however, in his "Remains of Gentilism" (circa 1670), tells the story of consulting the Virgilian lots differently. He says:—"In December 1648, King Charles the first being in great trouble, and prisoner at Caersbrooke, or to be brought to London to his trial, Charles Prince of Wales, being then at Paris, and

in profound sorrow for his father, Mr. Abraham Cowley went to wayte on him. His highnesse asked him whether he would play at cards, to divert his sad thoughts. Mr. Cowley replied he did not care to play at cards, but if his highnesse pleased he would use *Sortes Virgilianæ*: Mr. Cowley alwaies had a Virgil in his pocket. The Prince accepted the proposal, and prickt a pinne in the fourth booke of the *Æneid* at this place:

"At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iuli,
Auxilium imploret, videatque indigna suorum
Funera; nec, quum se sub leges pacis iniquæ
Tradiderit: regno aut optatâ luce fruatur:
Sed cadat ante diem, mediâque inhumatus arenâ."

Æneid, lib. iv. l. 615.

The Prince understood not Latin well, and desired Mr. Cowley to translate the verses; which he did admirably well."

"'But vex'd with rebels and a stubborn race,
His country banish'd and his son's embrace,
Some foreign prince for fruitless succours try
And see his friends ingloriously die:
Nor, when he shall to faithless terms submit,
His throne enjoy, nor comfortable light,
But, immature, a shameful death receive
And in the ground the unbury'd body leave.'

—Dryden's *Miscellanies*," vi.

Johnson, in his "Life of Cowley," suspects that great poet to have been tainted with this superstition, and to have consulted the Virgilian lots on the great occasion of the Scottish Treaty, and that he gave credit to the answer of the oracle. Allan Ramsay has these lines:

"Waes me, for baith I canna get,
To ane by law we're stented;
Then I'll draw cuts, and take my fate,
And be with ane contented."

Poems, 1721, p. 81. In the Glossary he explains "Cuts, lots. These cuts are usually made of straws unequally cut, which one hides between his finger and thumb, while another draws his fate."

Soul-Bell.—See *Passing-Bell*.

Soul-Cakes or Soul-Mass Cakes.—Sir Henry Ellis points out that, in Aubrey's time, in Shropshire, there was set upon the board on All Souls'

Day a high heap of Soul-cakes, lying one upon another, like the picture of the shew-bread in the old Bibles. They were about the bigness of twopenny cakes, and every visitant that day took one. *Comp. Hallowmas and Seed-Cakes.*

Souls, Three.—For this metaphysical survival of the peripatetic school of philosophy see Nares, *Glossary*, 1859, in v.

Southwark or St. Margaret's Fair.—A correspondent of *Notes and Queries* tells us it was established by the charter granted by King Edward IV. to the city of London on Nov. 9, 1462. It was appointed to be held on September 7, 8, and 9, and was attended by the usual Court of Piepowder for the hearing of pleas and the issue of process connected with matters arising in the fair. The site, which was on St. Margaret's Hill, near the present Town Hall, is indicated by the circumstance that when, in 1743, the fair was partially suppressed, and the stall-keepers in consequence discontinued their customary gratuity to the debtors in the Marshalsea, the latter threw over their prison walls a quantity of stones and rubbish, which lighted among the booths in the fair. On this occasion one life seems even to have been lost. Subsequently the site was removed to the Mint in Southwark, and the proceedings were finally suppressed in 1763, not without some difficulty, for Mr. Rendle says (quoting the *Annual Register*):—"After many futile attempts the High Constable with 100 petty constables went to Suffolk Place (Mint district), and pulled the booths down."

Mr. Halliwell, in his notes to "*Ludus Coventriæ*," 1841, has quoted an extract from a showman's bill of the seventeenth century, preserved in Harl. MS., 5931, where it states that, "At Crawley's show at the Golden Lion, near St. George's Church, during the time of Southwark-Fair, will be presented the whole story of the old creation of the world, or Paradise Lost, yet newly reviv'd with the addition of Noah's flood." Two of these pieces are no longer known; but in 1662 George Bayley was licensed to exhibit a show called *Noah's Flood*; and probably the *Creation of the World* was the same as the spectacle exhibited at Bartholomew's Fair, and alluded to under the title of *The World's Creation in Wit and Drolery*, 1682. See Hazlitt's *Manual of Old Plays*, 1892, pp. 54, 167.

Gay, in his fable of the "Two Monkeys," thus describes Southwark Fair:

"The tumbler whirls the flip-flap round,

With sommersets he shakes the ground;
The cord beneath the dancer springs;

Aloft in air the vaulter swings,
Distorted now, now prone depends,
Now through his twisted arms ascends;
The crowd in wonder and delight,
With clapping hands applaud the sight."

Sow.—Grose tells us, "If going on a journey on business a sow cross the road, you will probably meet with a disappointment, if not a bodily accident, before you return home. To avert this, you must endeavour to prevent her crossing you: and if that cannot be done, you must ride round on fresh ground: if the sow is with her litter of pigs, it is lucky, and denotes a successful journey." It should seem that swine appearing in sight, in travelling, was an omen of good luck.

Sow-Day.—See *Orkneys*.

Sowens.—Eden, in his "State of the Poor," vol. i. p. 300, in a note, tells us: "Robert Burns, the Ayrshire ploughman, mentions sowens as part of the rural feast which concludes the merriment of his countrymen on Hallow-e'en. Sowens, with butter instead of milk, is not only the Hallow-e'en supper, but the Christmas and New-year's-day's breakfast, in many parts of Scotland." The Burns here mentioned was the same, whom we now regard as a Poet, as well as a Ploughman.

Span-Counter.—This is mentioned as a youthful sport in "The First part of King Henry VI." 1594: "*Cade*. But doest thou heare Stafford tell the King, that for his fathers sake, in whose time boyes plaide at spanne-counter with French Crownes, I am content that hee shall be king as long as he liues." This occurs with a difference in Henry VI. Part ii, Act. iv, sc. 2, as the play is now printed; yet in either case the stakes seem impossibly high for youthful gamesters.

Mr. Halliwell-Phillipps notices a passage in Dr. Forman's *Diary*, where it is said that Forman used to play at this about 1570, with his companion and bed-fellow, Henry Gird. Strutt says that this is like marbles,—except that counters are used in it. *Comp. Nares, Gl.* 1859, 819.

Speech of Animals, Birds, and Flowers.—The theory of a language intelligible among what are usually regarded as dumb or inarticulate creatures or things is of great antiquity, and was known to the Greek dramatists from the so-called *Æsopian* apologues, as it became to the modern poets of different countries, who have used the common privilege of interpreting the vocal utterances of animals and birds and the supposed significance of floral types. In Baldwin's *Beware the Cat*, originally printed before 1570, the author makes his feline hero betray the secrets of Popish priests and

the abuses prevalent in Society, and the Argument before the book acquaints us, that the King's Players were then rehearsing a play of *Esop's Crow*, where the majority of the actors were birds. Hazlitt's *Prefaces, Dedications and Epistles*, 1874, pp. 69-75. At a much later date—in 1655—Thomas Fuller produced his *Speech of Birds* and of *Flowers*; and the *Language of Flowers* is a familiar work of popular reference. The poets have used this theory.

Spells.—Cotta very sensibly observes: "If there be any good or use unto the health by spels, they have that prerogative by accident, and by the power and virtue of fancie. If fancie then be the foundation whereupon buildeth the good of spels, spels must needs be as fancies are, uncertaine and vaine: so must also, by consequence, be their use and helpe, and no lesse all they that trust unto them." He elsewhere asks: "How can religion or reason suffer men that are not voyd of both, to give such impious credite unto an insignificant and senselesse mumbling of idle words, contrary to reason, without president of any truly wise or learned, and justly suspected of all sensible men?" citing Fernel. "*De Abd. Rer. Causis*:" "*Scripta, Verba, Annuli, Characteres, Signa, nihil valent ad profigandos morbos, si nulla superior Potestas divina vel Magica accesserit.*" *Discoverie*, 1612, p. 50. Comp. *Sorcery, Witchcraft, &c.*

Spelly-Coat.—Allan Ramsay explains Spelly Coat to be "one of those frightful spectres the ignorant people are terrified at, and tell us strange stories of; that they are clothed with a coat of shells, which make a horrid ratling; that they'll be sure to destroy one, if he gets not a running water between him and it. It dares not meddle with a woman with child." *Poems*, 1721, p. 227.

Spice.—Fr. *espèce*, a jot, bit, small portion, or least mixture. Thus Caxton, in the *Mirror of the World*, cap. i, has: "Gods bounte is all pure without any espee of Evyll." *Gentl. Mag.*, September, 1767.

Spider.—It is vulgarly thought unlucky to kill spiders. It would be ridiculous to suppose that this has been invented to support the Scottish proverb that "Dirt bodes Luck:" it is however certain that this notion serves, in many instances, among the vulgar as an apology for the laziness of housewives in not destroying their cobwebs. It has rather been transmitted from the magicians of ancient Rome, by whom, according to Pliny's "Natural History," presages and prognostications were made from their manner of weaving their webs.

Defoe tells us that, in his time, it was deemed a sign that a man would receive money, if a little spider, or money-spider, fell upon his clothes (*Duncan Campbell*, 1752, 60.); and Park, in a MS. note to his copy of Bourne and Brand, mentions the same belief as existing in the last century. Gilbert White explains the real nature of the gossamer as follows: "Strange and superstitious as the notions about the gossamer were formerly, no body in these days doubts but that they are the real production of small spiders, which swarm in the fields in fine weather in Autumn, and have the power of shooting out webs from their tails, so as to render themselves buoyant, and lighter than air." *Selborne*, p. 91.

Spinny-Wye.—Is the name of a game among children at Newcastle-upon-Tyne. I suspect this is nearly the same with "Hide and Seek." "I spye, is the usual exclamation at a childish game called 'Hie, spy, hie,'"

Spirits.—Comp. *Ghosts, Magic, Sorcery, &c.* In "The unfained Retraction of Frances Cox, which he uttered at the pillery in Chepesyde and elsewhere, accordyng to the Counsels commaundement, Anno 1561, 25th June," he says, "that from a child he began to practise the most delivish and superstitious knowledge of necromancie and invocations of spirites, and curious astrology. He now utterly renounces and forsakes all such delivish sciences, wherein the name of God is most horribly abused, and society or pact with wicked spirits most detestably practised, as necromancie, geomancie, and that curious part of astrology wherein is contained the calculating of nativities or casting of nativities, with all other the like magikes."

Spirits that give disturbance by knocking are no novelties. Thus Osborne, speaking of unhappy marriages, says: "It must needs render their sleepe unquiet, that have one of those caddis or familiars still knocking over their pillow." *Advice to a Son*, 1656, p. 36. Moresin traces to its origin the popular superstition, relative to the coming again, as it is commonly called, or walking of spirits, and speaks of it as an idea which the Roman Catholics borrowed from the heathen Romans. He quotes Manilius, Ovid (in his "*Metamorphoses*"), and Alexander ab Alexandro. *Papatus*, 1594, p. 11. From the subsequent passage in "Hamlet" the walking of spirits seems to have been enjoined by way of penance:

"I am thy father's spirit,
Doom'd for a certain term to walk the night;

And for the day confin'd to fast in fires

Till the foul crimes done in my days of
Nature
Are burnt and purg'd away."

The following was communicated to Mr. Brand by a gentleman, to whom it had been related by a sea captain of the port of Newcastle upon Tyne. "His cook," he said, "chanced to die on their passage homeward. This honest fellow, having had one of his legs a little shorter than the other, used to walk in that way which our vulgar idiom calls 'with an up and down.' A few nights after his body had been committed to the deep, our captain was alarmed by his mate with an account that the cook was walking before the ship, and that all hands were upon deck to see him. The captain, after an oath or two for having been disturbed, ordered them to let him alone, and try which, the ship or he, should get first to Newcastle. But, turning out on further importunity, he honestly confessed that he had like to have caught the contagion, and on seeing something move in a way so familiar to that which an old friend used, and withal having a cap on so like that which he was wont to wear, verily thought there was more in the report than he was at first willing to believe. A general panic diffused itself. He ordered the ship to be steered towards the object, but not a man would move the helm! Compelled to do this himself, he found, on a nearer approach, that the ridiculous cause of all their terror was part of a main top, the remains of some wreck, floating before them. Unless he had ventured to make this near approach to the supposed ghost, the tale of the walking cook had long been in the mouths, and excited the fears of many honest and very brave fellows in the Wapping of Newcastle upon Tyne."

Ramsay mentions, as common in Scotland, the vulgar notion that a ghost will not be laid to rest till some priest speak to it, and get account of what disturbs it:

"For well we wat it is his ghaist
Wow, was some folk that can get best
Speak til't, and hear what it confest:
To send a wand'ring Saul to rest
'Tis a good deed
Among the dead."

Poems, 1721, p. 27. Dr. Johnson, in his description of the Buller of Buchan, in Scotland, pleasantly tells us: "If I had any malice against a walking spirit, instead of laying him in the Red Sea, I would condemn him to reside in the Bullar of Buchan."

Mr. Jasper Wood, who was Vicar of Bodmin, in Cornwall, from 1679 to 1716, and whose monument is still to be seen in the churchyard, laboured for many

years of his life under the impression that he was haunted by evil spirits, who laid him under the power of witchcraft. An account of this extraordinary case was published at Exeter in 1700, and is reprinted in Sir John Maclean's *History of the Deanery of Trigg Minor*, 1873. A copy of the original, two folio leaves, is in the British Museum. Hazlitt's *Bibl. Coll.* i, 467. There is a passage in the "Spectator," where he introduces the girls in his neighbourhood, and his landlady's daughters, telling stories of spirits and apparitions; how they stood pale as ashes, at the foot of the bed, and walked over churchyards by moonlight: of their being conjured to the Red Sea, &c. He observes that "one spirit raised another, and, at the end of every story, the whole company closed their ranks and crowded about the fire."

Martin, speaking of the Western Islands of Scotland, says: "There were spirits also that appeared in the shape of women, horses, swine, cats, and some like fiery balls, which would follow men in the fields: but there have been but few instances of these for forty years past."

"These spirits used to form sounds in the air, resembling those of a harp, pipe, crowing of a cock, and of the grinding of querns: and sometimes they thrice heard voices in the air by night, singing Irish songs: the words of which songs some of my acquaintance still retain. One of them resembled the voice of a woman who had died some time before, and the song related to her state in the other world. These accounts I had from persons of as great integrity as any are in the world." Home, in his *Douglas*, writes:

"In such a place as this, at such an
hour,
If ancestry can be in aught believ'd,
Descending spirits have convers'd with
man,
And told the secrets of the world unknown."

In the "Museum Tradescantianum," 1660, p. 42, we find an "Indian Conjuror's Rattle, wherewith he calls up spirits."

The aborigines of Australia, when cannibalism prevailed, removing the rete museorum below the cuticle of the scalded carcass of a captive or settler found that the body of the victim became white, and hence formed the notion that Europeans were their own dead relatives returned from the other world. Inman's *Ancient Faiths*, 1876, p. 72.

Spitting.—Spittle among the ancients was esteemed a charm against all kinds of fascination: so Theocritus (in Creech's translation:)

Thrice on my breast I spit to guard me
safe
From fascinating charms.

And thus Persius upon the custom of
nurses spitting upon children :

See how old Beldams expiations make ;
To atone the gods the hantling up they
take ;

His lips are wet with lustral spittle,
thus.

They think to make the gods propi-
tious.

Delrio mentions that some think the pas-
sage in Tibullus is to be referred to this.
Disq. Magicæ, p. 391 :—

Hunc puer, hunc Juvenis, turba circum-
stelit arcta,

Despuit in molles, et sibi quisque sinus.
Eleg. lib. 1, Eleg. 2.

This custom of nurses of lustrating the
children by spittle," says Seward,
"was one of the ceremonies used on
the Dies Nominalis, the day the child
was named: so that there can be
no doubt of the Papists deriving
this custom from the heathen nurses
and grand-mothers. They have indeed
christened it, as it were, by flinging in
some scriptural expressions; but then they
have carried it to a more filthy extrava-
gance by daubing it on the nostrils of
adults as well as of children."

Sheridan, the translator of Persius, re-
marks: "Plutarch and Macrobius make
the days of lustration of infants thus:
'The 8th day for girls, and the 9th for
boys. Gregory Nazianzen calls this festi-
val' *Ὀνομαστίγια* because upon one of
those days the child was named. The old
grandmother or aunt moved around in a
circle, and rubbed the child's forehead
with spittle, and that with her middle
finger, to preserve it from witchcraft. It
is to this foolish custom St. Athanasius
alludes, when he calls the heresy of Mon-
tanus and Priscilla *γραιὸν πτωμάτα*."

Spitting, according to Pliny, was super-
stitiously observed in averting witchcraft
and in giving a shrewder blow to an
enemy. Its virtue in the former respect
is mentioned as an old superstition by
Alexander ab Alexandro. The following
is in "Plaine Percevall the Peace Maker
of England" (circa 1589), signat. p 2:—
"Nay no further Martin thou maist spit
in that hole, for I'll come no more there."
Browne in his *Pastorals*, 1613-14, describes
a scene at the forge, where the smith is
shoeing the horses brought to him, spitting
in his hand as a preliminary ceremonial:

As when a smith and's man (lame vul-
can fellowes)

Call'd from the anuile or the puffing
bellows,
To clap a well-wrought shoe (for more
then pay)

Vpon a stubborne nagge of Galloway ;
Or vnback'd Iennet, or a Flaunders
mare,

That at the forge stand snuffing of the
ayre ;

The swarthy smith spits in his buck-
thorne fist,

And bids his man bring out the fue-fold
twist.

—Hazlitt's ed. p. 140.

In a very curious tract, it is said : "One
of his (Nim's) guardians (being fortified
with an old charm) marches cross-legged,
spitting three times, East, South, West,
and afterwards prefers his valor to a
catechising office. In the name of God,
quoth he, what art thou? whence dost
thou come?" &c., seeing something that
he supposed to be a ghost. *Life of a
Satyrical Pevppy, called Nim*, 1657.

Pope Pius IX. (1846-78) was said to have
the evil eye, and when he blessed people,
some would avert their faces, and spit,
to avoid the spell.

The boys in the North of England used
to have a custom amongst themselves of
spitting their faith (or, as they call it,
"their saul"), when required to make as-
severations in matters which they thought
of consequence. In combinations of the
colliers, &c., about Newcastle-upon-Tyne
for the purpose of raising their wages,
they are said to spit upon a stone together,
by way of cementing their confederacy.
Hence the popular saying, when persons
are of the same party, or agree in senti-
ment, that "they spit upon the same
stone."

Levinus Lemnius tells us: "Divers ex-
periments shew what power and quality
there is in man's fasting spittle, when he
hath neither eat nor drunk before the use
of it: for it cures all tethers, itch, scabs,
pushes, and creeping sores: and if veno-
mous little beasts have fastened on any
part of the body, as hornets, beetles, toads,
spiders, and such like, that by their
venome cause tumours and great pains
and inflammations, do but rub the places
with fasting spittle, and all those effects
will be gone and dispersed. Since the
qualities and effects of spittle come from
the humours, (for out of them it is drawn
by the faculty of Nature, as fire draws
distilled water from hearbs) the reason
may be easily understood why spittle
should do such strange things, and destroy
some creatures." *Secret Miracles of
Nature*, 1658, p. 164. But this idea had
been advanced by Pliny. Sir Thomas
Browne leaves it undecided whether the

fasting spittle of man be poison unto snakes and vipers, as experience hath made us doubt. A namesake of this writer, speaking of lust, says, "Fewell also must bee withdrawne from this fire, fasting spittle must kill this serpent." Browne's *Map of the Microcosme*, 1642, sign. B 8 verso.

In Pennant's time, it seems that the Welsh used commonly to spit at the name of the devil, and smite their breasts at that of Judas. In North Wales, and very probably elsewhere, it is very usual among all classes of people to spit after smelling a bad odour, in order to prevent infection or other consequences. Brand thought that the practice among boxers of spitting on their hands before commencing operations had its origin in this idea; but the supposition appears problematical enough. Inexperienced and undisciplined oarsmen follow the same custom, under the erroneous impression that it relieves the rising blisters; and indeed it is common among all classes in the lower ranks of society, as a fancied mode of securing a tighter grasp of an object. Fishwomen generally spit upon their hansel for good luck. Grose mentions this as a common practice among the lower class of hucksters, pedlars, and dealers in fruit or fish, on receiving the price of the first goods they sell. Of the hansel Misson observes as follows: "A woman that goes much to market told me t'other day, that the butcher women of London, those that sell fowls, butter, eggs, &c., and in general most trades-people, have a particular esteem for what they call a hansel; that is to say, the first money they receive in the morning; they kiss it, spit upon it, and put it in a pocket by itself." To spit upon cattle was considered a safeguard against witchcraft; and in Scotland formerly it was the practice, before a newly-dropped calf received any nourishment, to put a piece of cow-dung into its mouth as a preservative against malignant influences. *Stat. Acc.* xvi. 122, Parish of Killearn, co. Stirling.

Delrio, who portrays the manners and ideas of the continent, mentions that upon those hairs which come out of the head in combing, they spit thrice before they throw them away. *Disq. Mag.* lib. vi, c. 2.

It is related by the Arabians that when Hassan the grandson of Mahomet was born, he spit in his mouth. Mungo Park, in his *Travels*, speaking of the Mandingoes, says: "A child is named when it is seven or eight days old. The ceremony commences by shaving the infant's head. The priest after a prayer in which he solicits the blessing of God upon the child and all the company, whispers a few

sentences in the child's ear, and spits three times in his face, after which, pronouncing his name aloud, he returns the child to his mother." Mungo Park notices that the negroes spat three times on a stone laid on the ground as a security for a prosperous journey.

Splayed Bitch.—It was formerly a superstition that certain persons had the power of transforming themselves into animals, particularly hares, and that nothing could catch such except a splayed bitch.

Spook.—A spectre, originally a Dutch word; it occurs in connection with an incident in the history of the Plumpton. *Plumpton Correspondence*, 1839.

Sports.—Many of the diversions practised by our forefathers and foremothers and handed down to us with greater fidelity, perhaps, than any other sort of heirloom, were current among the nations of antiquity; and it may be useful to suggest to the modern English reader that he should collate what he finds in this and other cognate sources of information with the third chapter of Mr. St. John's *Manners and Customs of Ancient Greece*, 1842. *Comp. Games*.

Spurn-Point.—This sport, which seems to have been a description of ninepins, is thus referred to in a ballad of the "Common Cries of London," by W. Turner, published about 1600:

"Come, let us leave this boyes play,
And idle prittle prat,
And let us go to nine holes,
To spurn-point, or to cat."

Randolph also mentions it in his *Conceited Pedler*, 1630.

Squalling or Squoiling.—Cockthrowing. See Halliwell in v.

Squirrel-Hunting.—A Derbyshire custom among men and boys, the Monday after the first Sunday in November, when the wakes are held. See Halliwell in v.

Stalbotes or Stabotes.—Fisherboats, apparently those plying or working within the liberties of the Tower of London, which in 1354 were charged with a yearly payment in aid of the maintenance of the Chapel in the Tower. Bell, *Notices*, 1877, p. 3.

Stalking-horse.—A real or fictitious horse used to screen a fowler from the game. See Halliwell in v.

Standing at the Creed.—This originally formed a sort of adjunct or outgrowth of the practice of standing up at certain portions of the religious service, sword in hand, to be prepared to defend the cause of the true faith. It is related in *A Help to Discourse*, first printed in

1619, that "It is a custom in Poland, that when in the churches the Gospel is reading, the nobility and gentry of that country draw out their swords, to signify that they are ready to defend the same, if any dare to oppugn it."

An old writer, speaking of a proud woman, says: "Shee likes standing at the Creed, not because the Church commands it, but because her gay cloathes are more spectable." Browne's *Map of the Microcosme*, 1642, H 2. And in the *Times Anatomised*, 1647, by Thomas Ford, is the following: "Like that notorious pick-pocket, that whilst (according to the custome) every one held up their hands at rehearsing the Creed, he by a device had a false hand, which he held up like the rest, whilst his true one was safe in other mens pockets."

Stang.—There used formerly to be a kind of ignominious procession, in the North of England, called "Riding the Stang," when, as the Glossary to Douglas's Virgil (1710) informs us, one is made to ride on a pole for his neighbour's wife's fault.

The word stang, says Ray, is still used in some colleges in Cambridge: to stang scholars in Christmas-time being to cause them to ride on a colt-staff or pole for missing chapel. It is derived from the Islandic *staung*, hasta. "Staung Eboracensisbus est Lignum ablongum. Contus bajulorum."—*Hickes*.

Callendar observes, says Jamieson in his Dictionary, that, in the North, riding the stang, "is a mark of the highest infamy." "The person," he subjoins, "who has been thus treated, seldom recovers his honour in the opinion of his neighbours. When they cannot lay hold of the culprit himself, they put some young fellow on the stang, or pole, who proclaims that it is not on his own account that he is thus treated, but on that of another person, whom he names." "I am informed," Jamieson adds, "that in Lothian, and perhaps in other counties, the man who had debauched his neighbour's wife was formerly forced to ride the stang."

In Ramsay's Poems, 1721, a note says: "The riding of the stang on a woman that hath beat her husband, is, as I have described it, by one's riding up on a string, or a long piece of wood, carried by two others on their shoulders, where, like a herald, he proclaims the woman's name, and the manner of her unnatural action."

Here we have evidently the remains of a very ancient custom, doubtless derived from Scandinavia. Seren gives *stong-hesten* as signifying the rod or riddle-horse. The Goths were wont to erect what they called Nidstaeng, or the pole of infamy,

with the most dire imprecations against the person who was thought to deserve this punishment; Isl. Nidstog. He who was subjected to this dishonour was called Niding, to which the English word infamous most nearly corresponds; for he could not make oath in any cause. The celebrated Islandic bard, Egill Skallagrím, having performed this tremendous ceremony at the expense of Eric Bloddox, King of Norway, who, as he supposed, had highly injured him, Eric soon after became hated by all, and was obliged to fly from his dominions. The form of imprecation is quoted by Callendar.

There is the following passage on this subject in the "Costume of Yorkshire," 1814, where a plate illustrates the "Riding of the Stang:" "This ancient provincial custom is still occasionally observed in some parts of Yorkshire, though by no means so frequently as it was formerly. It is no doubt intended to expose and ridicule any violent quarrel between man and wife, and more particularly in instances where the pusillanimous husband has suffered himself to be beaten by his virago of a partner. A case of this description is here represented, and a party of boys, assuming the office of public censors, are riding the stang. This is a pole, supported on the shoulders of two or more of the lads, across which one of them is mounted, beating an old kettle or pan with a stick. He at the same time repeats a speech, or what they term a nominy, which, for the sake of detailing the whole ceremony, is here subjoined:

'With a ran, tan, tan,

On my old tin can,

Mrs.—and her good man.

She bang'd him, she bang'd him,

For spending a penny when he stood in need.

She up with a three-footed stool;

She struck him so hard, and she cut so deep,

Till the blood run down like a new stuck sheep!"

This custom (even in Brand's time,) was growing into disuse, for at the assizes at Durham, in 1793, "Thomas Jameson, Matthew Marrington, Geo. Ball, Jos. Rowntree, Simon Emmerson, Robert Par-kin, and Frances Wardell, for violently assaulting Nicholas Lowes, of Bishop Wearmouth, and carrying him on a stang, were sentenced to be imprisoned two years in Durham Goal, and find sureties for their good behaviour for three years." In Gloucestershire and elsewhere in England this was called "a Skimmington," q.v.

See farther particulars of the stang in Wright and Fairholt's *Archæological Album*, 1845, p. 54-6.

Statute of Merchants.—The Statute "De Mercatoribus" passed 11 Edward I. at Acton Burnel in a parliament held at Shrewsbury. Parry, 52.

Stealy-Clothes.—A boy's game. See Halliwell in v.

Stephen's Day, St.—(Dec. 26). In the "Gentleman's Magazine" for May, 1811, it is said to have been customary to distribute goose-pies (*i.e.* Christmas pasties made with goose), on St. Stephen's Day, among the poorer people in parts of Yorkshire, and of those which were baked for this occasion to reserve one till Candlemas. In "Notes and Queries" for Dec. 1859, Mr. J. Gough Nichols printed a curious letter from Robert Heyricke, Alderman of Leicester, to Sir William Heyricke, of Wood-street, London, his brother, and uncle of the poet, dated from Leicester, 2 Jan. 1614-15. Here the writer refers to the custom of holding up hands and spoons at a Christmas merry-making in remembrance of those who were absent. His words are: "And the same day (St. Stephen's Day) we were busy wth holding up hands and spoones to yow, owt of porredge and pyes, to the remembrance of yowre g^t lyberality of frute and spice, which God send yow long lyffe to contynew, for of that day we have not myssed anny St. Steven this 47 yeare to have as many gas[tes] as my howse woold hold, I thank God for yt." In a letter written on the following St. Stephen's-day (Dec. 26, 1615) the worthy alderman again touches on this now forgotten usage of holding up the hands and spoons for friends at a distance.

Bishop Hall says: "On St. Stephen's Day blessings are implored upon pastures." There is a proverb, which is expressive of the great doings, as we say, or good eating at this festive time:

"Blessed be St. Stephen
There's no fast upon his even."

I take it to have been nothing more than one of those meaningless jingles, which occur in old charms and superstitious rhymes, which is mentioned by Aubrey under this head. He observes: "When the bread was put into the oven, they prayed to God and Saint Stephen to send them a just batch and an even."

Among the Finns, upon St. Stephen's Day, a piece of money or a bit of silver must be thrown into the trough out of which the horses drink, by every one that wishes to prosper. Comp. *Blood-Portents*.

Steward of the Royal Household.—On the deposition of Edward II. in 1327 Sir Thomas Blount, holder of this office, broke his staff, whereby his functions determined, and *ipso facto* all

members of the household were discharged. This formality may have been usual under similar circumstances; but, so far as I am aware, it is not on record. Green states that it was customary at the demise of the Crown. *History of the English People*, 1881, i, 392.

Stirrup-Cup.—The drink offered to a guest departing on horseback from a house. Comp. *Bridling Cast*.

Stirrup-Verse.—In "Batt upon Batt," by John Speed, 1694, we find a notice of what is called Stirrup Verse at the grave, p. 12:

"Must Megg, the wife of Batt, aged
eightie
Deceas'd November thirteenth, seventy
three,
Be cast, like common dust, into the pit,
Without one line of monumental wit?
One death's head distich, or mortality-
staff
With sense enough for church-yard
epitaph?
No stirrup-verse at grave before she go?
Batt does not use to part at tavern so."

Stir-up Sunday.—From the commencing words of the Collect for the day, the twenty-first Sunday after Trinity is called by schoolboys and girls by this name. It is the last Sunday usually before the holidays. The young folks occasionally indulge in the following rather profane parody:

"Stir up, we beseech thee,
The pudding in the pot,
And when we get home,
We'll eat it all hot!"

Stobball-Play.—See Halliwell in v. **Stocking, Flinging the.**—In the "British Apollo," it is said, that this ceremony arose from a desire on the part of the company to impress on the wedded couple that "ill or well, the act was all their own." In a "Sing-Song on Clarinda's Wedding," is an account of this ceremony:

"This clutter ore, Clarinda lay
Half-bedded, like the peeping day
Behind Olympus' cap;
Whiles at her head each twitt'ring girle
The fatal stocking quick did whirle
To know the lucky hap."

Fletcher's *Ex Otio Negotium*, 1656, p. 230.

So in "Folly in Print," 1667, in the description of a wedding, we read:

"But still the stockings are to throw,
Some threw too high, and some too low,
There's none could hit the mark," &c.

Flinging the Stocking is thus mentioned in a scarce old book, "The sack posset

must be eaten and the stocking flung, to see who can first hit the bridegroom on the nose." *West Country Clothier Undone by a Peacock*, p. 65.

In the "Progress of Matrimony," 1733, is another description :

"Then come all the younger folk in,
With ceremony throw the stocking;
Backward o'er head in turn they toss'd
it,

Till in sack-posset they had lost it,
Th' intent of flinging thus the hose,
Is to hit him or her o' the nose;
Who hits the mark thus o'er left
shoulder,

Must married be, ere twelve months
older.

Deucalion thus and Pyrrha threw
Behind them stones, whence Mankind
grew!"

Again, in "The Country Wedding," 1735 :

"Bid the lasses and lads to the merry
brown bowl,

While rashers of bacon shall smoke on
the coal :

Then Roger and Bridget, and Robin and
Nan,

Hit 'em each on the nose with the hose
if you can."

In the "Fifteen Comforts of Marriage," p. 60, the custom is represented a little differently. "One of the young ladies, instead of throwing the stocking at the bride, flings it full in the bason (which held the sack posset.)" So, in a little volume printed in the 18th century: "The men take the bride's stockings, and the women those of the bridegroom: they then seat themselves at the bed's feet, and throw the stockings over their heads, and whenever one hits the owner of them, it is looked upon as an omen that the person will be married in a short time; and though this ceremony is looked upon as mere play and foolery, new marriages are often occasioned by such accidents."

Throwing the stocking has not been omitted in "The Collier's Wedding."

"The stocking thrown, the company
gone,

And Tom and Jenny both alone."

Misson, in his *Travels*, tells us of this custom, that the young men took the bride's stocking, and the girls those of the bridegroom: each of whom, sitting at the foot of the bed, threw the stocking over their heads, endeavouring to make it fall upon that of the bride, or her spouse: if the bridegroom's stockings, thrown by the girls, fell upon the bridegroom's head, it was a sign that they themselves would soon be married: and a

similar prognostic was taken from the falling of the bride's stocking, thrown by the young men.

Stocks.—Comp. Halliwell in v. The oldest representation of the stocks is engraved by Strutt (vol. ii., plate 1) from an illumination in a twelfth-century MS. of the Psalter in the library of Trinity College, Cambridge. Mr. Wright, in his *Archæological Album* (p. 102), gives a cut copied from Camille Bonnard's work on the costume of the thirteenth, fourteenth, and fifteenth centuries, who took it from a miniature in a MS. of Livy, supposed to have been executed about the year 1380, now in the Ambrosian Library, Milan. This cut I now reproduce. The



offender, it will be seen, is confined only by the right leg, and though a chair is placed behind him, it does not appear that he could possibly sit down. The other figure is evidently a spectator mocking and insulting him.—*Antiquary*, July 1885.

It is stated that in 4 Henry IV. (1410-11) the stocks between Cornhill and the Poultry were commenced, and that the structure was completed in the year following. *A Chronicle of London*, 1827, p. 93. They were usually known as the Poultry Stocks, and preserved their old position down to the time of Elizabeth.

The stocks are the "enchanted wooden post" of *Hudibras*, where the prisoner rejoices in the inability of the authorities to put his mind in the same ignoble durance. In Germany, according to a carving in soapstone by Dürer, a padlock on the lips was sometimes an additional penalty, perhaps in the case of a scold. *Country Life*, 1897, p. 611.

A gardener named Jackson, who was in the employment of a relative of the Editor, mentioned that, when he was a boy about 1835, he was put into the stocks at Putney in Surrey. They used to be kept, he said,

in the churchyard. Wright quotes a passage from the *Leeds Mercury* of April 14, 1860, informing us that a notorious Sunday gambler, one John Gambles of Staningley, was sentenced to sit in the stocks six hours, but escaped and on returning to the locality underwent the punishment. *Dom. Manners and Sentiments*, 1862, p. 343. The present writer observed stocks in Cornwall in one or two outlying places as late as 1865.

Country Life above cited engraves representations of the stocks at Odiham in Hampshire and Ufford in Northamptonshire, and refers to others still or very recently existing at Wallingford, Newbury, and Beverley.

Stonehenge.—See *Stones post.*

Stone, London.—"London Stone," says King, "preserved with such reverential care through so many ages, and now having its top incased within another stone, in Cannon Street, was plainly deemed a record of the highest antiquity, of some still more important kind; though we are at present unacquainted with the original intent and purport for which it was placed. It is fixed, at present, close under the south wall of St. Swithin's Church; but was formerly a little nearer the chancel, facing the same place; which seems to prove its having had some more antient and peculiar designation than that of having been a Roman milliary; even if it ever were used for that purpose afterwards. It was fixed deep in the ground; and is mentioned so early as the time of Ethelstan, King of the West Saxons, without any particular reference to its having been considered as a Roman Milliary stone." *Munimenta Antiqua*, i, 117.

It appears that Sir Christopher Wren, in consideration of the depth and largeness of its foundation, was convinced that it must have been some more considerable monument than a miliary stone. *Parentalia*, p. 265. In the time of Queen Elizabeth the Stone was made a sort of bill-posting medium. In *Pasquil and Marforius*, 1589, sign. n. 3 verso, we read: "Set up this bill at London Stone. Let it be doone solemnly, with drom and trumpet, and looke you advance my cullours on the top of the steeple right over against it." Also: "If it please them these dark winter nights, to stick uppe their papers uppon London Stone." There are some curious observations with regard to this stone in the "Gentleman's Magazine," vol. xlii., p. 126. See also Pennant's "London," p. 4.

Stones.—In the semi-mythical narrative of Geoffrey of Monmouth, who followed the yet more legendary and

dubious Gildas, and who is more or less copied by Gaimar, Wace, and the Gaulish Lazamon, we are informed that under the advice of Merlin the successor of Vortigern, Aurelius Ambrosius, sent a ship to Ireland, where on a mountain called Killaraus, supposed to be the Curragh of Kildare, there were certain wonderful stones, which were of mystical character and of medicinal virtue. It is farther pretended that these were shipped to England, and placed on Salisbury Plain, where the remains of them yet exist. The place of worship or burial thus formed had and has parallels elsewhere in England, in the Isles of Scotland, in Brittany, &c., and the form seems to follow that in vogue among the ancient Jews. The treasure thus acquired was beneficial in a variety of aspects. They were capable of healing those who bathed in the water impregnated with them, of curing wounds, and so forth; and we learn that the original name of Stonehenge was *Ælinge* or the Place of the Sick.

The whole of this account is nothing more than a fabulous tradition; the sole noticeable point seems to be that the materials employed in erecting the monument are not uniform and are (perhaps designedly) unhewn, but of different sorts of sandstone and greenstone as if the structure had been of gradual formation, down to the sixth century, when it was probably completed. At the same time, there is an indication that a certain amount of faith was at some remote epoch reposed in these stones, and such a superstition may have tended to influence their removal from their original positions and partial disappearance. I do not know what amount of reliance is to be placed on the idea that our Saxon rulers, after their conversion to Christianity gradually conceded the ancient pagan burial places for use as Christian cemeteries, and on my theory that Stonehenge was one of these converted places, the locality having been originally a place of sacrifice to idols and of interment of the dead. The origin and antiquity of Stonehenge and similar remains form a question of great difficulty, which even Fergusson does not profess to have settled. Yet that writer and other modern authorities on the subject have done much to dissipate the errors and absurdities of their predecessors. *Rude Stone Monuments*, 1872, *passim*. See also Wright's *Wanderings of an Antiquary*, 1854, p. 191 *et seqq.*

Stones in Scotland and the Islands.—Of the Stone of Scone, King observes: "The famous Stone of Scone, formerly in Scotland, on which the Kings of England and Scotland are still crowned, though now removed to Westminster, and inclosed in a chair of wood,

is yet well known to have been an antient Stone of Record, and most solemn designation, even long before it was first placed at Scone." *Mun. Ant.* i, 118. Buchanan tells us it formerly stood in Argyleshire; and that King Kenneth, in the ninth century, transferred it thence to Scone, and inclosed it in a wooden chair. It was believed by some to have been that which Jacob used for a pillow, and to have travelled into Scotland from Ireland and from Spain. But, whatever may be thought of such a tradition, it is clear enough that before the time of Kenneth, that is before 834, it had been placed simply and plainly as a stone of great import and of great notoriety in Argyleshire, and on account of the reverence paid to it was removed by Kenneth. A curious investigation of the history of this stone may be seen in the "Gentleman's Magazine," vol. ii, p. 452; vol. iii, p. 23.

Monsieur Jorevin, who was in England in the time of Charles II., saw it, and thus describes it: "Jacob's Stone, whereon he rested his head when he had the vision of the angels ascending and descending from heaven to earth on a long ladder. This stone is like marble, of a bluish colour, it may be about a foot and a half in breadth, and is enclosed in a chair, on which the Kings of England are seated at their Coronation; wherefore to do honour to strangers who come to see it, they cause them to sit down on it." *Antiq. Repertory*, iv, 565.

"There is a large stone about nine or ten feet high, and four broad, placed upright in a plain, in the isle of North Ronaldshay; but no tradition is preserved concerning it, whether erected in memory of any signal event, or for the purpose of administering justice, or for religious worship. The writer of this (the parish priest) has seen fifty of the inhabitants assembled there, on the first day of the year, and dancing with moon-light, with no other music than their own singing." *Statist. Acc. of Scotland*, vol. vii. p. 486. Vallancey says: "In the Highlands of Scotland a large chrystal, of a figure somewhat oval, was kept by the priests to work charms by; water poured upon it at this day, is given to cattle against diseases: these stones are now preserved by the oldest and most superstitions in the country (Shawe). They were once common in Ireland." *Collectanea*, xiii, 17. In the "Statistical Account of Scotland," we read: "The inhabitants can now laugh at the superstition and credulity of their ancestors, who, it is said, could swallow down the absurd nonsense of 'a Boon to Shearers,' i.e. reapers, being turned into large grey stones, on account of their

kemping, i.e. striving. These stones, about twenty years ago, after being blasted with gunpowder, were used in building the farm-houses then erecting near the spot, which had formerly been part of a common." xii, 303, par. of Mourwald, co. Dumfries. This and the following extracts refer to the close of the 18th century.

Again, the Minister of Unst in Shetland says: "A custom formerly prevailed for persons to throw three stones, as a tribute to the source of the salubrious waters, when they first approach a copious spring, called Yelaburn, or Hiclaburn (the Burn of Health 'in that neighbourhood.') A considerable pile has thus been raised. But the reputation of the spring begins to decline, and the superstitions offering is now no longer so religiously paid." v. 185.

Speaking of Fladda Chuan, Martin says: "There is a chapel in the Isle, dedicated to St. Columban. It has an altar in the East end, and, therein, a blue stone of a round form on it, which is always moist. It is an ordinary custom, when any of the fishermen are detained in this Isle by contrary winds, to wash the blue stone with water all round, expecting thereby to procure a favourable wind." "And so great is the regard they have for this stone, that they swear decisive oaths upon it." *Western Islands of Scotland*, 166.

The same author, referring to Iona, says: "There is a stone erected here, concerning which the credulous natives say, that whoever reaches out his arm along the stone three times in the name of the Father, Son, and Holy Ghost, shall never err in steering the helm of a vessel." Speaking (*ibid.* p. 59) of the Island Boreray, he says: "There is a stone in form of a cross, in the Row, opposite to St. Mary's Church, about five foot high: the natives call it the Water-Cross, for the antient inhabitants had a custom of erecting this sort of cross to procure rain, and when they had got enough, they laid it flat on the ground; but this custom is now disused." Again, in reference to Arran, he mentions a green stone, much like a globe in figure, about the bigness of a goose-egg, which for its intrinsic value had been carefully transmitted to posterity for several ages. "The virtue of it is to remove stitches in the side, by laying it close to the place affected. They say if the patient does not outlive the distemper, the stone removes out of the bed of its own accord, and *é contra*. The natives use this stone for swearing decisive oaths upon it. The credulous vulgar believe that if this stone is cast among the front of an enemy, they will all run away. The custody of it is

the peculiar privilege of a family called Clan-Chattons, alias Mack-Intosh. (*Ibid.* p. 225.)"

Holinshed, speaking of the death of King John, says: "And when the King suspected them (the pears) to be poisoned indeed, by reason that such pretious stones as he had about him cast forth a certeine sweat, as it were bewraieing the poison," &c. *Chronicle*, ed. 1587, ii, 336. Comp. *Turquoise*. Borlase tells us: "Another relic of these Druid fancies and incantations is doubtless the custom of sleeping on stones, on a particular night, in order to be cured of lameness." *Antiq. of Cornwall*, 138. The term *Druid* or *Druidical* has long since met with qualified acceptance among antiquaries. The Celts of Gaul and Britain had their priests, and they may have been known as Druids; but not only has the term been too freely applied, but the functions of these persons has been undoubtedly misunderstood and exaggerated.

The custom of laying flat stones in our churches and church-yards over the graves of the better sort of persons, on which are inscribed epitaphs containing the name, age, character, &c. of the deceased, has been transmitted from very ancient times, as appears from the writings of Cicero "de Legibus," xi.

Some useful information on this topic may be found in Fosbroke's *Encyclopædia*, 1843, ch. xvi.

Stones, Holed and Magical.—

Mr. Fergusson (*Rude Stone Monuments*, 1872, pp. 161, 366, &c.) has entered into some particulars on this very curious and still rather obscure subject. There seem to have been two distinct classes of such monuments: those where the perforations were due to natural causes (action of water, &c.) and those, where they were executed with tools, like the sculptures found on so many ancient remains. Mr. Lukis has engraved two or three examples in his *Notes on the Prehistoric Remains of the Channel Islands*, 1887. See *Antiquary*, xxxii, 335, 363, where some representations of stones with perforations in them, many of ancient date, and found in barrows or graves, are given. The custom appears to have been common to all parts of the world, and these objects were doubtless treated as amulets. Shells were also employed: and all kinds of human utensils occur with this familiar feature—even an executioner's axe. Comp. *King's Evil*, *Amulets*, *Charms and Stones*.

The larger of these archæological objects could not have been pierced from the same motive as coins, for suspension round the neck or from a chain: they were doubtless so treated on symbolical and religious grounds.

Creeping through Tolmen, or perforated stones, was a Celtic ceremony, and is also practiced in the East Indies. Borlase mentions a stone in the parish of Marden through which many persons have crept for pains in their backs and limbs, and many children have been drawn for the rickets. Two brass pins, he adds, were carefully laid across each other on the top edge of this stone for oracular purposes. *Nat. Hist. of Cornwall*, p. 179. Brockett says: "Holy-stones, or holed-stones, are hung on the heads of horses as a charm against diseases—such as sweat in their stalls are supposed to be cured by the application. I have also seen them suspended from the tester of a bed, as well as placed behind the door of a dwelling-house, attached to a key—to prevent injury from witches." But these stones were only efficacious when the hole was natural, that is, water-worn or the fruit of some other analogous agency.

A correspondent of "Notes and Queries" in 1851, says: "I recently observed a large stone, having a natural hole through it, suspended inside a Suffolk farmer's cow-house. Upon enquiring of a labourer, I was informed this was intended as a preventative of night-mare in the cattle. My informant (who evidently placed great faith in its efficacy), added that a similar stone suspended in a bed-room, or a knife or steel laid under the foot of the bed, was of equal service to the sleeper, and that he had himself frequently made use of this charm."

Stone, To Mark with a White.

—Has been understood, from classical times as an expression for commemorating any piece of good fortune or any lucky day. Catullus, *Carmina*, lxxviii, 147. It is still occasionally heard. But, on the other hand, the resting-place of the guillotine at La Roquette, near Paris, was, till its recent disappearance for improvements, marked with five white stones.

Stool-Ball.—This was a game at ball, no longer known, where the balls, according to Dr. Johnson, were driven from stool to stool. Poor Robin introduces it into his *Almanack* for 1740, so that Johnson may have been well acquainted with its character, supposing it to have been much played then:

"Now milk-maids pails are deckt with flowers,

And men begin to drink in bowers,
The mackarels come up in shoals.

To fill the mouths of hungry souls;
Sweet sillabubs, and lip-lov'd tansey,
For William is prepared by Nancy.

Much time is wasted now away.

At pigeon-holes and nine-pin play,
Whilst hob-nail Dick, and simp'ring

Frances

Trip it away in country dances;
At stool-ball and at barley-break,
Wherewith they harmless pastime
make."

It is mentioned in the "Ordinary Visitation for the Archdeaconry of Suffolk for 1638," and in *Tottenham Court*, by T. Nabbes, published in the same year, Stickwell says: "At stoole ball I have a North-west stripling shall deale with ever a boy in the Strand." In Lewis's "English Presbyterian Eloquence," he says, that the Puritans were not allowed to play even at stool-ball for a Tansey. The following is in Bold's "Wit a Sporting," 1657, p. 74.

"*Stool Ball*."

At stool ball, Lucia, let us play
For sugar, cakes, and wine;
Or for a Tansey let us pay,
The loss be thine or mine.
If thou, my dear, a winner be
At trundling of the ball,
The wager thou shalt have, and me,
And my misfortunes all."

Poor Robin, in his Almanack for 1677, in his "Observations on Easter Monday and Tuesday," says:

"Young men and maids,
Now very brisk,
At barley-break and
Stool-ball frisk."

Stool of Repentance.—A writer in the *Gentleman's Magazine* for 1732 says: The Stool of Repentance is an ecclesiastical engine of popish extraction, for the punishment of fornication and other immoralities, whereby the delinquent publicly takes shame to himself, and receives a solemn reprimand from the Minister of the Parish." Blount finds it called "le Goging Stole." He says it was in use even in the Saxon time, when it was called *bealring-stole*, and described to be "Cathedra in qua rixosæ mulieres sedentes aquis demergebantur." It was a punishment inflicted also antiently upon brewers and bakers transgressing the law. We seem here to have a type of the *Cucking Stool*, &c.

Stop-Ball.—This game is mentioned, but not described, in the *Gentleman's Companion*, 1676, p. 136.

Stot or Great Tuesday.—This is the first Tuesday after the 27th of October. "On this day," observes the author of the "Dialect of Craven," 1828, "a fair is held at Settle (on the Ribbles, sixty miles from York.) for the sale (I suppose as the name implies) of stots or bullocks, &c. It is very probable, that this fair is alluded to in Henry Lord Clifford's 'Household Book,' in 1510: 'Sold It[em] of lames

of John Scotte yow-flocke this yere, besides the tythe xi^{xx}; y' of ix score lames drawn and solded for vid. a pece som payable at the grete Tewdsday next."

Stow-Green Fair.—Presumably the fair held at Stowmarket, Suffolk, to which the first Earl of Bristol refers in his Diary under 1692:—"June 17. For the chest of drawers bought at Stow-Green Fair, £1. 17. 6."

Stranger.—A person belonging to another parish. So the poet Messinger is described in the register of St. Saviour's Southwark, in March, 1638-9 under this appellation for the reason given, and similarly John Aubrey the antiquary in that of St. Mary Magdalen, Oxford, in 1697. Aubrey's *Miscellanies*, 1857, xiv.

Stranger.—A fungous parcel about the wick of a candle, so called, because it was supposed to denote the arrival of one from that quarter nearest the object. The name is also given to a piece of floating leaf in a tea-cup. Among the Greeks this description of omens was judged by the manner in which the flame ascended.

Stratford-on-Avon Runaway Mop.—Stratford-on Avon still has what is called a "runaway" mop or fair, the object of which is to enable those who were engaged at the first mop, and who have run away from their situations, to be re-engaged. Domestic and farm servants claim this privilege according to custom, if they are dissatisfied with their situations, and, on the other hand, employers exercise the right of summary dismissal within the prescribed time. It is, however, a declining custom. Three pigs were roasted whole in the streets at the last, which was recorded.

Streeking.—Anglo-Saxon *strepan*, *extendere*. A streeking board is that on which they stretch out and compose the limbs of the dead body, sometimes called a straightening board. See Durandus "Rationale," pp. 224-5. Durandus gives a pretty exact account of some of the ceremonies used at laying out the body, as they were in the last century, and are, for the most part, still practised in the North of England, where the laying out is called streeking. He mentions the closing of the eyes and lips, the decent washing, dressing, and wrapping up in a winding sheet or linen shroud: of which shroud Prudentius in his "Hymnus ad Exequias Defuncti" thus speaks in Beaumont's translation:

"The custome is to spread abroad
White linens, grac'd with splendour
pure."

In Copley's "Wits, Fits, and Fancies," 1595, is the following, alluding to the

practice of laying out, or streeking the body: "One said to a little child, whose father died that morning, and was laid out in a coffin in the kitchen, Alas! my pretty child, thy father is now in heaven: the child answered, Nay, that he is not: for he is yet in the kitchen."

Strickler.—Holme observes: "The strickler is a thing that goes along with the measure, which is a straight board with a staffe fixed in the side, to draw over corn in measureing, that it exceed not the height of the measure. Which measureing is termed Wood and Wood." *Academy of Armory*, 1688, p. 337.

Shaw, speaking of some provincialisms of the south of Staffordshire respecting measures, quantities, &c. &c. says: "Strike is now the same thing with bushel, though formerly two strikes were reckoned to a bushel; for, the old custom having been to measure up grain in a half-bushel measure, each time of striking off was deemed a strike, and thus two strikes made one bushel; but this is now become obsolete, bushel measures being in use; or if a half bushel be used, it is deemed a half-strike: at present therefore strike and bushel are synonymous terms. The grosser articles are heaped; but grain is stricken off with the strait edge of a strip of board, called a strickless: this level measure of grain is here provincially termed strike and strickless." *Staffordshire*, ii, part 1, p. 207.

Stroke-bias.—A Kentish sport. See Halliwell in v.

Stroking.—See an account of Mr. Valentine Greatrakes' stroking for different disorders, in the "Gent. Mag." for Jan. 1779, and comp. Hazlitt's *Bibl. Coll.* i, 190, ii, 257. This stroking seems to have been the prototype of our modern massage.

Stumbling.—Cicero (*De Divinatione*, ii, 40) has adverted to this superstition, and Moulin (*Vates*, p. 218) declares (as usual, without assigning any reason) that it is ominous to stumble at the threshold. Bishop Hall's "Superstitious Man," if he stumbled at the threshold, "feared a mischief," and Gaule pronounces that it was bad luck to stumble at the outset of any undertaking. *Magastromancers Posed*, p. 181.

"That you may never stumble at your going out in the morning, is found among the omens deprecated in Barten Holiday's "Marriage of the Arts," 1618, sign. E verso. Melton classes among omens a man stumbling in the morning as soon as he goes out of doors, and a horse stumbling on the highway. *Astrologaster*, 1620, p. 43. The superstition that it was unfortunate to stumble at a grave is noticed by Shakespear:

"How oft to-night
Have my old feet stumbled at graves."

and by Braithwaite in his *Character of a Jealous Man* among his *Whimzies*, 1631. The idea is by no means extinct.

We gather from Congreve's "Love for Love," where in the character of Old Foresight he so forcibly and wittily satirizes superstition, that to stumble in going down stairs is held to be a bad omen. It is lucky, says Grose, to tumble up stairs; probably this is a jocular observation, meaning it was lucky the party did not tumble down stairs.

Poor Robin ridicules the superstitious charms to avert ill luck in stumbling: "All those, who walking the streets, stumble in a stick or stone, and when they are past it, turn back again to spurn or kick the stone they stumble at, are liable to turn students in Goatam College; and upon admittance to have a coat put upon him, with a cap, a bauble, and other ornaments belonging to his degree." *Almanack* for 1695.

Sturbridge Fair.—This is also known as St. Audry's Fair, and it is said that the word tawdry takes its origin from the flimsy goods which were offered for sale at this place—an etymology for which I am not going to vouch any more than for that which explains Stourbridge itself to signify St. Audry's Bridge. In a satirical pamphlet, published in 1700, it is called *Stir-Biteh Fair*, a name which, apart from any double meaning, may be a development from the corrupt form *Styrrbygge*, which occurs in a historical document as early as 1558. In *An Historical Account of Sturbridge, Bury, and other Fairs*, printed at Cambridge about 1750, it is said, on the authority of Fuller, that a Kendal clothier casually wetted his cloth in the Stur on the east of Cambridge, on his way to London, and offered it at Sturbridge for sale, obtaining for it even in its damaged state a good price. This circumstance drew others to the spot, and constituted the foundation of what became the greatest fair in England, and the Kendal men long exercised the right of choosing one of their number to be chief factor, before whom a sword was carried in mock solemnity down to the time of the Civil War.

Evelyn mentions that, when in August, 1654, he was on the roof of King's College, Cambridge, he could descry the folks preparing to set up their tents and booths at the fair.

The fair used to be kept near the little brook Sture in a large cornfield, half a mile east of Barnwell, extending from the river Cam towards the road for about half a mile square between Chesterton and Cambridge. The booths

were placed in rows, like streets, and were known as Cheapside, &c. and were filled with coffee-houses, taverns, eating-houses, music houses, &c. The company was of course most miscellaneous, and included itinerant players and women of ill-repute. Some goods were brought from Atherston Fair, and sold here for the supply of Essex, Suffolk, and Norfolk. *England's Gazetteer*, 1751, in v.

The field on which the Fair was held, was to be cleared of its crop by the 24th of August, or the builders of the booths were at liberty to trample it under foot, and if the booths and other erections were not removed by Old Michaelmas Day at noon, the farmer could enter, and destroy whatever he found in the way of obstacles to his operations.

"The shops or booths," it is said in the *Account*, "are built in regular rows like streets, having each their name: as Garlick Row, Ironmongers Row, Cook Row, and Booksellers Row; this last has been for several years past deserted by men eminent in that trade. This area was formerly divided into many streets, which were called Cornhill, Cheapside, the Poultry, . . ." *Historical Account*, pp. 20-1. Places of business of every imaginable sort were to be found, and coffee-houses, restaurants, exhibitions of curiosities and wonders, rope-dancers, conjurers, and even six or seven brick houses, where refreshments of a superior kind were provided. There was also a dramatic entertainment licensed only for the time of the fair. At the south end of Garlick Row was the Duddery, occupying a space of 240 to 300 feet, and dedicated to the use of woollen-drappers, wholesale tailors, slop-sellers, &c. and hereabouts divine service was held twice a day on the Sundays during the fair by the minister of Barnwell. The goods on sale at Sturbridge were chiefly conveyed on pack-horses in early days, and often from great distances, and during the English occupation of parts of France, in the reign of Henry V. and VI. numbers of French tradespeople came over here, and sold their commodities.

It is said that Richard, Duke of York, who fell at Wakefield, once spent a day at Sturbridge Fair, where a tent of cloth of gold was erected for him and his retinue, and a band of music furnished; but at Bury Fair the princess Mary, sister of Henry VIII., was to be seen every year, and had a tent similarly provided for her, and after her marriage to the Duke of Suffolk, the latter made Bury the scene of a yearly tilt, in which he and his noble friends took part.

The *Historical Account* informs us that Richard III. sent in 1484 two agents to Sturbridge Fair to ascertain from the traders, how the inhabitants of their

respective counties stood affected to him; they purchased a vast quantity of goods, and praised their employer as a most desirable sovereign for a commercial people.

The Cry was proclaimed at Sturbridge before the commencement of each year's fair; this recited all the conditions on which the fair was held, and enumerated the various regulations in force for its management, and for the keeping of the king's or queen's peace. The document, as it used to be read, is printed at length in Gutch's "*Collectanea Curiosa*."

The University of Cambridge enjoyed certain vested interests in Sturbridge Fair from an early date. In the draft of a paper prepared in 1589 by the government of Queen Elizabeth with a view to the renewal of this and other rights held by the town and university by prescription, there are some interesting particulars, which it is unnecessary to reproduce here, since they are given at length in the "*Egerton Papers*."

In the accounts of the priories of Maxtoke in Warwickshire, and of Bicester in Oxfordshire, in the time of Henry VI., the monks appear to have laid in yearly stores of various, yet common necessities, at the Fair of Sturbridge, in Cambridge-shire, at least one hundred miles distant from either monastery.

At Sturbridge Fair the authorities at Bene't or Corpus Christi College in the fourteenth century are found laying in their stock of cloth for the common livery or *liberatura* of the fellows, which was always to be uniform in colour and pattern, and also for the dress of the College servants. *History of C. C. C. Cambridge*, by Stokes, 1898, p. 16-17. But although Cambridge was largely supplied with goods of all kinds either hence or at Midsummer Fair, the store of salt fish for winter use was laid in from Lynn Mart or Ely Fair. Clark's *Cambridge*, 1890, p. 112. Of course housekeepers took advantage of this as well as of the other great fairs to lay in their stocks of keeping provisions. Tusser says:—

"At Bartholomew tide, or at Sturbridge fair,

Buy that is needful thy house to repair";

but he also suggests that some local farmers acquired with a commercial view or sent their own produce to the fair:—

"Then sell to thy profit both butter and cheese,

Who buyeth it sooner the more he shall leese."

In the old tale of the *Miller of Abingdon*, founded on the Reeve's Tale of Chaucer, we see how the miller's servant had to go overnight in order to execute some commission at the fair for his mistress; if

this was not Sturbridge Fair, it was another in the vicinity. Proceedings commenced, perhaps, at an earlier hour in those days, and the first comers were the first served.

Bale mentions "the bakers boyes crye, betwixte hys two bread panners in Sturbridge fayre: by and beare awaye, steale and runne awaye," &c. There is an allusion to the Fair in *Pasquill's Jests*, 1604.

At Stourbridge Fair, book auctions were auciently held. Dixon, in his "Canidia, or the Witches," 1683, says:

"A fire licking a child's hair
Was to be seen at Sturbridge fair,
With a lambent flame, all over a sweat-
ing mare."

And the same writer also speaks of—

"Women-dancers, puppet-players
At Bartholomew and Sturbridge fairs."

"Expositas latè Cami Flumina merces,
Divitiæque loci, vicosque, hominumque
labores,

Sparsaque per virides passim magalia
campos."

—*Nundinæ Sturbrigienses*, 1709. A haberdasher was in the writer's time residing at Cambridge, who had in his possession a licence to hold a booth there.

Some notices of Stourbridge or Sturbridge and Bartholomew Fairs may be seen in *Old English Jest-Books*, 1864, especially in the *Pleasant Conceits of Old Hobson*, 1607, where some of the amusements of both these institutions are illustrated. See an interesting account of Stourbridge fair in Mr. Thorold Rogers's "History of Agriculture and Prices in England," 1866, vol. i. p. 141-4, and the Notes to the Dialect Society's ed. of Tusser's *Husbandry*, pp. 295-6.

Sugar and Water Sunday.

In some parts of the North of England it has been a custom from time immemorial for lads and lasses of the neighbouring villages to collect together at springs or rivers on some Sunday in May, to drink sugar and water, where the lasses give the treat; this is called Sugar and Water Sunday. They afterwards adjourn to the public-house, and the lads return the compliment in cakes, ale, punch, &c. A vast concourse of both sexes assembles for the above purpose at the Giant's Cave, near Eden Hall, in Cumberland, on the third Sunday in May. *Gentl. Mag.* lxi, 991.

Suit and Service.—See Tomlins, *Law Dict.* 1835, v. *Suit*. In 1602 Shakespeare bought a cottage and garden in Chapel Lane, but, owing to his absence from Stratford, as suit and service were due to the lady of the manor, possession was reserved till his next visit to his native

place. Fleay, *Chronicle History*, 1886, p. 146. What a spectacle to have been with our eyes privileged to behold!

Summer Bird or Cuckold.—The expression occurs in the "Schole House of Women," 1541:

"And all to the end some other knave
Shall dub her husband a summer
bird—"

In the "Sack-full of Newes," 1640, in one of the tales, it is said: "So the poore man was cruelly beaten, and made a summers bird nevertheless."

Summerings.—The generic term applied to the sports and ceremonies observed by our ancestors at Midsummer, on St. John's Eve, &c. See Nares, 1859, in v.

Summer Solstice.—See *St. John's Eve*, and *Solstice*.

Sun and Moon.—See Halliwell in v. The Dictionary of Thomas Thomas, however, which that gentleman quotes in an edition of 1644, first appeared in 1587.

Sun-burned.—Where in *Much Ado about Nothing*, 1600, ii. 1, Beatrice speaks of being sun-burned, she evidently does so in contradistinction to going into the world, or settling in life, and the Rev. Joseph Hunter has, I consider, most satisfactorily explained the phrase by pointing out that in the earlier rituals of the Church there was a passage forming part of the office for Churching of Women, "So that the sun shall not burn thee by day, nor the moon by night,"—one now omitted. A woman, who was *sun-burned*, was, according to this view, one unmarried—perhaps not in hope of meeting with a husband. Hunter's *New Illustrations of Shakespear*, 1845, i. 251. The expression is occasionally found in a playful or jocular sense, applied to a widow or widower, who was said to lie under the disadvantage of being *sun-burned*. Comp. my *Shakespear: Himself and his Work*, 1903, p. 258.

Sun, Dancing of the, on Easter Day.—The custom of rising on Easter morning, to see the sun dance, had not escaped the notice of Sir Thomas Browne, who observes: "We shall not, I hope, disparage the Resurrection of our Redeemer, if we say that the sun doth not dance on Easter Day: and though we would willingly assent unto any sympathetic exultation, yet we cannot conceive therein any more than a tropical expression. Whether any such motion there was in that day wherein Christ arised, Scripture hath not revealed, which hath been punctual in other records concerning solary miracles; and the Areopagite that was amazed at the eclipse, took no notice of this: and, if metaphorical expressions

go so far, we may be bold to affirm, not only that one sun danced, but two arose that day; that light appeared at his nativity, and darkness at his death, and yet a light at both; for even that darkness was a light unto the Gentiles, illuminated by that obscurity. That 'twas the first time the sun set above the horizon. That, although there were darkness above the earth, yet there was light beneath, nor dare we say that hell was dark if he were in it."

Breton, in his "Fantasticks," 1626, seems almost to refer seriously to this delusion, where he says of Easter Sunday: "I conclude it is a day of much delightfulness: the Sunnes dancing day, and the Earth's holy-day." This popular notion is alluded to in Suckling's Ballad:

"But, Dick, she dances such a way!
No sun upon an Easter Day
Is half so fine a sight."

I have heard of it when a boy, and cannot positively say from remembrance, (says Brand) whether I have not seen tried, an ingenious method of making an artificial sun-dance on Easter Sunday. A vessel full of water was set out in the open air, in which the selected sun seemed to dance, from the tremulous motion of the water. This will remind the classical scholar of a beautiful simile in the "Loves of Medea and Jason," in the "Argonautics" of Apollonius Rhodius, where it is aptly applied to the wavering reflections of a love-sick maiden:

Ἡελίου ως τις τε δόμαις ἐνὶ παλλεταῖ αἴγλη
ῥόατος ἐξανίστα, τὸ δὲ κέον πρὸ λέβητι
Ἡέ που ἐν γαυλῶ κέχνηται ἡ δ' ἔνθα καὶ ἔνθα
Ῥαίεϊ στροφάλιγγι τινάσσεται ὄσσουσα*

*As δὲ &c. — *Argonaut.* l. i. 756.

Ed. R. F. P. Brunck, 8vo. Argent. 1780.

"Reflected from the sun's far cooler ray,

As quiv'ring beams from tossing water play

(Pour'd by some maid into her beechen bowl),

And ceaseless vibrate as the swellings roll,

So heav'd the passions, &c."—J. B.

Sun Worship.—That the Caledonians paid a superstitious respect to the sun, as was the practice among many other nations, is evident, not only by the sacrifice at Baltein, but upon many other occasions. When a Highlander went to bathe, or to drink waters out of a consecrated fountain, he must always approach by going round the place from East to West on the South side, in imitation of the apparent diurnal motion of the sun. This is called in Gaelic going round the right or the lucky way. The opposite course is the wrong, or the un-

lucky way. And if a person's meat or drink were to affect the wind-pipe, or come against his breath, they would instantly cry out deisheal! which is an ejaculation, praying that it might go by the right way.

The Greenlanders at this day keep a Sun Feast at the winter solstice, about Dec. 22, to rejoice at the return of the sun, and the expected renewal of the hunting season, &c. which custom they may possibly have learnt of the Norwegian colony formerly settled in Greenland. Crantz, *Hist. of Greenland*, i, 176. See *St. John's Eve*.

Sunday after Marriage in N. Wales.—"In North Wales," says Pennant, "on the Sunday after marriage, the company who were at it, come to church, i.e. the friends and relations of the party make the most splendid appearance, disturb the church, and strive who shall place the bride and groom in the most honourable seat. After service is over, the men, with fiddlers before them, go into the ale-houses in the town."

Sunday Hirings in Northumberland &c.—Preparatorily to, and during the harvest in many agricultural districts large numbers of labourers, chiefly Irish, who had performed the journey as far as possible on foot, were in the habit of presenting themselves for employment, and concluded arrangements with the farmers on Sundays, perhaps to be in readiness for the next morning and week. The persons so engaged were of the lowest class, except such (*Cottiers*), as came from the West of Ireland, who were accustomed about a century or less ago to migrate annually to England in search of work, and also availed themselves of this Sunday usage. The process generally lasted from 2 to 6 or 7 p.m. *Penny Magazine* for July, 1838.

Sunday, Saint.—This saint is jocularly introduced into the interlude of the *Pardoner and the Frere*, 1533, attributed (perhaps wrongly) to John Heywood. The blessed arm of Sweet Saint Sunday is one of the charms against diseases, etc., cited by the worthy Pardoner. Mr. Edward Peacock of Bottesford Manor, informs the writer:—"In the 'Churchwardens' Account Book of Louth, Lincolnshire, the following entry occurs under the year 1535, 'For a hooke of yron to saint sonday pycture 1d.'" It has been suggested that Saint Sunday is the English form of Saint Dominic. Unless proof can be given of this, we may dismiss it as an unlikely conjecture. The Louth churchwardens' accounts have never been published, though some extracts have seen the light, transcribed by a gentleman who could read old handwriting very imperfectly. I have every intention of

publishing the earlier years in full, and of giving copious extracts from those of a more recent time. I transcribed them for that purpose several years ago. Whenever the book appears, I shall endeavour to give all that is known about Saint Sunday in a note on the passage I quote.

There was in the middle of the seventeenth century a gate at Drogheda called "Saint Sunday's." Oliver Cromwell, in his letter to William Lenthall, the Speaker of the Long Parliament, dated from Dublin, 17th of September, 1649, says, "About 100 of them (the Royalists) possessed St. Peter's church-steeple; some the west gate, and others a strong round tower next the gate called St. Sundays."—Carlyle's *Cromwell*, ed. 1865, vol. ii. p. 53.

Supernaculum.—Brand observes that to drink supernaculum was an ancient custom not only in England, but also in several others parts of Europe, of emptying the cup or glass, and then pouring the drop or two that remained at the bottom upon the person's nail that drank it, to show that he was no flincher. "To make a pearl on your nail" was a proverb derived hence; see *De Supernaculo Anglorum*, 1746, p. 8, Hazlitt's *Proverbs*, 1882, in v., and *Notes and Queries*, 4th S. i, 460, 559.

But in a narrative of the visit of a King of Spain to Petworth House in Sussex about 1703, it is said: "He, the King, eat and drank very heartily, but tasted no liquors but his own, which were the small drink—water discoloured by the infusion of cinnamon, and the strong red and white Tyrol wine. When he called for either of them, his taster, who is always one of the lords of his bedchamber, brings the liquor in a little bottle, and covers it, or rather hides it with a salver, upon which he pours out what he tastes, near as much as what we call a supernaculum." *Sussex Arch. Coll.* xiv, 15.

The Chinese are said to have a custom somewhat similar to our old supernaculum. When anyone's health is proposed, they empty their glasses and then tap them in concert with or against the thumb-nail.

Supernatural Lore.—This is classifiable into 1. Primitive Popular Beliefs; 2. Real Incidents overlaid or distorted by credulity and ignorance; 3. Legends or myths utilized for literary purposes in romance and the drama. The entries within the covers of the present volume relative to these topics are too numerous to recite; among them are: Apparitions, Charms, Divination, Fairies, Ghosts, Omens, Ordeals, Witchcraft.

Superstition.—In connection with the early belief in supernatural agencies, which the church has naturally fostered,

I allude to the tales of enchantment which exist in our language, and also to two or three burlesques on these tales, which were composed at a remote date. Among the latter, "The Friar and the Boy," the "Tournament of Tottenham," and the "Tale of the Basin," may be mentioned as holding a conspicuous position both on account of their curiosity and their intrinsic merit.

Robert of Brunne, in his comment on the first commandment, in his "Handlyng Synne," A.D. 1303, has a section against witchcraft and belief in omens and dreams. He first denounces necromancy, doing sacrifice to the devil, and trying to raise the devil to discover things hidden. Then he tells people that it is also witchcraft to make a child look in a sword, a basin, in "thumbe" or crystal; to believe in the pie's chattering: it is no truth, but false believing:

"Many beleuyn yn pe pye :
Whan the comp lowe or hye,
Cheteryng, and hap no reffe,
pan fey pey we shul haue gefte.
Manyon trowyn on here wyles ;
And many tymes pe pye hem gyls."

He next warns his hearers against believing in good or ill luck from the people they meet when going out to buy or borrow. If they don't speed well, they curse the people they met; but this is the enticement of the devil. Hansel, too, is all nonsense: Robert believes it not, and never will:

"For many hauyn glade honcel at pe morw
And to hem, or euy, comp mochyl sorw ;
And manyon hauyn yn pe day grete noy,
And 3yt or euy comp to hem n.ochyl loye."

He goes on to protest against belief in dreams "for many be nat but gleteryng glemys;" discusses the six kinds of dreams; denounces witchcraft again, and tells a curious tale of a witch and her cow-sucking bag. Lastly he, like Bishop Pecock in his "Repressor," more than a hundred years later, protests against belief in the three sisters who come before a child is born, and shape its destiny to evil or to good.

Henry, speaking of our manners between A.D. 1399 and 1485, says: "There was not a man then in England who entertained the least doubt of the reality of sorcery, necromancy, and other diabolical arts." *Hist. of Gr. Britain*, iv, 542.

Newton of Cheshire enumerates quite a number of points, in the form of interrogatories, which were thought to be by more than possibility matters of practice or opinion in the Elizabethan era. His list

is edifying; but I have space only for a couple of examples within my immediate subject:—"Apothecarie or oyle maker: Whether they haue superstitiously obserued or stayed for choysed dayes or houres, or any other ceremonious rytes in gathering his herbes or other simples for the making of his drouges and receiptes.

"*Caruers, grauers, painters and image-makers.* Whether in the making, grauing or painting of any Image or picture eyther of man or other creature, they haue shewed all the skill and cunning that possibly they could, hoping thereby to bringe men in loue with their worke piece, and so to worship it." *True Tryall and Examination of a man's own self*, 1586, pp. 39, 42.

The following is from Copley's "Wits, Fits, and Fancies," 1595: "A plaine country vicar perswaded his parishioners in all their troubles and aduersities, to call vpon God, and thus he said: There is (dearly beloued) a certaine familiar beast amongst you called a hog, see you not how towards a storme or tempest it crieth euermore, ourgh, ourgh? So must you likewise in all your eminent troubles and dangers, say to yourselues, Loughd, Loughd, helpe me."

Bishop Hall, in his *Characters*, 1608, speaking of the superstitious man, observes that "Old wives and starres are his counsellors: his night-spell is his guard, and charms his physicians. He wears paracelsian characters for the tooth ache; and a little hollowed wax is his antidote for all evils." Among the ancient Britons, the generality of diseases were attempted to be cured by charms and incantations.

Melton classes among superstitions the idea, "That tooth-aches, agues, cramps, and fevers, and many other diseases, may be healed by mumbling a few strange words over the head of the diseased." *Astrologaster*, 1620, p. 45.

The "Spectator," accounting for the rise and progress of ancient superstition, tells us, our forefathers looked upon nature with more reverence and horror, before the world was enlightened by learning and philosophy, and loved to astonish themselves with the apprehensions of witchcraft, prodigies, charms, and enchantments. There was not a village in England that had not a ghost in it. The churchyards were all haunted. Every common had a circle of fairies belonging to it, and there was scarce a shepherd to be met with who had not seen a spirit. Hence Gay:

—"Those tales of vulgar spirites,
Which frighten'd boys relate on winter nights,

How cleanly milkmaids meet the fairy train,
How headless horses drag the clinking chain:
Night-roaming ghosts by saucer eye-balls known,
The common spectres of each country town."

In Kirkwall and St. Ola, in Scotland, it seems that the inhabitants in the 18th century were accustomed to "make vows to this or the other favourite saint, at whose church or chapel in the place they lodge a piece of money, as a reward for their protection; and they imagine that if any person steals, or carries off that money, he will instantly fall into the same danger from which they, by their pious offering, had been so lately delivered." *Stat. Acc.* vii, 500.

In Eriskay, Hebrides, the fishermen still refuse to wear clothes dyed with the lichen or crottle found on the rocks, although it is used in other cases. They say that it comes from the rocks, and will go back there. Goodrich-Freer, *Outer Isles*, 1902, p. 203.

Speaking of popular notions and what he terms "an old wife's dreams," Montaigne writes:—Where one scale is totally empty, I let the other waver under old wives' dreams; and I think myself excusable, if I prefer the odd number; Thursday rather than Friday; if I had rather be the twelfth or fourteenth than the thirteenth at table; if I had rather, on a journey, see a hare run by me than cross my way, and rather give my man my left foot than my right, when he comes to put on my stockings. *Essays*, ed. by W. C. Hazlitt, 1902, iv, 35.

In the Adriatic provinces there seems to be a lingering custom of deprecating envy toward a child, who may be met by a stranger, and to whom the latter says: "Non gli noccia l'invidia." Hon. Margaret Collier, *Our Home by the Adriatic*, 1886, p. 57.

Susceptor.—A godfather or god-mother. "I had given me the name of my grandfather, my mother's father, who, together with a sister of Sir Thomas Evelyn of Long Ditton, and Mr. Comber, a near relation of my mother, were my susceptors." Evelyn's *Diary*, ed. 1862, i, 4.

Swan, The.—"Ad vada Meandri concinit albus olor."—*Ovid*. It is said "that swans, a little before their death, sing most sweetly, of which, notwithstanding, Pliny thus speaks: 'Swans are said to sing sweetly before their death, but falsely, as I take it, being led so to think by some experiments.' *Nat. Hist.* x. 23. Ælian ridicules this belief properly

enough; 'That swans are skilful in singing is now rife in every man's mouth, but, for myself, I never heard them sing, and perchance no man else;' and Scaliger to the like purpose writes: 'Touching the sweet singing of the swan, which with Greece, the mother of lies, you dare to publish, I cite you to Lucian's Tribunal, there to set abroad some new stuff.' *Ælianus*, lib. x. c. 14. *Vaughan's Brief Nat. History*, p. 88; *Scaliger's Exercitationes*, 23. See also *Brown's Works* by Hazlitt, *Glossary*, v. *Swan*.

In Varchi's "Blazon of Jealousie," 1615, Toffe, the translator, tells in a note a very different story of a swan. "The tale of the swan about Windsor, finding a strange cocke with his mate, and how farre he swam after the other to kill it, and then, returning backe, slew his hen also, (this being a certaine truth, & not many yeeres done vpon this our Thames) is so well knowne to many gentlemen, and to most watermen of this riuier, as it were needlesse to vse any more words about the same."

Lord Northampton tells us, "It chaunceth sometimes to thunder about that time and season of the yeare when swannes hatch their young; and yet no doubt it is a paradox of simple men to thinke that a swanne cannot hatch without a cracke of thunder." *Defensative*, 1583, Tt 2 verso. The swans, which are in the habit of visiting the Scottish lakes used to be regarded by the farmers as prognosticators of the weather. *Stat. Acc.* x. 14. Par. of Wick, Caithness.

Swan-upping (corruptly hopping,) is described and illustrated by Hone in his "Every-Day Book," and some papers on the subject will be found in Mr. Kempe's "Loseley MSS." 1836. Several books, according to a letter printed in the latter volume, were at one time extant, containing orders under this head, and Hone has inserted a reprint of one of these in his entertaining *Miscellany*. Swan-upping was, among our ancestors, a very favourite sport, not unattended by risk; for the birds seldom submitted to the process without a struggle, which occasionally cost the captor a ducking. The *Swan with Two Nicks*, a tavern sign, has been corrupted into the *Swan with Two Necks*. *Comp. General Index* to *Hazlitt's Bibl. Coll.* in v. and *B. C.* 4th Series, in v.

Swarf-money. — See *Hazlitt's Blount*, 1874, p. 202 for a Warwickshire memorial custom connected with this, which was presumably only the black money or *derniers noirs* of foreign origin, which long circulated in England, and were at length forbidden. *Tomlins (Law Dict.* 1835 in v.) thought the term a cor-

ruption of *warth* or guard money, which seems scarcely tenable.

Swines' Grease.—Langley, in his summary of Polydore Vergil, (first printed in 1546) observes: "The bryde aynoynted the poostes of the doores with swynes grease, because she thought by that meanes to dryve awaye all misfortune." Pennant, in his "Tour in Scotland," observed a similar class of superstition.

Swing.—See *Meritot*.

Swithin, St., Translation of.—(July 15). The Rev. John Earle, in an "Essay on the Life and Times of St. Swithin," 1861, observes: "Swithun, Bishop of Winchester, architect, statesman; during life a chief man in his nation, and after death installed as a saint in the calendar, has dwindled into a myth. Swithun had been 108 years in his humble grave, when he was the cause of a holy-day in Wessex. A grand assembly of men and women of all degrees, met at Winchester, on the 15th of July, 971, to convey Swithun's stone coffin from without the north side to within the east end of the church." This was the pious work of Ethelwold, Swithun's follower in the episcopate, and the old church of St. Peter and St. Paul at Winchester thenceforth till the time of Henry VIII. was called St. Swithin's. In Henry's reign its name was again changed, and it became the Church of the Holy Trinity. Even Mr. Earle admits that there is no contemporary authority for the life of this saint, and that the earliest record concerning him dates no further back than a century subsequent to his death.

The oldest calendar containing St. Swithin's name appears to be an Anglo-Saxon one attached to a missal in the public library at Ronen, and assigned by Mr. Earle to the beginning of the eleventh century. Here the 2nd July is marked as the deposition of the saint, and July 15th as his translation. Blount tells us that St. Swithin was called the weeping St. Swithin, for that, about his feast, *Præsepe* and *Aselli*, rainy constellations, arise cosmically, and commonly cause rain.

There is an absurd superstition, that "If it rain on St. Swithin's Day, there will be rain more or less for forty-five succeeding days." In Jonson's "Every Man out of his Humour," 1600, there is an allusion to St. Swithin: "O, here's St. Swithin, the fifteenth day: variable weather, for the most part rain; good: for the most part rain. Why, it should rain forty days after, now, more or less: it was a rule held afore I was able to hold a plough, and yet here are two days no rain; ha! it makes me muse." In "Poor Robin's Almanack," for 1697, there is a reference to the common superstition

about the consequences of a rainy St. Swithin's Day. Poor Robin relates the Popish legends about the saint, but observes at the conclusion that it is better to make hay while the sun doth shine, than to believe —

"Tales and lies
Which idle monks and friars devise."

"If on Swithin's Feast the welkin lours,
And ev'ry pent-house streams with hasty
show'rs,
Twice twenty day shall clouds their
fleeces drain,
And wash the pavements with incessant
rain."

—*Gay's Trivia.*

"July, to whom the dog-star in her
train,
St. James gives oysters, and St. Swithin
rain."

Churchill.

"St. Swithin's Day if thou dost rain,
For forty days it will remain:
St. Swithin's Day if thou be fair,
For forty days 'twill rain na mair."

Old Proverb.

July the 4th, the "Translation of St. Martin," according to the following lines, used to be considered equally ominous:

"Martini magni translatio in pluviam
det,
Quadraginta dies continuere solet."

And St. Vitus's Day seems to have enjoyed a similar reputation at one time. The same superstition prevails in France respecting St. Medard's Day (June 8).

The French likewise regard the day of SS. Gervais et Portais (June 19), and in Belgium and Germany similar notions seem to prevail with an equally good foundation.

In the "Daily News," of July 16, 1868, occurred the following paragraph: "The fallacy of the popular notion respecting the forty days' rain, that is supposed to follow a rainy St. Swithin's day has been demonstrated by observations taken at Greenwich, during a period of 20 years, which show that the greatest number of rainy days, after St. Swithin's day, have taken place when the 15th of July was dry. In 1845, when the day was fine, there were 26 days out of the allotted 40; in 1848 there were 31; and in 1860, 29; and both for the public health and the country's good it is hoped that the result of 1868 may prove the reverse to the old adage."

In 1897, after a somewhat prolonged drought, a deluge of rain fell on the 19th July, and on the following day there was a second heavy fall. Some rain occurred

on the 21st. But it is remarkable that in 1885 a great drought followed St. Swithin's Day, although rain fell upon the day itself.

In the Churchwardens' Accounts of Horley, Surrey, under 1505-6, is the following entry, which implies a gathering on this saint's day or account:

"Itn. Saintt Swithine farthyngs the
said 2 zeres, 3s. 8d."

From the Churchwardens' Accounts of Kingston-upon-Thames, 23 Henry VII., it seems that all householders keeping a "brode gate," were charged fourpence on account of St. Swithin, and that the same amount was levied under this head on such as owned one tenement.

The belief in the impropriety of gathering the apples before they had been christened by St. Swithin is very general, and is still strongly cherished. A servant of one of the editor's friends was horror-stricken very lately at the bare proposition to pick the fruit before the saint had performed the baptismal ceremony. The christening of apples is supposed to affect the flavour of the fruit. In Somersetshire and Wiltshire, or some parts of them, that day indeed is known as Apple Christening Day.

Granger, "Biog. Hist. of Engl.," vol. iii, p. 54, quotes the following passage from Birkenhead's "Assembly Man," 1663: "As many sisters flock to him as at Paris on St. Margaret's Day, when all come to church that are or hope to be with child that year."

Sword Dance.—Wallis tells us, that the Saltatio armata of the Roman Militia on their Festival Armilustrium, celebrated on the 19th of October, was in his time still practised by the country people in this neighbourhood, on the annual Festivity of Christmas, the Yule-tide of the Druids. "Young men march from village to village, and from house to house, with music before them, dressed in an antic attire, and before the vestibulum or entrance of every house entertain the family with the Motus incompositus, the antic Dance, or Chorus Armatus, with sword or spears in their hands, erect and shining. This they call the sword dance. For their pains they are presented with a small gratuity in money, more or less, according to every householder's ability: their gratitude is expressed by firing a gun. One of the company is distinguished from the rest by a more antic dress; a fox's skin generally serving him for a covering and ornament to his head, the tail hanging down his back. This droll figure is their chief or leader. He does not mingle in the dance." *Hist. of Northumb.* ii, 28.

Henry, in his "History of Britain," says, "The Germans, and probably the Gauls and Britons, had a kind of martial dance which was exhibited at every entertainment. This was performed by certain young men, who, by long practice, had acquired the art of dancing amongst the sharp points of swords and spears, with such wonderful agility and gracefulness, that they gained great applause to themselves, and gave great delight to the spectators."

I find a curious and very minute description of the Sword Dance in Olaus Magnus. He tells us that the Northern Goths and Swedes have a sport wherein they exercise their youth, consisting of a dance with swords in the following manner: first, with their swords sheathed and erect in their hands, they dance in a triple round: then with their drawn swords held erect as before: afterwards, extending them from hand to hand, they lay hold of each other's hilts and points, and while they are wheeling more moderately round and hanging their order, throw themselves into the figure of a hexagon, which they call a rose: but, presently raising and drawing back their swords, they undo that figure, in order to form with them a four-square rose, that they may rebound over the head of each other. Lastly, they dance rapidly backwards, and vehemently rattling the sides of their swords together, conclude their sport. Pipes or songs (sometimes both) direct the measure, which at first is slow, but increasing afterward, becomes a very quick one towards the conclusion.

Douce had a very old cut representing the Sword Dance, which was still "performed (sixty years ago) by the morris-dancers in the vicinage of Lincoln." T. Park's note in a copy of Bourne and Brand's "Popular Antiquities," p. 176. This may have been about 1740.

Moresin (*Papatus*, 1594, p. 160) speaks of having seen a dance so named *without swords*, and it is still occasionally so practised.

In a drama played by a set of "Plow-Boys or Morris-Dancers," in their ribbon dresses, with swords, October 20, 1779, at Revesby Abbey, Lincolnshire, the assumed characters of the piece are different from those of the more regular morris, and they were accompanied by two men from Kirtley without any particular dresses, who sang the song of Landlord and Tenant. The Dramatis personæ were; *Men*, The Fool and his five sons, Pickle Herring, Blue Breeches, Pepper Breeches, Ginger Breeches, and John Allspice: *Woman*, Cicely: with a fidler or master music man. In the play itself the hobby horse is not omitted:

"We are come over the mire and moss;
We dance an hobby horse;
A dragon you shall see,
And a wild worm for to flee.
Still we are all brave jovial boys,
And take delight in Christmas toys."

A writer in the "Gentleman's Magazine" for May 1811, tells us that in the North Riding of Yorkshire the Sword Dance is performed from St. Stephen's Day till New Year's Day. The dancers usually consist of six youths dressed in white with ribbands, attended by a fidler, a youth with the name of 'Bessey,' and also by one who personates a doctor. They travel from village to village. One of the six youths acts the part of king in a kind of farce which consists chiefly of singing and dancing, when the Bessey interferes while they are making a hexagon with their swords, and is killed.

Mr. Fallow, in the *Antiquary* for May, 1895, has a paper, which tends to confirm what has gone before, and to shew that the Yorkshire Sword-Dancers, a distinct usage from the Mummers, were still in vogue at least in 1880. Attention may be especially drawn to the illustrations derived from photographs taken from a group in the neighbourhood of Leeds at the period mentioned.

Mr. Brand was a frequent spectator of this dance, which in his time was performed with few or no alterations in Northumberland and the adjoining counties: one difference however was observable in the Northern Sword Dancers, that when the swords were formed into a figure, they laid them down upon the ground and danced round them. Comp. Lucas, *Studies in Nidderdale*, p. 45, and *Hobby Horse and Morris Dance* *suprà*.

We are to conclude that, in some places where the pageant was retained, the dancers ploughed up the soil before any house where they received no reward for their pains. *Vocab. Utriusque Juris a Scot. J. C. v. Aratrum*.

Sycham Lamp.—See *Will o' the Wisp*.

Tables or Backgammon.—To the Romans the game was familiar under the name of *Duodecim Scripta*, and there is a bronze mirror extant, on the back of which a youth and maiden are represented playing at it, she saying, according to a legend at her side *Devinca me*, and he replying, *Opeinor*. It had been known to the Greeks (Smith's *Dict. of Gr. and R. Antiq.* 1856, v. *Latrunculi*) but was probably introduced from Italy, where it was common in the thirteenth century. Robert of Brunne in 1303 denounces play at chess and tables, first, by men generally on holy-days at the

tavern, which he calls "the devyls knyfe," (it slays thee, either soul or life):

"yf þou euer wyb iogeloure,
Wyb hafadoure or wyb rotoure,
Hauntyft tauerne, or were to any pere
To playe at þe ches or at þe tablere,
Specially before þe noun
Whan Goddys feruylfe owþ to be doun:
Hyt ys azens þe comaundement
And holy cherches afent."

Secondly, by the rich slothful man at home:

"yf hyt be nat þan redy, hys dyner,
Take furþe þe cheffe or þe tabler;
So shal he pley tyl hyt be none
And Goddys feruylfe be al done."

—*Handlyng Synne*, ed. Furnivall, ii, 1040-7, at 4307-10.

Barnes derives this word from the Welsh *Back-cammawn* or the Little Fight, and supposes it to have been somewhat similar to the ancient *Gudra*. *Notes on Ancient Britain*, 1858, p. 19. As early as 1508, backgammon was also known as *Irish* or the *Irish* game. Barclay in his free English version of the *Ship of Fools*, says:

"On suche chauce nowe fortune
throwes her dice,
That though one knowe but the yrishe
game,
Yet would, he haue a gentlemans
name—"

Hazlitt's *Warton*, 1871, iii, 193-4.

But Howell, in a letter to Master G. Stone, in 1635, says: "When you have learnt Baggamon, you must not forget Irish, which is a serious and solid game." Whence one might conclude the two to vary.

Arden of Faversham was playing at tables, when he was assassinated at a preconcerted signal; this memorable tragedy, of which a rough representation occurs on the title of an edition of the well-known drama on the subject and on that of a ballad in the Roxburghe collection, was enacted in 1551 on St. Valentine's day at about 7 in the evening; and a full account of it may be found in Holinshed. The cut shews the table, on which the game was in course of being played, and the draught-board. The drama in question was performed before 1592.

Latimer, in his sixth sermon before Edward VI., 1549, says: "He maye go where he wyll for any house he shall haue to dwell vpon, or any glebe lande to kepe hospitalitie withal, but he must take vp a chamber in an alehouse, and there sit and plaie at the tables all the day. A goodlye curate."

In the Privy Purse Expenses of Henry VII. under 1496 occurs a payment for what appears to be a set of counters and the case to hold them: "March 1. For tablemen and the case, 8s. 8d." Comp. *Tick-Tack*.

Taffies.—The practice to which Pepys refers in his *Diary* for 1667, was very common at one time, and till very lately bakers made gingerbread Welshmen, called taffies, on St. David's Day, which were made to represent a man skewered: "In Mark Lane I do observe (it being St. David's Day) the picture of a man dressed like a Welshman, hanging by the neck, upon one of the poles that stand out at the top of one of the merchants' houses in full proportion, and very handsomely done, which is one of the oddest sights I have seen a good while."

Tag.—The *Gentleman's Magazine* for 1738 tells us that "in Queen Mary's reign, Tag was all the play: where the lad saves himself by the touching of cold iron—by this it was intended to shew the severity of the Church of Rome. In later times this play has been altered amongst children of quality, by touching of gold instead of iron."

Tails.—Mr. Baring-Gould, in his "Curious Myths of the Middle Ages" 1866, says, "I well remember having it impressed upon me by a Devonshire nurse, as a little child, that all Cornishmen were born with tails; and it was long before I could overcome the prejudice thus early implanted in my breast against my Cornubian neighbours." Mr. Gould reminds us, that the same idea has been connected with Devonshire and Kent.

Talc, Oil of.—A cosmetic formerly employed in the same way as *ceruse*. See a long and good account in Nares, *Gl.* 1859, in v. The word and thing appear to belong to alchemy.

Talisman.—See *Charms*. In a newspaper of August 26, 1903 was a case of a thief who carried on his person the scale of a fish, and who said that it was his talisman.

Tamans.—Vallancey tells us that in Ireland conjurers are called Tamans. "I know," says he, "a farmer's wife in the County of Waterford, that lost a parcel of linen. She travelled three days journey to a taman, in the County of Tipperary: he consulted his black book, and assured her she would recover the goods. The robbery was proclaimed at the chapel, offering a reward, and the linen was recovered. It was not the money, but the taman that recovered it." Comp. *Irish Superstitions*.

Tangrogo.—"The cavern of Tangrogo," notices Mr. Williams, "was

formerly believed to be enchanted, and to contain hidden treasures, guarded by a great dog of a supernatural species, kept there by the Three Fairy Sisters, whose footmarks were always to be seen in the mud of a small lodgment of water within the mouth of the cavern." This cavern is in the commote of Isdulas in Denbighshire. *Denbigh and its Lordship*, 1860, p. 224.

Tankard-bearer.—The carrier of water to houses in London from the several conduits, before other sources of supply existed.

Tansey.—Tansay, says Selden, in his "Table Talk," was taken from the bitter herbs in use among the Jews at this season. Our meats and sports, says he, much of them have relation to church work. Our tansies at Easter have reference to the bitter herbs; though at the same time 'twas always the fashion for a man to have a gammon of bacon, to show himself to be no Jew.

Johnson, in his edition of Gerard's "Herball," fol. Lond. 1633, p. 65, speaking of tansie, says, "In the spring time are made with leaves hereof newly sprung up, and with eggs, cakes or tansies, which be pleasant in taste, and good for the stomache; for, if any bad humours cleave thereunto, it doth perfectly concoct them and scowre them downwards." In Coles' "Adam in Eden," 1657, our author speaking of the medicinal virtues of tansey, ch. cexlix. says, that their special property was to remove the phlegm which had been engendered by the constant fish-diet during Lent. They are so called, says he, from the herb tansey. In an old Christmas carol, in the Douce Collection, there is this passage:

"Soone at Easter cometh Alleluja,
With butter, cheese, and a tansey."
Comp. *Stool-ball*.

Tan-we or Tan-wed.—One of the fiery apparitions peculiar to Wales, is what is called the Tan-we or Tan-wed. This appeareth, says Mr. Davis, to our seeming in the lower region of the air, straight and long, not much unlike a glaive, mours or shoots directly and level, (as who shall say I'll hit) but far more slowly than falling stars. It lighteneth all the air and ground where it passeth, lasteth three or four miles or more, for aught is known, because no man seeth the rising or beginning of it; and when it falls to the ground, it sparkleth and lighteneth all about. These commonly announce the death or decease of freeholders by falling on their lands; and you shall scarce bury any such with us, says Mr. Davis, be he but a lord of a house and garden,

but you shall find some one at his burial that hath seen this fire fall on some part of his lands. Sometimes these appearances have been seen by the persons whose death they foretold: two instances of which Mr. Davis records as having happened in his own family. The *Cambrian Register*, 1796, p. 431, (but these superstitions remain pretty much the same now) observes: "it is a very commonly-received opinion that within the diocese of St. David's, a short space before death, a light is seen proceeding from the house, and sometimes, as has been asserted, from the very bed where the sick person lies, and pursues its way to the church where he or she is to be interred, precisely in the same track in which the funeral is afterwards to follow. This light is called Canwyll Corpt, or the Corpse Candle."

Tappie-tousie.—Of this sport among children Jamieson gives the following account: "One, taking hold of another by the forelock of his hair, says to him, 'Tappie, tappie tousie, will ye be my man?' If the other answers in the affirmative, the first says, 'Come to me then, come to me then;' giving him a smart pull towards him by the lock which he holds in his hand. If the one who is asked answers in the negative, the other gives him a push backward, saying, 'Gae fra me then, gae fra me then.' "The literal meanings of the terms is obvious. The person asked is called Tappie-tousie, q. dishevelled head, from tap and tousie. It may be observed, however, that the Suio-Gothic tap signifies a lock or tuft of hair. *Haertapp, floccus capillorum*—Ihre, *Gloss.* 857.

"But the thing that principally deserves our attention is the meaning of this play. Like some other childish sports, it evidently retains a singular vestige of very ancient manners. It indeed represents the mode in which one received another as his bondman. 'The thride kind of nativitie, or bondage, is quhen ane frie man, to the end he may have the maintenance of ane great and potent man, randers himself to be his bond-man in his court, be the haire of his forehead; and gif he thereafter withdrawes himselfe, and flees away fra his maister, or denyes to him his nativitie: his maister may prove him to be his bond-man, be ane assise, before the Justice; challengand him, that he, sic ane day, sic ane yeare, compeirid in his court, and there yelded himselfe to him to be his slave and bond-man. And quhen any man is adjudged and decerned to be native or bond-man to any maister; the maister may take him be the nose, and reduce him to his former slaverye.'

"This form, of rendering one's self by the hair of the head, seems to have had

a religious origin. The heathenish rite of consecrating the hair, or shaving the head, was early adopted among Christians, either as an act of pretended devotion, or when a person dedicated himself to some particular saint, or entered into any religious order. Hence it seems to have been adopted as a civil token of servitude. Thus those who entered into the monastic life, were said *capillos ponere*, and *per capillos se tradere*. In the fifth century Clovis committed himself to St. Germer by the hair of his head. *Vita S. Germer*, ap. Carpentier *Gloss. v. Capilli*. Those who thus devoted themselves were called the servants of God, or of any particular saint.

"This then being used as a symbol of servitude, we perceive the reason why it came to be viewed as so great an indignity to be laid hold of by the hair. He who did so claimed the person as his property. Therefore, to seize, or to drag one by the hair, *comprehendere*, or *trahere per capillos*, was accounted an offence equal to that of charging another with a falsehood, and even with striking him. The offender, according to the Frisic laws, was fined in two shillings; according to those of Burgundy, also, in two; but if both hands were employed, in four. *Leg. Fris.* ap. *Lindenbrog*, tit. xxii, 864; *Leg. Burgund.* tit. v. 8. 4. According to the law of Saxony, the fine amounted to an hundred and twenty shillings. *Le. Sax.* *ibid.* cap. i, s. 7. Some other statutes made it punishable by death." *Ducange*, 243.

Tarans.—In Scotland, children dying unbaptized (called Tarans) were supposed to wander in woods and solitudes, lamenting their hard fate, and were said to be often seen. In the north of England it is thought very unlucky to go over their graves. It is vulgarly called going over "unchristened ground."

Tarantula.—Pepys was induced by "a great traveller," Mr. Temple, to believe that there were places where, in the harvest-time, fiddlers attend in the field, in case of any of the men being stung by this spider, to play their instruments by way of antidote or protection. *Diary*, Feb. 4, 1661-2.

Task.—In Ross-shire, it appears that the term Task was applied to supposed apparitions. A writer of the 18th century, speaking of the parish of Applecross in that county, says: "The ghosts of the dying, called Tasks, are said to be heard, their cry being a repetition of the moans of the sick. Some assume the sagacity of distinguishing the voice of their departed friends. The corps follows the track led by the tasks to the place of interment: and the early or late completion of the prediction is made to

depend on the period of the night at which the task is heard." This was in 1792.

Taunton.—The Rev. Prebendary Askwith stated at the Easter vestry for the parish of St. Mary Magdalene at Taunton in 1902 that the vestry had been regularly held at eleven o'clock in the morning of Easter Tuesday ever since the time of Queen Elizabeth. The meeting is also by ancient prescriptive right held without any notice being given. Another peculiarity is that there are three churchwardens, all of whom are elected by the parishioners, the vicar having no power of appointment. Prebendary Askwith said he was informed by his legal advisers that if the slightest deviation were made in the method of procedure, such as the giving of public notice of the meeting, the ancient prescriptive right might be lost, and the proceedings would have to be conducted in accordance with modern law.

Taverns (Tabernæ) and Ordinaries.—In an account by an Italian of London in 1669 (*Anti-quary*, 1 August, 1884) we read: The houses which are known by the name of inns are for the most part most noble, and are all superbly furnished, so that persons of high quality, as well women as men, do not make the smallest scruple of going to them. There are also a great quantity of "ordinaries," which in France would be called *bons troiteurs*,—that is to say, people who provide dinners and suppers,—some kept by Englishmen and some by Frenchmen, where the first gentlemen of the Court go in the morning with the same frequency that the gentlemen of Florence go to the inns in the evening, to flee from subjection, and to enjoy liberty.

"The difference between taverns and ordinaries is that people generally go to the first to drink—not that you cannot sometimes eat in the former, or that you may never drink in the latter, but that is out of the ordinary way, and in such a case the hosts are out of their element; the matter of fact is that both the one and the other are very dear.

"There are an infinite number of beer shops, where every sort of drink in the country is sold: of these I have counted as many as thirty-two kinds. These places are not very extravagant, and they are nearly always to be found full, downstairs crowded with the rabble, and upstairs with every condition of men, from artisans to gentlemen. They differ in this point from the taverns—namely, that in those they drink Spanish wine, which here they call sack, wines of the Canaries, Malaga, and Bourdeaux, Mnscat, and other valuable foreign wines, whilst in the

beersshops there is nothing but ale, cock-ale, Butter ale, Lambeth ale, and the like. "There are other more common and cheaper "ordinaries," where they serve lackeys and other poor people. They eat very coarsely, however, in these places, and do not drink any wine. For 12 *soldi* you may have three dishes, all of which consist of beef, veal, mutton, or lamb, according to the season."

There were, from a very remote date, in all parts of London, including East Cheap and the riverside, innumerable houses of entertainment of all ranks or pretensions. We meet in a decree of 1633 with regulations for the management of ordinaries, tavern-keepers, and petty oysters (Fr. *osteriés*). A usual tariff for a dinner at one of the better houses seems in the reign of Elizabeth and her successor to have been sixpence, equal to three shillings of our current money; and this charge probably embraced some sort of wine. The practice of frequenting taverns, both on the part of individuals seeking their meals, of parties of friends dining or drinking together, and of officials and public bodies meeting to transact business, was formerly universal alike in England and on the Continent. Among the Paston Letters is a lawyer's account in which items occur for wine consumed at the Cardinal's Hat. In the Elizabethan age men foregathered, not at each other's houses, but at the hostelry, where they met with suitable accommodation and perfect freedom. Shakespear saw his friends at London and at Stratford in this way. Hazlitt's *Shakespear: Himself and his Work*, 1903, p. 50. And similarly Jonson and all that circle. Abroad it was, and to a greater extent than in England remains, the same. Jean le Houx speaks of taking his wine or his cyder "à l'hostel." *L'aux de Vire*, by Muirhead, 1875. And the present writer has dwelled in his Shakespear monograph also on the intimate association of the tavern with the theatre in old times—a legacy from the ancients, and a feature of contemporary London life.

Comp. *Tavern-Signs*, Hazlitt's *Bibl. Coll.* v.v. *Almshouses, Maltworms, Rowlands, Taylor, &c.; Wright's Domestic Manners and Sentiments*, 1862; *Riley's Memorials*, 1868; and Hazlitt's *Old Cookery Books*, 1886, and *Livcry Companies*, 1892, where many important particulars occur.

Pepys notes under Sept. 23, 1662:—"Sir G. Carteret told me how in most cabarettis in France they have writ upon the walls in fair letters to be read, 'Dieu te regarde,' as a good lesson to be in every man's mind, and have also in Holland their poors' box, in both which

places, at the making all contracts and bargains, they give so much, which they call 'God's penny.'" The Diarist mentions the latter circumstance under May 18, 1660, when he was in Holland.

Tavern Signs.—The Checquers, a common sign of a public-house, was originally intended, I should suppose, for a kind of draught-board, called tables, and showed that there that game might be played. From their colour which was red, and the familiarity to a lettuce, it was corruptly called the Red Lettuce, which word is frequently used by ancient writers to signify an ale-house. Thus in "The Drunkard's Prospective," &c. by Joseph Rigbie, 1656, p. 6:

"The Tap-house fits them for a jaile,
The jaile to th' gibbet sends them without faile,
For those that through a lattice sang of late
You oft find crying through an iron grate."

In confirmation of the above hypothesis I subjoin a curious passage from Gayton: "Mine host's policy for the drawing guests to his house and keeping them when he had them, is farre more ingenious than our duller ways of billiards, kettle pins, noddie boards, tables, truncks, shovel boards, fox and geese, or the like. He taught his bullies to drink (more Romano) according to the number of letters on the errant ladies name:

'Clodia sex Cyathis, septem Justina bibatur.'

the pledge so followed in Dulcinea del Toboso would make a house quickly turn round."

It was related to Mr. Brand "by a very noble personage" that the chequers represented the arms of the ancient Earls of Warrenne and Surrey, who enjoyed the right of licensing taverns at an early date. But the kind of design or decoration, which we find here, was familiar to the inhabitants of Pompeii, and was probably known even in this country long before the earldom of Warrenne and Surrey rose into existence. It seems to have derived its name from the abacus or table (so called) which was employed in the calculations connected with the public accounts, and thence became the common sign of the money-changers (including such inn-keepers as followed the vocation concurrently with their own.). See a view of the left hand street of Pompeii (No. 9), presented by Sir William Hamilton, (together with several others, equally curious,) to the Society of Antiquaries.

"In London," says Steevens, "we have

still the sign of the Bull and Gate, which exhibits an odd combination of images. It was originally (as I learn from the title-page of an old play) the Bullogne Gate, i.e. one of the Gates of Bullogne: designed perhaps as a compliment to Henry VIII. who took that place in 1544. The Bullogne Mouth, now the Bull and Mouth, had probably the same origin, i.e. the mouth of the harbour of Bullogne." To these may be added the Bell and Savage, i.e. the "Belle Sauvage," who was once to be shown there; the Goat and Boots is said to be corrupted from *God Encompasseth us*, &c.

"Henry VIII. having taken the town of Bulogne, in France, the gates of which he brought to Hardes, in Kent, where they are still remaining, the flatterers of that reign highly magnified this action, which, Portobello-like, became a popular subject for signs, and the Port or Harbour of Bullogne, called Bullogne Mouth, was accordingly set up at a noted inn in Holborn."—*Antiq. Repert.* ed. 1807, vol. ii. p. 396.

By the following passage in Braithwaite's "Whimzies," 1631, it should seem that signs in ale-houses succeeded birch-poles. The author is describing a painter. "Hee bestowes his pencile on an aged peece of decayed canvas in a sooty ale-house, where Mother-Red-cap must be set out in her colours. Here hee and his barmy hostesse draw both together, but not in like nature: she in ale, he in oyle: but her commoditie goes better downe, which he meanes to have his full share of, when his worke is done. If she aspire to the conceite of a signe, and desire to have her birch-pole pulled downe, hee will sunly her with one."

In Flecknoe's "Characters," 1658, speaking "of your fanatick reformers," he observes, "As for the signs, they have pretty well begun their reformation already, changing the sign of the salutation of the Angel and our Lady, into the Souldier and Citizen, and the Katherine Wheel into the Cat and Wheel; so as there only wants their making the Dragon to kill St. George, and the Devil to tweak St. Dunstan by the nose, to make the reformation compleat. Such ridiculous work they make of their Reformation, and so zealous are they against all mirth and jollity, as they would pluck down the sign of the Cat and Fiddle too, if it durst but play so loud as they might hear it." Ed. 1665, p. 84. There is a letter in the "Gentleman's Magazine" for September, 1770, on the Original of Signs denoting Trades.

Sir Thomas Browne is of opinion that the human faces described in alehouse signs, in coats of arms, &c. for the sun

and moon, are reliques of paganism, and that these visages originally implied Apollo and Diana. Butler asks a shrewd question on this head, which I do not remember to have seen solved:

"Tell me but what's the nat'l cause,
Why on a sign no painter draws
The full moon ever, but the half?"

Hudibras, p. 12, c. iii. In a tract cited these expressions occur:

"Going still nearer London, I did come
In a little space of time to Newington.
Now as I past along I cast my eye on
The signs of Cock and Pie, and Bull and
Lion."

"Poor Robin's Perambulation," 1678.
Compare the "British Apollo," 1710:

"I'm amaz'd at the signs,
As I pass through the town:
To see the odd mixture,
A Magpye and Crown,
The Whale and the Crow,
The Razor and Hen,
The Leg and sev'n Stars,
The Bible and Swan,
The Ax and the Bottle,
The Tun and the Lute,
The Eagle and Child,
The Shovel and Boot."

In a poem, written about the same time, we read:

"Without, there hangs a noble sign,
Where golden grapes in image shine—
To crown the bush, a little punch
Gut Bacchus dangling of a bunch,
Sits loftily enthron'd upon
What's called (in minature) a tun."

Compleat Vintner, 1720, pp. 36, 38.

In Scotland a wisp of straw upon a pole is, or was heretofore the indication of an ale house. The phrase occurs in Dunbar's "Testament of Andro Kennedy." See Larwood and Hotten's *History of Sign-Boards*, 1866, for fuller particulars; but an enlarged and revised edition is a desideratum.

Tennis.—An evolution from *handball* or *jeu de paume*. See an interesting paper by Mr. Andrew Hibbert in the *Antiquary*. In the *Privy Purse Expenses of Henry VII.* 1493-1505, there are several entries relating to tennis:—"May 13, 1494. To a Spanyard the tenes pleyer, £4.

July 6.—To Hugh Denes for balls at the paume play, 1/-.

March 29, 1495. For the Kinges losse at the paune [paume] play, 7/8.

July 5, 1496. To the new pleyer at tenes, £4.

August 30, 1497. To Jakes Haute [Jacques Haut] for the tenes playe, £10."

Our next King, his son, was fond of this sport, and charges appear in his privy expenses for tennis-coats, tennis-drawers and tennis-slippers. Referring to him in 1519, the Venetian ambassador, who knew him intimately, says in his Report to the Senate, that he was extremely fond of tennis, at which game it is the prettiest thing to see him play, his fair skin glowing through a shirt of the finest texture. His elder brother Arthur had also been partial to the same sport, and the shirt, which he wore, was made of long lawn embroidered with blue silk round the collar and wrists.

In James the First's *Basilikon Doron*, 1599, he recommends this sport, which he calls the *catch* or *tennise* as a suitable one for his son Henry, and as the latter was at this time only about six years of age, it is easy to understand what he means by advising him to use it and other field sports moderately, "not making a craft of them."

His son Charles, when Prince, is said to have been addicted to the same amusement, as well as to bowls (as elsewhere mentioned), and to have occasionally played for a watch of Edward East's make, popularly known as an *Edwardus East*. Hazlitt's *Livery Companies*, 1892, p. 425.

Peyps mentions a visit to the tennis-court in September, 1667, to see a match between Prince Rupert and one Captain Cooke against Bab May and the elder Chicheley, where the King was and Court; and "it seems," says he, "they are the best players at tennis in the nation."

In the *Patterne of Painfull Adventures* by Lawrence Twyne (1576), King Altistrates of Pentapolis is represented playing at tennis, and Prince Apollonius is said to serve him skilfully with the ball. In 1620, Middleton published his *Courtly Masque; the Device called the World tost at Tennis*.

Day, in the *Parliament of Bees*, 1641, character 7, has the following passage:

Par. Suppose all kingdomes in the world were bals,
And thou stood'st with a racket 'twixt
four walls,
To tosse *ad placitum*: how wouldst thou play?
Acol. Why, as with bals, bandy 'em all away;
They gone, play twice as many of the score.

In Howlet's *School of Recreation*, 1684, occurs a copy of verses entitled "The Tennis Court."

The game of hand-tennis, or fives, was a favourite recreation of Hazlitt the essayist and critic; and he has left an entertain-

ing paper upon it, and upon the great expert of that day, Cavanagh.

In the 18th century, Copenhagen House, Islington, was a famous resort of fives-players, while it was kept by Mr. and Mrs. Tomes. Mrs. Tomes claimed to have made the first fives-ball ever thrown up against Copenhagen House; this was in 1779. It was a sport, with which the landlady, a Shropshire woman, had been familiar in her own county. *Clubs and Club Life in London*, by J. Timbs, 1872, p. 462.

An Italian resident in London in 1669 (*Antiquary*, August, 1884), says:—"Before the fire there were six different tennis courts, all built in the French fashion. Now there are only four, two having been burnt. The finest is that belonging to the king, just opposite the palace, with which there is communication by a gallery over an arch. The king has a bedroom there to change his clothes in, the window of which, guarded by an iron grating, looks upon the game. They generally play there three times a week, in the morning, in vests suited to the purpose."

In James Street, Haymarket, there existed till 1866 the ancient Tennis Court, which is mentioned by writers of the period of the Restoration, and which had an inscription on the side looking to the street, commemorative of its origin and antiquity.

Lawn-tennis has become a fashionable and popular variety, in which a court, chalked out on a plot of turf, 78 feet by 36 feet, with inner courts, alleys, and a net, does duty for the original one with its four enclosing walls, where rackets, fives, and handball were formerly played. *Comp. Troco*.

We hear casually of this pastime as being in vogue in France in 1316, in which year Louis X., having played at it in the Bois de Vincennes, caught a chill, which is supposed to have been the cause of his death. According to a received tradition, on which a ballad was founded, the invasion of France by Henry V. of England was provoked by the transmission of a load of tennis-balls in lieu of the tribute demanded.

In 1572 Charles IX. of France divided his time during the massacre of St. Bartholomew between playing at tennis and firing from the palace windows at the Huguenots.

There is an incidental allusion to the game, as played in France in the 16th and 17th centuries in one of the *Vaux de Viré* of Jean le Houx, where he is describing a drinking bout under the similitude of a set at tennis; and it seems that in the time of Le Houx, who died in 1616, fifteen and a bisque amounted to a sort of double

odds. *Vaux de Vire*, edit. Muirhead, pp. lx. and 189.

In Italy it was equally in vogue in the fifteenth century. We learn that Ludovico Il Moro, Duke of Milan, was passionately addicted to it, and during his last days in confinement at Loches in Touraine he beguiled his time, when his treatment had been made less rigorous, between tennis and cards. Hazlitt's *Venetian Republic*, 1900, ii, 138.

Ten-Pounding.—Forby has an account of a Suffolk custom: "A custom exists among harvest-men in Suffolk, which is called Ten-pounding. In most reaps there is a set of rules agreed upon amongst the reapers before harvest, by which they are to be governed during its continuance. The object of these rules is usually to prevent or punish loss of time by laziness, drunkenness, &c.; and to correct swearing, lying, or quarrelling amongst themselves; or any other kind of misbehaviour which might slacken the exertions, or break the harmony of the reap. One of the modes of punishment directed by these rules, is called ten-pounding, and it is executed in the following manner: Upon a breach of any of the rules, a sort of drum-head court-martial is held upon the delinquent; and if he is found guilty is instantly seized, and thrown down flat on his back. Some of the party keep his head down, and confine his arms; whilst others turn up his legs in the air, so as to exhibit his posteriors. The person who is to inflict the punishment then takes a shoe, and with the heel of it (studded as it usually is with hob-nails) gives him the prescribed number of blows upon his breech, according to the sentence. The rest of the party sit by, with their hats off, to see that the executioner does his duty; and if he fails in this, he undergoes the same punishment. It sometimes happens, that, from the prevailing use of highlows, a shoe is not to be found among the company. In this case, the hardest and heaviest hand of the reap is selected for the instrument of correction, and, when it is laid on with hearty good will, it is not inferior to the shoe. The origin of the term ten-pounding is not known; but it has nothing to do with the number of blows inflicted." *Vocab. of East Anglia*, 1830, v. *Ten-Pounding*.

Tenterden, Kent.—There is a custom at Tenterden, in Kent, a borough-town, of which I scarcely know the origin, but which, I understand, is observed every Sunday. Two men, one carrying a gold mace, the other a silver one, and both quaintly attired in the old style, precede the Mayor of Tenterden into church, escort his worship to his pew, and at the conclusion of the service, repeat the ceremony

by conducting him back to his carriage. It may not be improper to add, that in the parish of St. Stephen, Hackington, in the same county, it was formerly usual for every person to pay twopence to the minister as an offering at the Communion, and a penny towards the purchase of wine for the Sacrament.

Tenth Wave, &c.—See *Numbers*.

Terræ Filius.—The Oxonian counterpart of the Cambridge Preparator, q.v.

Tharf Cake.—This term is in Langland's *Piers Ploughman* (about 1350), where it appears to be used for unleavened bread. A correspondent of *Notes and Queries*, writes:—It does not appear, however, to be generally known that the expression is still in use in the Northern Counties, where it has probably maintained its ground from the time of the Danish Conquest. An old friend, who was born and bred in Northumberland, to which county her family belongs, informs me that it has been a familiar thing to her all her life. "In Northumberland," she writes, "it is, or was, customary to use only home-baked bread, raised with yeast and made in large loaves, which required several hours to bake. But if the family were in more immediate want of bread, a piece of dough was taken and made into a cake, and baked quickly on a griddle or in an oven, and this was the Theorf, or, as we pronounced it, Tharf, cake. I do not know if the word was in general use, but my mother, who used very old words at times, always pronounced it so."

I have been struck by the difference of practice above noticed between the north and south sides of the border, bread being invariably supplied by professional bakers on the Scotch side, whilst English families as generally bake at home. So much was this the case that, living far from a town, and wishing to make our household bread at home, we some years ago engaged the services of a Northumbrian girl, as being familiar with the custom.

Theophany.—L'Estrange, in his "Alliance of Divine Offices," p. 135, says: "The celebration of Christmas is as old as the time of Gregory Nazianzen, and his great intimate St. Basil, having each an excellent homily upon it; the latter of whom says: 'We name this festival the Theophany.'"

Thing Done, A.—A social game of the Elizabethan time, somewhat similar to the more modern *Consequences*. See Nares, ed. 1859 in v. and the Notes to Jonson's *Cynthia's Revels*.

Thirteen.—See *Numbers*.

Thomas's Day, St.—See *Gooding*.

Thraw.—The Scots thought formerly, and may do so still, that to die with what they call a thraw, that is, in pain and contortion, was an indication of having lived an ill life. Leyden, writing in 1801, observes: "To die with a thraw is reckoned an obvious indication of a bad conscience. When a person was secretly murdered, it was formerly believed that if the corpse were watched with certain mysterious ceremonies, the death-thraws would be reversed on its visage, and it would denounce the perpetrators and circumstances of the murder. The following verse occurs in a ballad, of which I have heard some fragments. A lady is murdered by her lover: her seven brothers watch the corpse: it proceeds:

'Twas at the middle o' the night,
The cock began to crow;
And at the middle o' the night,
The corpse began to thraw.'

Glossary to the Complaint of Scotland, 1801, p. 188.

Thread-my-Needle.—This was a children's game. A certain number stood in a row with joined hands, and ran between each other, without letting go their hold. Poor Robin has it in his *Almanac* for 1738: "The summer quarter follows spring as close as girls do one another, when playing at thread-my-needle, they tread upon each other's heels." See Halliwell in v.

Three Kings of Cologne.—Of these Magi or sages (vulgarly called the three Kings of Cologne), the first named Melchior, an aged man with a long beard, offered gold: the second, Jasper, a beardless youth, offered frankincense: the third, Balthasar, a black or moor, with a large spreading beard, offered myrrh: according to this distich:

"Tres Reges Regi Regum tria dona
ferebant;

Myrrham Homini, Unceto Aurum, Thura
dedere Deo."

Festa Anglo-Romana, p. 7.

The dedication of "The Bee-hive of the Romish Church," compiled, rather than translated, by George Gilpin the elder, 1579, concludes thus: "Datum in our Musæo the 5 of January, being the even of the three Kings of Collen, at which time all good Catholiks make merry and crie, 'The King drinks.' In anno 1569. Isaac Rabbolence, of Loven." Selden, in his "Table Talk," p. 20, says, "Our chusing kings and queens on Twelfth-Night has reference to the three Kings; (but is not this, after all, a little doubtful?)"

The "lyf of the three Kynges of

Coluyn" was one of the early books printed at Westminster by Wynkyn de Worde, and in Fleet street in 1511, 1526, and 1530. Hazlitt's *Handbook*, 1867, p. 116. In the Chester Mysteries, the play of the "Three Kings" was allotted to the Corporation of Vintners. *Comp. King-Game.*

The following "Charm, or Protection," was "found in a linen purse of Jackson, the murderer and smuggler, who died (a Roman Catholic) in Chichester Goal, Feb. 1749. He was struck with such horror on being measured for his irons, that he soon after expired.

"Ye three holy Kings,
Gaspar, Melchior, Balthasar,
Pray for us now and the hour of death.

"These papers have touch'd the three heads of the holy Kings at Cologne. They are to preserve travellers from accidents on the road, head-achs, falling sickness, fevers, witchcraft, all kinds of mischief, and sudden death."—*Gent. Mag.* for Feb. 1749.

Thrift-Box.—*Comp. Barbers.* Dounce had a curious Dutch mezzotinto, representing "June," engraved by J. Cole of Amsterdam, from a design by C. Dasart. There was a young figure (I think a boy dressed in girl's cloaths) with a garland of flowers about her head; two rows, seemingly of beads, hung round her neck, and so loosely as to come round a kind of box, which she held with both hands, perhaps to solicit money. She had long hair flowing down her back and over her shoulders. A woman was represented bawling near her, holding in her right hand a bough of some plant or tree, pointing out the girl to the notice of the spectators with her left. She had a thrift-box hung before her. Another woman held the girl's train with her right hand, and laid her left on her shoulder. She too appeared to be bawling. The girl herself looked modestly down to the ground. Something like pieces of money hung in loose festoons on her petticoat.

Thumb.—Among the Close Rolls of King John, is a letter, dated 14 May, 1208, to the Justiciary of Ireland, respecting the promised surrender to the Earl of Pembroke of the Castle of Dunmas, in which is mentioned a recognized usage of taking a person by the thumb or arm in token of agreement. *Excerpta Historica*, 1833, p. 401.

In "Orpheus Caledonius," 1733, is inserted a song with the title, "There's my Thumb," and the last stanza runs:

"Dearest maid, nay, do not fly me,
Let your pride no more deny me:
Never doubt your faithful Willie;
There's my thumb, I'll ne'er beguile ye."

Scott has borrowed this idea of substituting the thumb for the fingers, where Rob Roy addresses exactly the same words to Baillie Nicol Jarvie.

It may be permissible to draw attention to the apparent existence of a similar custom observed among the Romans, whose very word *polliceor* seems to be derived from *Pollex* in its substantive meaning.

The practice of placing the wedding-ring on the bride's thumb is mentioned and reprehended by Butler:

"Others were for abolishing
That Tool of Matrimony, a ring,
With which th' unsanctifi'd bridegroom
Is married only to a thumb."

"Hudibras," 1678, Part iii. c. 2, ed. 1694, p. 100.

In reference to the ring formerly worn by women as an emblem of widowhood on the thumb, the following passage from the "Spectator" may be worth giving: "It is common enough among ordinary people, for a stale virgin to set up a shop in a place, where she is not known; where the large thumb ring, supposed to be given her by her husband, quickly recommends her to some wealthy neighbour, who takes a liking to the jolly widow, that would have overlooked the venerable spinster."

The ceremony long adhered to by the scholars in Queen's College at Oxford, who waited upon the fellows placing their thumbs upon the table; which, as I have been informed, still continues in some parts of Germany, whilst the superior drinks the health of the inferior, arose from an ancient distrust of good faith on the part of dependents. The suspicion that men formerly had of attempts upon their lives on such occasions is well known, from the common account with regard to the origin of pledging.

Tom Brown, in his *Letters from the Dead to the Living*, ii, 178, mentions a parson, who had forgotten even to drink over his right thumb. The "British Apollo," 1708, says:—

"When mortals, with wine,
Make their faces to shine,
'Tis to look like Apollo in luster;
And, circulatory,
To follow his glory,
Which over the left thumb they must,
Sir."

In "The Winchester Wedding," is another allusion:

"Then Phillip began her health,
And turn'd a beer-glass on his thumb;
But Jenkins was reckon'd for drinking
The best in Christendom."

On the passage in "Macbeth (act. ii. sc. 1):"

"By the pricking of my thumbs
Something wicked this way comes."

Steevens observes, "It is a very ancient superstition that all sudden pains of the body, and other sensations which could not naturally be accounted for, were presages of somewhat that was shortly to happen. Hence Mr. Upton has explained a passage in the 'Miles Gloriosus' of Plautus": "Timeo quod rerum gesserim hic, ita dorsus totus prurit."

Among the French, formerly, to bite the thumb-nail and to draw the nail from betwixt the teeth scornfully was regarded as a serious insult and mode of contempt. *Rules of Civility*, 1685, p. 44. Winstanley says: "The Italians, when they intend to scoff or disgrace one, use to put their thumb between two of their fingers, and say 'Ecco, la fico';" which is counted a disgrace answerable to our English custom of making horns to the man whom we suspect to be a cuckold." Comp. *Cuckoldom*.

Thumb-ring.—A plain gold ring formerly worn by aldermen and others on the thumb. Comp. *Rings*.

Thunder and Lightning.—See *Weather*.

Tickle-me-quickly.—A game mentioned in Taylor the Water-Poet's *Motto*, 1622.

Tick-Tack.—This may probably be the same as *tric-trac*, the game, at which Machiavelli describes himself about 1513, in a letter to a friend, as playing with some common men during his temporary retirement from public life.

This game at tables is the same as the later *trick-snack*, says Mr. H. B. Wheatley. "Dict. of Reduplicated Words," p. 87. His first quotation is from Bullein's "Dialogue," 1573: "In this lande I did see an ape plaie at ticke-tacke, and after at Irishe on the tables, with one of that lande." The game is also mentioned (with others) in "The English Courtier and the Countrey Gentleman," 1586: "In fowle weather, we send for some honest neighbours, if happely wee bee without wiues, alone at home (as seldome we are) and with them we play at dice, and cardes, sorting our selues accordinge to the number of players, and their skill, some in ticktacke, some lurches, some to Irish game, or dublets." Shakespear has a game of tick-tack in "Measure for Measure," act. 1. sc. iii.

In Hall's "Horæ Vacivæ," 1646, are the following observations on the game of tick-tack. "Tick-tack sets a man's intentions on their guard. Errors in this and war can be but once amended." For trick-track, Mr. Wheatley ("Dict." p. 93) quotes Shadwell's "True Widow," 1679, Urquhart's "Rabelais," p. 74 (ed. 1750),

and "Memoirs of P. H. Bruce," p. 65. But see Halliwell, v. *Tick-Tack*.

Tid, Mid, Misera.—See *Carlings*.

Tindle or Tinley.—In the "Gentleman's Magazine," for November 1784, it is stated that "at the village of Findern, in Derbyshire, the boys and girls go every year in the evening of the 2nd of November (All Souls' Day) to the adjoining common, and light up a number of small fires amongst the furze growing there, and call them by the name of Tindles. Upon enquiring into the origin of this custom amongst the inhabitants of the place, they supposed it to be a relique of popery, and that the professed design of it, when first instituted, was to light souls out of purgatory. But, as the commons have been enclosed there very lately, that has most probably put an end to the custom, for want of the wonted materials."

The ceremony of bearing blazing straw round people's grounds on All Souls' Eve, which was formerly usual in certain parts of this country among the Roman Catholics, and was called a Tinley, is referred to the same cause by a writer in the *Magazine* for 1788.

Tipcat.—One of the four charges which Bunyan brought against himself was that in his youth he was addicted to playing at tip-cat. "In the middle of a game at tip cat he paused," one of his biographers informs us, "and stood staring wildly upwards with his stick in his hand." He had heard a supernatural warning voice.

This is commonly called *Cat*.

Tithe-Ale.—"About eighteen miles south of Grantham we pass by a noble seat, and see Boston at a distance. Here we came to a parish, of which the parson hath tithe ale." Evelyn's *Diary*, August 20, 1654.

Toadstone.—Pennant, speaking of the toad, with the Roman fables concerning it, adds: "In after-times superstition gave it preternatural powers, and made it a principal ingredient in the incantations of nocturnal hags:

'Toad that under the cold stone
Days and nights has thirty-one
Swelter'd venom sleeping got,
Boil thou first ith' charmed pot.'

"We know by the poet that this was intended for a design of the first consideration, that of raising and bringing before the eyes of Macbeth a hateful sight of the prosperity of Banquo's line. This shews the mighty powers attributed to this animal by the dealers in the magic art. But the powers our poet endues it with are far superior to those that Gesner ascribes to it. Shakespear's witches used

it to disturb the dead: Gesner's only to still the living."

In the same volume, speaking of the wolf fish teeth, Pennant observes: "These and other grinding teeth are often found fossil, and in that state called Bufonites, or Toad stones: they were formerly much esteemed for their imaginary virtues, and were set in gold, and worn as rings."

"We may add here," he continues, "another superstition in respect to the toad. It was believed by some old writers to have a stone in its head, fraught with great virtues, medical and magical. It was distinguished by the name of the reptile, and called the Toad Stone, Bufonites, Crepandine, Krottenstein; but all its fancied powers vanished on the discovery of its being nothing but the fossile tooth of the sea-wolf, or some other flat-toothed fish, not unfrequent in our island, as well as several other countries." *Zoology*, 1776, iii, 15.

Dr. Bell pointed out that in Fenton's *Certaine Secrete Wonders of Nature*, 1569, there is this passage: "There is found in the heades of old and great toades a stone, which they call borax, or stolon: it is most commonly found in the head of a hee toade, of power to repulse poisons, and that it is a soveraigne medicine for the stone." *Shakespear's Puck*, ii, 39. To this toadstone Shakespear alludes in the following beautiful simile:

"Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head."

Steevens in his note upon this place says, that Lupton, in his first book of "Notable Things," 1579, bears testimony to the virtues of the toad stone called Crapandina. In his seventh book he instructs how to procure it, and afterwards tells us: "You shall knowe whether the Tode Stone be the ryght and perfect stone or not. Holde the stone before a tode, so that he may see it; and, if it be a right and true stone, the tode will leape towarde it, and make as though he would snatch it. He envieth so much that man should have that stone."

The toad is made to bear a part in the traditional narrative of the death of King John at Swinestead Abbey. In the *St. Albans Chronicle*, first printed there in 1483, a monk declares that he will give the King such a drink, that all England should be glad thereof; and the same monk went into a garden, and found a toad, which he put into a cup, and pricked it in many places, so that the venom came forth, and then he filled the vessel with good ale, of which he drank, and

handed it to the King, who did likewise, and both died soon after. A modern naturalist appears to think that this creature really secretes a fluid, which it is able to discharge in self-defence. Figuiet, *Reptiles and Birds* (1869), p. 30.

Mr. Brand cited Gesner to shew that witches were supposed to be able to deprive men of the faculty of generation by means of toads.

Toast.—A drinking phrase. Comp. *Healthis and Pledging*. In Fulwell's "Like will to like, quoth the Denill to the Collier," 1568," is a song beginning

"Troll the bole, and drink to me, and troll the bole again-a,

And put a browne tost in the pot; for Philip Flemmings brain-a."

The word occurs in Wither:

"Will he will drinke, yet but a draught at most

That must be spiced with a nut-browne tost."

Abuses Strip and Whipt, 1613, p. 174. In drinking toasts, the ladies have a modest custom of excusing themselves, thus elegantly described by Goldsmith in his "Deserted Village:"

"Nor the coy maid, half willing to be prest,

Shall kiss the cup to pass it to the rest."

From these passages it should seem that the saying "Who gives a toast?" is synonymous with "Whose turn is it to take up this cup and propose a health?" It was the practice to put toast into ale with nutmeg and sugar. This appears from "Wine, Beere, Ale, and Tobacco, contending for superiority," 1630, of which a later edition has a frontispiece, representing three women and a man playing with three dice.

Our custom of toasting, or drinking healths, Prynne, in his "Healthes Sicknesse," inveighs against in language most strongly tinged with enthusiastic fury. This extraordinary man concludes his "Address to the Christian Reader" thus: "The unfained well-wisher of thy spiritual and corporal, though the oppugner of thy pocular and pot-emptying health, William Prynne." In the "Cheimonopeggnion, or a Winter Song," by Raphael Thorius, the following passages occur:

"Cast wood upon the fire, thy loyns gird round

With warmer clothes, and let the tosts abound

In close array, embattel'd on the hearth."

So again:

"And tell their hard adventures by the fire,

While their friends hear, and hear, and more desire,

And all the time the crackling chestnuts roast,

And each man hath his cup, and each his toast."

When the lady in "Hudibras" is endeavouring to persuade her lover to whip himself for her sake, she uses the following words, which intimate a different origin for the custom of toasting:

It is an easier way to make Love by, than that which many take, Who would not rather suffer whipping, Than swallow toasts of bits of ribbin?"

"'Twas usual then the banquet to prolong,

By musick's charm, and some delightful song:

Where every youth in pleasing accents strove

To tell the stratagems and cares of love. How some successful were, how others

crost: Then to the sparkling glass would give his toast:

Whose bloom did most in his opinion shine,

To relish both the musick and the wine."

King's *Art of Cookery*.

Hearne tells me that his friend Mr. King of Hertfordshire, though a godson of George I., used to drink to *Betty of Hearts*, whom Hearne understood or suspected to be James the Third's queen, or, as other's might put it, the consort of the Pretender. *Diary*, 1724, ed. 1869, ii, 209. The Jacobite traditions had one curious survival, which is believed to be not even yet discarded. At dinners to royal personages in Great Britain finger-glasses are advisedly omitted, because the secret friends of the Stuarts used to pass their wine-glasses over them allusively to the exiles across the water.

Pennant mentions that the master of the household was from ancient times toasted in water as "the Top Beam of the Great Hall." At the Scotch complimentary dinners they usually drink the healths, one foot on the chair and one on the table. Comp. *Healthis*.

In the "Tatler," No. 24, is an account of the origin of the word toast, in its present sense, stating that it had its rise from an accident at Bath in the reign of Charles II.: "It happened that on a publick day a celebrated beauty of those times was in the Cross Bath, and one of the crowd of her admirers took a glass of water in which the fair one stood, and drank her health to the company. There was in the place a gay fellow, half fuddled, who offered to jump in, and swore, though

he liked not the liquor, he would have the toast. He was opposed in his resolution; yet this whim gave foundation to the present honour which is done to the lady we mention in our liquor, who has ever since been called a toast."

Tobacco.—A foreign weed, which has made so many Englishmen, especially of the common sort, become its votaries, must not be omitted in our catalogue of popular antiquities. It is said to have been first brought into England by Captain (afterwards Sir Richard) Grinville and Sir Francis Drake about the year 1586.

James I. who was a great opponent of the devil, and even wrote a book on Demonology, made a formidable attack also upon this "Invention of Satan," in "A Counterblaste to Tobacco," 1604. His majesty in the course of his work informs us, "that some of the gentry of the land bestowed (at that time) three, some four hundred pounds a yeere upon this precious stink!" An incredible sum, especially when we consider the value of money in his time. They could not surely have been sterling, but Scottish pounds.

He concludes this bitter blast of his, his sulphureous invective against this transmarine weed, with the following peroration: "Have you not reason then to be ashamed and to forbear this filthy novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof! In your abuse thereof sinning against God, harming yourselves both in persons and goods, and taking also thereby (look to it ye that take snuff in profusion!) the marks and notes of vanity upon you; by the custom thereof making yourselves to be wondered at by all foreign civil nations, and by all strangers that come among you, to be scorned and contemned; a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

If even this small specimen of our learned monarch's oratory, which seems well adapted to the understandings of old women, does not prevail upon them all to break in pieces their tobacco-pipes and forego smoking, it will perhaps be impossible to say what can. The subject, as his majesty well observes, is smoke, and no doubt many of his readers will think the arguments of our royal author no more than the fumes of an idle brain, and it may be added, too, of an empty head. The King "professed that were he to invite the devil to a dinner, he should have these three dishes: 1. a pig; 2. a poll of ling and mustard; and 3. a pipe of tobacco for digesture." *Apothegms*, 1658, p. 4.

An ironical encomium on, and serious invective against tobacco occurs in Burton: "Tobacco, divine, rare, super-excellent tobacco, which goes farre beyond all their panaceas, potable gold, and philosophers' stones, a sovereign remedy to all diseases. A good vomit, I confesse, a vertuous herbe, if it be well qualified, opportunely taken, and medicinally used, but as it is commonly used by most men, which take it as tinkers do ale, 'tis a plague, a mischiefe, a violent purger of goods, lands, health, hellish devilish and damnd tobacco, the ruine and overthrow of body and soule." *A. of M.* 1621, p. 452.

An account of a Buckinghamshire parson (the Rev. W. Brendon, minister at Thornton) who abandoned himself to the use of tobacco, may be found in Lilly's "History of his Life and Times."

Several of our early writers and also of our later (Charles Lamb included) have devoted themselves to the praise of the Indian weed:

A Tobaccoist.

"All dainty meats I do defie,
Which feed men fat as swine:
He is a frugal man indeed
That on a leaf can dine.
He needs no napkin for his hands
His fingers ends to wipe,
That keep his kitchen in a box,
And roast meat in a pipe."

Witts Recreations.

"Hail, Indian plant, to antient times
unknown,
A modern truly thou, of all our own;
If through the tube thy vertues be conveyed
The old man's solace, and the student's
aid!
Thou dear concomitant of nappy ale,
Thou sweet prolonger of a harmless tale;
Or if, when pulveriz'd in smart rappee,
Thou'lt reach Sir Fopling's brain, if
brain there be;
He shines in dedications, poems, plays,
Soars in pindaricks, and asserts the
bays;
Thus dost thou every taste and genius
hit,
In smook, thou'rt wisdom; and in snuff
thou'rt wit."

The London Medley, 1731, p. 8.

"Little tube of mighty pow'r,
Charmer of an idle hour,
Object of my warm desire,
Lip of wax and eye of fire:
And thy snowy taper waist,
With my finger gently brac'd;
And thy pretty swelling crest,
With my little stopper prest," &c.

Hawkins Browne.

Tom.—The name of the Knave of trumps in the old game of Glee. See Nares in v. and *ibid.* Tib, Tiddy, &c. and Cotgrave's *Wit's Interpreter*, 1655, to which he particularly refers.

Tom of Bedlam.—See Halliwell in v.

Tom the Piper.—See *Piper*.

Tom Thumb.—Tom Thumb, the offspring given by Merlin the enchanter to the childless ploughman, was a spirit as much as Robin Goodfellow was one, and in the "Life and Death of Tom Thumbe," 1630, he is in fact so described, for Merlin resolved:—

"No blood nor bones in him should be,
in shape and being such,
That men should heare him speake, but
not
his wandering shadow touch."

This seems a singularly curious allusion, as if he was a superhuman creature, casting no shadow, yet the writer of the chap-book scarcely maintains consistency, (What writers of chapbooks do?) in the string of inventions, which constitutes the subject matter of this quaint and engaging little booklet. In modern literature there is the tale of Peter Schlemihl; but he was an ordinary mortal, who sold his shadow to the Devil.

In the accepted story in an English dress (for that in Grimm varies) Tom, like Puck and Ariel, manifested himself, during his terrestrial sojourn, to all those about him, and did not even possess the gift of invisibility conferred on Shakespear's two spirits. But he differed from them in returning to Fairyland, where he is at the present moment, although King Arthur caused him to be interred with royal honours, and erected over his remains a splendid mausoleum (it is related) of grey marble.

Tom Tidler's Ground.—There used to be a schoolboy's game so called, when I was a child. One boy represented Tom Tidler (an advocate of absolute and undivided monarchy), and several others made it their object to invade his territory, a small piece of ground, chalked round or otherwise distinguished, crying, "I am on Tom Tidler's ground, picking up gold and silver!" Tom Tidler's part consisted in endeavouring to catch the marauders. There was, perhaps, some origin for this sport which can no longer be traced.

Tom Tidler seems to have been a person of some celebrity in the beginning of the 18th century at least, for Mr. Halliwell notices a rhyme entitled "Tom Tidler's on the Friar's ground," as occurring in a ballad published about 1720. This relic

is parallel with "*I am the King of the Castle*," &c.

Tooth-ache.—Some charms for curing the toothache are printed in the first volume of *Reliquiæ Antiquæ*, 1841.

Top.—The following mention of whipping the top occurs in Persius's third satire:

"Neu quis callidior buxum torquere flagello."

Thus also in Virgil's seventh *Æneid*:

"As young striplings whip the top for sport,

On the smooth pavement of an empty court;

The wooden engine whirls and flies about,

Admir'd with clamours of the beardless rout.

They lash aloud, each other they provoke,

And lend their little souls at ev'ry stroke."

Dionysius Cato recommends the top as a harmless amusement in contrast to dice-play, in which there was hazard and speculation. "*Trocholude*," he says, "*aleas fuge*," which the "Luytel Caton" in the Vernon MS. ab. 1375, A.D., translates "Take a *toppe*, zif þou wold pleye, and not as þe hasardrye" (leaf 310, col. 1)

In a mutilated and fragmentary window at Thornhill Church, near Dewsbury, is a representation of a female holding a child on each arm, while two others are playing at her feet. One of them has a top spinning on the ground, and I think a whip raised in his right hand. The glass is of the latter part of the fifteenth century, and is supposed to represent the Blessed Virgin and St. Joseph, our Saviour, and his foster brother St. James.

In Sir Thomas More's "*Workes*," 1557, are some allegorical verses on the ages of man, in which childhood is represented as a boy whipping a top. The boy is made to say:

"A toppe can I set, and dryue in its kynde."

Playing with tops is found among the illuminations of Mr. Ive's Missal. Under the rules drawn up for Harrow School in 1590 by John Lyon the founder, the amusements were limited to driving a top, tossing a hand-ball, running, and shooting. Sir H. Ellis, *History of St. Leonard, Shoreditch*, 1798, p. 169. Comp. *Pearie*.

It is curious that on the title page of "*Times Whirligig*," by Humphrey Willis, 1647, is a woodcut, illustrating the title, of a committee-man balancing himself on a top.

Poor Robin, in his Almanack for 1677, tells us, in "*The Fanatick's Chronology*,"

it was then "1804 years since the first invention of town-tops." In the *Fifteen Comforts of Marriage*, p. 143, we read: "Another tells 'em of a project he has to make town tops spin without an eel-skin, as if he bore malice to the schoolboys."

"The whirling top they whip,
And drive her giddy till she fall asleep."

—*Dryden*. Lemnius remarks: "Young youth do merrily exercise themselves in whipping top, and to make it run swiftly about, that it cannot be seen, and will deceive the sight, and that in winter to catch themselves a heat." *Oecult Miracles of Nature*, 1658, 369. Cornelius Scriblerus says: "I would not have Martin as yet to scourge a top, till I am better informed whether the Trochus which was recommended by Cato be really our present top, or rather the hoop which the boys drive with a stick."

It is said in some of the Voyages, I think it is in Hawkesworth's, that the top is well known among the Indians, some of whom pointed to our sailors, who seemed to wonder at seeing it amongst them, that in order to make it spin they should lash it with a whip.

To sleep like a town top is a proverbial expression. The more usual expression at present is to sleep like a top. A top is said to sleep when it turns round with great velocity, and makes a smooth humming noise. The following custom is now laid aside; a large top was formerly kept in every village, to be whipped in frosty weather, that the peasants might be kept warm by exercise, and out of mischief, while they could not work.

Torches.—Originally primitive appliances formed of cordage steeped in tow, whence comes the word *funeral* from Lat. *funis*, a rope. But they gradually acquired a more elegant and convenient shape, and were charged with wax or with a mixture of wax and resin.

At ancient Roman weddings the manner was that two children should lead the bride, and a third bear before her a torch of white thorn, in honour of Ceres. I have seen foreign prints of marriages, where torches were represented as carried in the procession. Gough, speaking of funeral torches, says: "The use of torches was however retained alike in the daytime, as was the case at weddings; (*Sepulchral Monuments*, ii. Intro.) whence Propertius beautifully,

"Viximus insignes inter utramque
facem:"

which is illustrated by Ovid;

"Et face pro thalami fax mihi mortis
adest;"

Swinburne has the following remark: "At

their (the gipsies') weddings they carry torches, and have Paranympths to give the bride away, with many other unusual rites." *Journey through Calabria*, p. 304. Ovid speaking of February, a month set apart for Parentalia or funeral anniversaries, and therefore not proper for marriage, writes:

"Conde tuas, Hymenæe, faces, et ab
ignibus atris
Aufer, habent alias mœsta sepulchra
faces."

According to Sir Thomas Browne, "The Romans admitted but five torches in their nuptial solemnities." *Garden of Cyrus*, p. 91.

"Deductio sequitur in Domum, nec sine Facibus, et Sponsa Matri Sponsi traditur. Quamprimum vero Sponsa Cubiculum ingreditur, Maritus pedo suo Uxoris pedem tangit statimque ambo recluduntur."—Selden's *Uxor Hebraica* (Opera, tom. iii. p. 686).

"The Nuptial Torch," (says the author of "Hymen, &c. an Account of the Marriage Ceremonies of different Nations," p. 149) "used by the Greeks and Romans, has a striking conformity to the flambeaux of the Japanese. The most considerable difference is, that amongst the Romans, this torch was carried before the bride by one of her virgin attendants; and among the Greeks, that office was performed by the bride's mother." In the Greek Church the bridegroom and bride enter the church with lighted wax tapers in their hands; torches are used at Turkish marriages.

The custom of using torches and lights at funerals, or in funeral processions, appears to have been of long standing. Durandus *de Ritibus*, 228. Gregory tells us that "the funeral tapers, however thought of by some, are of harmlesse import. Their meaning is to shew, that the departed soules are not quite put out, but, having walked here as the Children of Light, are now gone to walk before God in the light of the living." *Posthuma*, 1649, 112; Gough's *Sep. Mon.* ii. Intro. vii.

Strutt tells us the burning of torches was very honourable. To have a great many was a special mark of esteem in the person who made the funeral to the deceased. By the will of William de Montacute, Earl of Salisbury, executed April 29, 1397, "Twenty-four poor people, clothed in black gowns and red hoods, are ordered to attend the funeral, each carrying a lighted torch of eight pounds weight;" and from the account given by Stow of Sir John Gresham's funeral in 1556, it appears that he "had four dozen of great staff torches and a dozen of great long torches." *Manners and Customs*, ii, 108.

The following is an extract from the "Will of Thomas Windsor, Esq.," 1479: "Item, I will that I have brennyng at my burying and funeral service, four tapers and twenty-two torches of wax, every taper to conteyn the weight of ten pounds, and every torch sixteen pounds, which I will that twenty-four very poor men, and well disposed, shall hold as well at the tyme of my burying as at my Moneths Minde. Item, I will that after my Moneths Minde be done, the said four tapers be delivered to the churchwardens, &c. And that there be a hundred children within the age of sixteen years to be at my Moneths Minde, to say for my soul. That against my Moneths Minde, the candles bren before the rude in the Parish Church. Also that at my Moneths Minde my executors provide twenty priests to singe Placebo, Dirige, &c." *Gentl. Mag.* 1793, lxiii, 1191.

It was pretended at the time, as appears from a letter addressed to Secretary Cromwell, by a Frenchman, that on the day before the execution of Anne Boleyn, the tapers round the tomb of Katherine of Arragon "kendeld of them selfs," and that after matins, at *Deo Gratias*, "the said tapers quenched of them selfs."

In the Churchwardens' Accounts of St. Margaret's, Westminster, under 1460-1 is the following article: "Item rec'd de Joh'e Braddyns die sepultur' Robti Thorp gen' p. iiii. Tor'. vjs. viiij." on which Pegge observes: "Little was done in these ages of gross Popery without lights. These torches cost 1s. 8d. apiece; but we find them of various prices, according, as we may suppose, to their size. The churchwardens appear to have provided them, and consequently they were an article of profit to the church." The Editor adds: "These torches, it is conceived, were made of wax, which in ordinary cases were let out by the church, and charged to the party according to the consumption at the moment. This appears in the York Churchwardens' Accounts, where wax is charged." Nichols's *Illustr.* 1797, p. 243.

Ibid A.D. 1519: "Item, Mr. Hall, the curate, for iv. torches, and for the best lights, at the buryal of Mr. Henry Vued, my Lord Cardinal's servant, vjs. vjd." In the Churchwardens' Accounts of St. Lawrence parish, Reading, are the following articles: "A.D. 1502. It. rec. of wast of torchis at the beryng of sir John Hide, vicar of Sonyng, ijs. vjd." A.D. 1503. rec. for wast of torchye at the buryng of John Long, maist' of the Gram' Scole, vjs. viiij." "A.D. 1504. It. rec. of the same Margaret," (late the wife of Thomas Platt,) "for wast of torchis at the yer mind of the seid Thomas, xxd."

Torches were constantly employed at convivial entertainments, in public processions by night, during parliamentary or official sittings under grave emergencies, and as an habitual method of locomotion in towns after dusk. Charles VI. of France narrowly escaped death through a contact with the lighted flambeaux held by attendants in the saloon, where festivities were being celebrated. During the anxious deliberations on the Carmagnola business about 1430 the Great Council of Venice sat by torchlight; at the inauguration of a doge in 1597 the 300 gilt baskets holding the superb confectionery provided for the occasion were carried round the Piazza in the same way; and in the latter part of the 17th century torches were used at sea to throw light on the movements of fleets. These appliances seem to have been charged with a blend of wax and resin for the sake of durability. Hazlitt's *Venetian Republic*, 1900, ii, 76-7, *et alibi*.

Vernon says: "If the Christians should bury their dead in the night time, or if they should burne their bodies, as the Painims did, they might well use torches as well as the Painims without any just reprehension and blame." He observes (a little farther on): "Moreover it is not to be doubted but that the ancient byshops and ministers of the Church did bryng in this manner bearinge of torches, and of singinge in funerals, not for the intent and purpose that the Painmes did use it, nor yet for to confirme their superstitious abuses and errors, but rather for to abolishe them. For they did see that it was an hard thing to pluck those old and inveterate customes from the hartes of them that had been nourselled in them from their youth. They did foresee that if they had burid their dead without som honest ceremonies, as the worlde did then take them, it had bene yet more harde to put away those olde rotten errors from them that were altogether wedded unto them." Our author tells us: "Chrisostome, likening the deade whome they followed with burnynge torches unto wrestlers and runners, had a respect unto the customes and fashions of Grekland, beyng a Greeke himselfe, among whiche there was a certain kind of running, after this maner. The firste did beare a torche, being lighted, in his hand, which being weary, he did deliver unto him that followeth next after him. He againe, that had received the torche, if he chaunced to be weary, did the like: and so all the residue that followeth in order:" hence "among the Grekes and Latines to geve the lampe or torche unto another, hath bene taken for to put other in his place, after that one is weyre and hath perfourmed his course." He con-

cludes: "This may very well be applied unto them, that departe out of this world." *Hunting of Purgatory*, 1561, fol. 40, 45, 47. Again, at folio 151, he says: "Singing, bearing of lightes, and other like ceremonies as were used in their buringes and funeralles, were ordeyned, or rather permitted and suffred by y^e aun-cient bishoppes and pastours, for to abolish, put downe, and dryve awai the superstition and ydolatri y^e the heathen and paynymes used about their dead: and not for anye opinion y^e they had, y^e such thinges could profite the soules departed, as it doth manifestly appear by their owne writings."

Herrick has a copy of verses illustrative of this subject:

"Upon a Maid that dyed the Day she was married.

"That morne which saw me made a bride,

The ev'ning witnes that I dy'd.
Those holy lights, wherewith they guide
Unto the bed the bashful bride,
Serv'd but as tapers for to burne
And light my reliques to their urne.
This epitaph, which here you see,
Supply'd the Epithalamie."

The following is the epitaph of the great Budé at St. Genevieve, Paris:

"Que n'a-ton plus en torches dependu,
Suivant la mode accoutumée en Sainte?
Afin qu'il soit par l'obscur entendu
Que des François la lumière est
eteinte."

Toss-Pot.—The following passage shews plainly the etymology of "Toss-pot:" it is extracted from "The Schoole-master, or Teacher of Table Philosophie," 1576, Book iv. chap. 35. "Of merry Jestes of Preaching Friars:" "A certaine frier tossing the pot, and drinking very often at the table, was reprehended by the Priour," &c.

Totemism.—An apparent survival of the Pythagorean doctrine concerning animals, with certain modifications. The modern authorities seem to establish its universality. The ancient theory of metempsychosis was corrupted into a superstition, that if an ancestor, or the member of a clan was changed into a particular creature, beast, bird, or fish, all things to come of that genus were to be held sacred; and it even appears that the name of the tribe or community was bestowed on them. See Laing's *Human Origins*, 1897, pp. 185-6, where, and elsewhere in the same author's admirable writings, the theories of Totemism and Animism are explained and discussed. In its more rudimentary or archaic stage the former seems to have extended to inanimate objects.

Touch.—This is a childish or school-boy's game. Several play at it. One boy endeavours to touch one of his playmates, and they do their best to escape him. The moment he succeeds, he exclaims, Touch, or Touch he; the boy touched is obliged to take his place, and the game begins over again.

A variety is called *Touch Wood*, where the difference is that, by laying a hand or finger on anything of that material, the player is exempt from the consequences of being touched.

Touch-pieces.—See *King's Evil*.

Town-Husband.—See Halliwell in v.

Trade and Labour Songs.—See a reference in *Antiquary*, October, 1885, p. 150. In 1841 Charles Mackay edited for the Percy Society a Collection of Songs and Ballads on this subject belonging to the 14th, 15th, and 16th centuries.

Transfiguration-Day.—(August 6). The anniversary, or supposed one, of the change in Christ's personality witnessed by Peter, James, and John, A.D. 32 on Mount Tabor. The festival was instituted by pope Calixtus II. in 1455, and in or about 1490 Caxton printed the service used in our churches on this occasion on the eighth day before the Ides of August. Hazlitt's *Bibl. Coll. and Notes*, i, 425; ii, 602, where a later impression by Pynson, apparently in 1499, is noticed. *Plumpton Correspondence*, p. 130.

Transformation.—See *Splayed Bitch* and *Werwolf*. The metamorphosis of human and other creatures into new and strange shapes constitutes of course the groundwork of Ovid's production, and was agreeable to the Greek philosophy, as well as to the Pythagorean theory of transmigration, as we find beautiful youths and maidens converted into birds and flowers. Keightley, in his *Mythology of Ancient Greece and Italy*, did excellent service in illustrating the subject more scientifically than his predecessors.

Transubstantiation.—In a Compendious Buik of Godly Sanges, &c., printed before 1578, is the following passage, which has been intended, no doubt, as an argument against transubstantiation:

"Glue God be tranfubstantiall
In breid with Hoc est corpus meum,
Quhy war ze so vnaturall
As tak him in your teih, and fla him?"

In Heath's "Epigrammes," 1610, I find the following:

"In Transubstantiatores.
The cannibals eate men with greediness;
And transubstantiators do no lesse:

No lesse? Nay more; and that farre more by ods;
Those eat man's flesh, these ravine upon Gods."

Pleasantries at the expence of this ancient ritualistic observance are numerous in every literature. In *Doctor Double Ale* (about 1550), we have:

"For yet I deny nat
The masses priuat,
Nor yet forsake
That I of a cake
My maker may make—"

Hazlitt's *Pop. Poetry*, iii, 317.

Transylvanian Superstitions.—See *Nineteenth Century*, July, 1885.

Trap-Ball or Trap-Bat.—Mr. Atkinson observes: "The probability is that the game is a lineal descendant from the ball-play of the old Danes, or Northmen and Icelanders. The game is called Spell and Knor, and the word Spell has come to be understood as the designation of the peculiar kind of trap used in it. But surely 'Spell and Knor' is a corruption of 'Spell a' Knor' i.e. the play at ball. The object of the game is to exceed one's competitors in the distance to which the ball is driven. On the liberation of the spring of the trap or spell, the ball, previously whitened all over with chalk, is struck in mid-air with the tribbit-stick, and the place at which it falls, being noted by the lockers-out, the distance from the trap is measured in spaces of twenty yards each, or scores. There is one day in the year—Shrove Tuesday—when it is customarily practiced, not quite exclusively. The tribbit-stick is elsewhere called primstick, gelstick, buckstick, tribbit, trevit, &c." *Cleveland Glossary*, 1868, pp. 299, 542.

Spell and Norr (or Nurr) is not peculiar, however, to the North, for in the "*Worcestershire Chronicle*" for September, 1847, we read: "Before the commons were taken in, the children of the poor had ample space wherein to recreate themselves at cricket, nurr, or any other diversion; but now they were driven from every green spot, and in Bromsgrove here, the nailor boys, from the force of circumstances, have taken possession of the turn-pike-road to play the before-mentioned games, to the serious inconvenience of the passengers, one of whom, a woman, was yesterday knocked down by a nurr, which struck her on the head. Surely it would be an act of humanity on the part of those who have been most benefited by the inclosing of the common to afford the children of the poor of this parish a small space of ground for the purposes of health and amusement."

Tray-Trip.—Grose says (I think erroneously) this was an ancient game, like Scottish Hop, played on a pavement, marked out with chalk into different compartments. It is mentioned without any explanation of its precise nature, further than that it was a popular game with cards or dice, or both, in the "*English Courtier and the Cuntrey Gentleman*," 1586; and in the Percy MS. "*Loose Songs*," p. 68, we find "ful oft shee and I within the buttery played att tray-trippe of a dye." See note to Mayne's *City Match*, 1639, act 2, in Hazlitt's *Dodsley*. Mr. Thomas Wright, in his "*Provincial Dictionary*," notes trip-trap as a game peculiar to the North of England, also called trip—the same, no doubt, as our tray-trip. Comp. Nares, 1859, p. 896, and *Tribet post*.

Treacle, or rather Triacle, Water.—A supposed universal antidote and specific, made in various ways, and originally, of course, unconnected with treacle; Gr. *Θηριακα*. See receipts for making this water in Nares, *Gl.* in v.

In Newbery's *Dives Pragmaticus*, 1563, sign B 2 verso, he says:

"I haue fine Triacle of Genes, the plague to prevent
Fyne waters fine oyles, of odour excellent."

Tree-Geese.—See *Barnacles*.

Tree-Lore.—Grose tells us, that if a tree of any kind is split—and weak, ricketty, or ruptured children drawn through it, and afterwards the tree is bound together, so as to make it unite, as the tree heals and grows together, so will the child acquire strength. Sir John Cullum, who saw this operation twice performed, thus describes it: "For this purpose a young ash was each time selected, and split longitudinally, about five feet: the fissure was kept wide open by my gardener; whilst the friend of the child, having first stripped him naked, passed him twice through it, almost head foremost. As soon as the operation was performed, the wounded tree was bound up with a pack-thread: and as the bark healed, the child was to recover. The first of the young patients was to be cured of the ricketts, the second of a rupture." This is a very ancient and extensive piece of superstition.

Grose refers to the vulgar opinion "concerning the power of ash trees to repel other maladies or evils, such as shrew-mice, the stopping one of which animals alive into a hole bored in an ash is imagined an infallible preventative of their ravages in lands."

In a Scottish statistical report of 1796, it is said of Newparish: "There is a quick thorn of a very antique appearance,

for which the people have a superstitious veneration. They have a mortal dread to lop off or cut any part of it, and affirm with a religious horror, that some persons, who had the temerity to hurt it, were afterwards severely punished for their sacrilege." *Stat. Acc.* iii, 609.

In the "Gentleman's Magazine" for October 1804, is given an engraving of an ash tree, growing by the side of Shirley-street, (the road leading from Hockly House to Birmingham,) at the edge of Shirley-heath in Solihull Parish. The upper part of a gap formed by the chizze! has closed, but the lower remains open. The tree is healthy and flourishing. Thomas Chillingworth, son of the owner of an adjoining farm, now (1804) about thirty-four years of age, was, when an infant of a year old, passed through a similar tree, now perfectly sound, which he preserves with so much care that he will not suffer a single branch to be touched, for it is believed the life of the patient depends on the life of the tree (a suggestion of hamadryadism); and the moment that it is cut down, be the patient ever so distant, the rupture returns, and a mortification ensues. It is not however uncommon for persons to survive for a time the felling of the tree. In one case the rupture suddenly returned, and mortification followed. These trees are left to close of themselves, or are closed with nails. The wood-cutters very frequently meet with the latter. One felled on Bunnan's Farm was found full of nails. This belief is so prevalent in this part of the country, that instances of trees that have been employed in the cure are very common. The like notions obtain credit in some parts of Essex. In a previous part of the same volume it is stated that this ash tree stands "close to the cottage of Henry Rowe, whose infant son Thomas Rowe was drawn through the trunk or body of it in the year 1791. to cure him of a rupture, the tree being then split open for the purpose of passing the child through it. The boy is now thirteen years and six months old: I have this day, June 10, 1804, seen the ash tree and Thomas Rowe, as well as his father Henry Rowe, from whom I have received the above account; and he superstitiously believes that his son Thomas was cured of the rupture, by being drawn through the cleft in the said ash tree and by nothing else."

Among tree-superstitions must be ranked what Armstrong says: "The vine excepted, the Minorquins never prune a tree, thinking it irreligious in some degree to presume to direct its growth; and if you express your wonder that they forbear this usual practice, and inform them of

the advantages that attend it in other countries, their answer is ever ready; God knows best how a tree should grow." *Hist. of Minorca*, p. 191.

Tregeagle and Dosmare Pool.—(Communicated by the late T. Q. Couch, Esq. to the Editor). A little to the north of St. Neot's Church, in East Cornwall, is a melancholy moor bordered by rough granite tors. The rude cottages, scattered sparsely over the landscape, are such shapeless heaps of unhewn granite that, at a distance, and when not sending up their wreaths of smoke they give little more evidence of human neighbourhood than the wonderfully poised piles which crest the hills around. On this bleak marsh is a lonely mountain tarn filled by the drainage of the moors, and having until of late years no visible outlet or inlet:

"Dosmery poole amid the moores
On top stands of a hill;
More than a mile about, no streames
It empt, nor any fill."

So says or sings Carew, who gives what is still the belief of the country side, that it ebbs and flows with the sea, and so deep is it, that a fagot once thrown in was sucked down by a central whirlpool, and after passing among the bases of the hills, was taken up in Fowey harbour. It avails little that some matter-of-fact persons have, by actual experiment of sounding, sought to destroy this old and well-established fact. No finer picture of savage desolation can be imagined than this spot, in some of its aspects, presents. On a lowering November day, when the gusts are driving the rain-clouds across this desert, and souging among the rushes and bent grass, and when the low of the half-wild herds is mingled with the plaintive whistle of the curlew, it looks like a bit of primitive barrenness, untouched save by the wild workings of the elements. It will be expected that a spot so weird and wild will not be without its grim and awful story; accordingly we find it especially associated with the deeds of giant Tregeagle. When travelling over this neighbourhood, some few years ago, I gleaned, from oral tradition and written record, all that was known of his story, and as it well illustrates the influences at work to modify and debase popular fable, I have thought that my notes might be worthy of a place in the Reports of this Society. It will be well first to give the ordinary and current book-versions of the legend. *Mitchell's History of St. Neot's*, p. 58.

Tregeagle was steward to John, Earl of Radnor, of Llanhydrock. He was a very wicked man, who by craft and cruelty

became very rich and powerful. Neither pity nor remorse checked him in his avarice; indeed, some say that the curse of blood rested on his ill-gotten gains. With all this, however, riches flowed in too slowly for his longings, so, for present advantage, he entered into a compact with the Evil-one, whereby for a certain time his wealth and influence became unbounded, and his greed and tyranny growing with his means, he did such deeds as made him the bye-word of after generations. In the midst of his enjoyment of his power the Devil claimed the forfeited soul. As the price of the unholy bargain he finds no rest, but is bound to the fulfilment of some endless task, such as the baling of this ever-filling pool with a limpet-shell, varied by his binding the shifting sands of the northern coasts in bundles with bands of the same material. Every now and then he is disturbed in his hopeless labour by the persecution of the insatiable fiend, from whom he flies over morland and hill tracked by the remorseless hunter and his hell-hounds, and finds respite only when he can get a temporary shelter in the chapel of St. Michael on Roche rock. The howls of the harassed Tregeagle are often heard by the belated hind, and "he roars like the great Tregeagle" is the common exclamation of the Cornish mother of her screaming child.

Another story, still more terrible, is related of him. Some time after Tregeagle had disappeared from amongst men a tenant of the Earl was sued by the new steward for arrears of rent. The sum, it seems, had really been paid, but Tregeagle had not given credit for it in his books. At the trial, the supposed debtor contrived by glamour to raise the spirit of Tregeagle and present him as a witness in the court, and by the evidence produced the plaintiff was nonsuited. "On retiring from the bar this singular witness was left behind in court; the defendant being requested by some gentlemen of the long robe to take him away, he sternly replied, that, as he had been at the pains of bringing the evidence, those who complained might take the trouble to remove him." The spirit of Tregeagle was with difficulty exorcised, and, "as perpetual rest was deemed impossible, some work of extreme difficulty was thought necessary to furnish his spirit with employment," and his task was the lading Dosmery pool with a limpet-shell and trussing the northern sands with ropes of the same. Hitchins and Drew's *Hist. of Cornwall*, i, 71.

The story, of which the book version is here given, presents many points of interest, and has an important bearing upon the historic value of legend in

general, and the mode in which it becomes altered and vitiated. In looking into the history of this fable, I may remark, that, because Carew, in his "Survey" (temp. Eliz.), and Hals, in his "Parochial History" (temp. 1736), made no mention of Tregeagle, we are not to conclude that such a story did not exist in one of its earlier versions. Little trust is, in these matters, to be placed in negative evidence, as it is only until lately that our popular tales have been looked upon but as "unconsidered trifles." The circumstance that Tregeagle is stated to have been steward to John, Earl of Radnor, permits us to fix the date of the legend, or rather of its earliest modification. Robertes of Llanhydrock was made Earl of Radnor by Charles II. in 1679, and Tonkin, in his description of the parish of St. Allen, gives some particulars respecting the Tregeagle connecting them with this nobleman, and offering some curious confirmation of this strange story. He tells us that Sir Richard Roberts, afterwards Lord Roberts, possessed the manor of Bosvellick towards the latter part of Queen Elizabeth's reign, and that John Roberts his son, first Earl of Radnor, "was nursed here by Mrs. Tregeagle, the daughter of Degory Polwhele, Esq. and wife of John Tregeagle, Gent., who held a lease of the estate from Sir Richard Roberts. And this was the rise of the Tregeagles, for John Tregeagle their son, being foster-brother to the said Earl, was afterwards by him made his chief steward, and brought forward in the world." A John Tregeagle, probably the same, was sheriff of Cornwall in 1695, and twice represented Bossiney in Parliament. The fall of the Tregeagles was as rapid as their rise, for Hals says that the sons by ill-conduct wasted and sold their lands, temp. George II. It may be asked, Is there any warrant for the blot on the escutcheon of Tregeagle—any circumstance to show that his name is justly sent down to posterity with the brand of infamy and mark of blood upon it? It is a remarkable fact that the scandal-loving Hals makes no mention of tyranny or crime in connection with Tregeagle, which it is probable he would have done, had there been any great occasion, since the very completion of the publication of his History was prevented by the free way in which he handled the private history of many of our county families, and the subsequent withdrawal of their patronage. The modern legend may, however, be held as bearing some evidence that John Tregeagle was, at least, a harsh and arbitrary man, and there is one authority which represents him as cruel and severe. We find, from an interesting narrative, communicated by

Moses Pitt to Dr. Fowler, Bishop of Gloucester, and reprinted in C. S. Gilbert's *Survey of Cornwall*, that there lived in the 17th century, in the parish of St. Teath, a woman, Ann Jeffries, who was under the delusion that she was visited and fed by fairies, who conferred on her the power of curing diseases. This was so generally believed that multitudes of sick people repaired to her from all parts, from Land's-end, and even from London. The writer relates that John Tregeagle, Esq., Justice of Peace, and steward to John Earl of Radnor, apprehended Ann by warrant as an imposter, and sent her to Bodmin gaol, "and ordered the prison-keeper that she should be kept without victuals, and she was so kept, and yet she lived, and that without complaining." On her dismissal Tregeagle continued his severity to the deluded or deluding girl, and even kept her a prisoner in his own house without meat, for the purpose of testing the truth of her statement that she was fed by fairies.

Popular fable is liable to modification by the changing circumstances of man, and the varying aspects of external nature; but even then the process is slow, and the additions generally in keeping with the original plan. It is fortunate that the interpolations of books are not easily admitted into the oral version of those stories. There is no doubt that this tale, which our late Cornish histories would bring down to a date scarcely exceeding a hundred and fifty years, is really very old, but overlaid and disfigured by the accretions of succeeding ages. The additions are, however, not without their value, for they are as regular and definite as a geological section, each modification clearly indicating the age to which it belongs. With the plain country people this man of rents and leases, growing from the unscrupulous pettifogger to the overbearing *parvenu*, is a spirit grim, shadowy, and gigantic, doomed to be the sport of some spirit more powerful than himself, by whom he is bound to some interminable and purposeless labour.

The antiquity of Tregeagle, as well as his giant proportions, may be illustrated by many instances in Cornwall, where there are so many remarkable natural objects to be accounted for in the popular mythology. Near Penare point, on the southern shore, are scattered huge blocks of quartz which tradition says were hurled there by the great Tregeagle from the opposite coast. Rocks and dark caverns are frequently associated with his name.

The first germ of this legend may be British as is the name: at all events those acquainted with European folk-lore will readily recognize the Scandinavian ele-

ment, and see its affinity with the Wuthend Heer of Germany and the other forms which have resulted from amalgamation with pre-existing or subsequent traditions. In our own country various are its shapes. The Cornish peasant who startles at the far-off wailing of Tregeagle, herein proves his kinship with the Westmoreland hind, who

"—oftentimes will start,
For overhead are sweeping Gabriel's
hounds,
Doom'd, with their impious lord, the
flying hart
To chase for ever on aerial grounds."

The monkish additions are seen in the sanctuary which is afforded to the harassed spirit by St. Michael of Roche, and the dread which the pursuing fiend has of the holy rock and its chapel. It is a strange coincidence that, in much later times, John Tregeagle, the unjust and unpitiful steward, should have happened upon a tradition so capable, with a little adaptation, of perpetuating the memory of his misdeeds to all ages.

Trenchmore.—A lively tune in triple time, to which in Elizabethan days they danced in a rough and boisterous fashion. See Nares, *Gl.* in v. The word acquired a secondary meaning, as we perceive in Breton's *Wit's Trenchmour*. 1597.

Tribet.—A children's game in Lancashire, said to be part of a form of *trap*. See Halliwell in v. and *Tray Trip* *supra*.

Tric-trac.—See *Tick-Tack*.

Trinity Sunday.—In a letter from Mr. E. G. to Aubrey, dated Ascension Day, 1682, is an account of Newton in North Wiltshire; where, to perpetuate the memory of the donation of a common to that place, by King Athelstan, and of a house for the hayward, the following ceremonies were appointed: "Upon every Trinity Sunday, the parishioners being come to the door of the hayward's house, the door was struck thrice in honour of the Holy Trinity; then they entered. The bell was rung; after which, silence being ordered, they read their prayers aforesaid. Then was a ghirland of flowers (about the year 1660 one was killed striving to take away the ghirland) made upon an hoop, brought forth by a maid of the town upon her neck; and a young man (a batchelor) of another parish, first saluted her three times, in honour of the Trinity, in respect of God the Father. Then she puts the ghirland upon his neck, and kisses him three times, in honour of the Trinity, particularly God the Son. Then he puts the ghirland on her neck again, and kisses her three times, in respect of the Holy Trinity, and particularly the Holy Ghost.

Then he takes the ghirland from her neck, and by the custom must give her a penny at least, which, as fancy leads, is now exceeded, as 2s. 6d., or &c.

"The method of giving this ghirland is from house to house annually, till it comes round. In the evening every commoner sends his supper up to this house, which is called the Eale House; and having before laid in there equally a stock of malt which was brewed in the house, they sup together, and what was left was given to the poor."

Pennant observes: "In Wales, on Thursday after Trinity Sunday, which they call Dudd son Duw, or Dydd gwyl duw, on the eve before, they strew a sort of fern before their doors, called Red yn Mair." This is at Caerwis.

Trinity Sunday Even.—In Lysons' "Environs," i, 310, among his curious extracts from the Churchwardens' Accounts at Lambeth, are the following: 1519. Item, for garlonds and drynke for the chylderne on Treynyte Even 6d.

—To Spryngwell and Smyth for syngyng to the procession on Trenete Sunday Even, 12d.

—Item, for four onssys of garnesyng rebonds, at 9d. the once, 3s.

Trinoda Necessitas.—See Tomlins, *Law Dict.*, 1835, in v.

Trip or Trip-trap.—A game played in the North of England with a *trip-stick*. See Halliwell in v.

Tripes.—The person who made the disputation on Ash Wednesday at Queen's College, Cambridge, and was otherwise known as Bachelor of the Stool. See Pepys's *Diary*, Feb. 26, 1659-60. The Tripes appears to have stood in the same relation to the lesser Comitia as the *Prevaricator* to the University itself and the Oxonian *Terræ Filius*. Pepys says that Fuller, who came to see him, 23 Sept. 1664, was Cambridge Prevaricator in his time. See Randolph's *Poems*, ed. Hazlitt, p. 670, for the text of the address delivered in 1632 by the poet—perhaps the only relic of the kind, which survives.

Troco.—A game similar to lawn-tennis, formerly played with balls and cues, iron rings being fixed on the grass-plot. At Bramshill, in Hampshire, celebrated by Browne in the dedication of the *Shepherd's Pipe*, 1614, there used to be the Troco Terrace devoted to this amusement.

Troth-Plight.—In Whitford's "Werke for Householdiers," &c. (first printed before 1530) is the following caution on the above subject: "The ghostly ennemy doth deceyue many persones by the pretence & colour of matrimony in pryuate & secrete contractes. For many men when they can nat obteyne theyr

vnclene desyre of the woman, wyl promyse maryage and thervpon make a contracte promyse & gyue fayth and trouth eche vnto other, sayenge 'Here I take the Margery vnto my wyfe, & therto I plyght the my trouth.' And she agayne vnto him in lyke maner. And after that done, they suppose they maye lawfully vse theyr vnclene behayour, and somtyme the acte and dede dothe folowe, vnto the greate offence of god & their owne soules. It is a great ieopardy therfore to make any suche contractes, epecially amonge them selfe secretly alone without recordes, whiche must be two at the least." *Edit.* 1533, sign. e 3.

Among the Interrogatories for the Doctrine and Manners of Mynisters, &c. early in the reign of Elizabeth No. 28, is "Whether they have exhorted yong folke to absteyne from privy contracts, and not to marry without the consent of such their parents and frends as have auctority over them; or no." Swinburne on "Spousals," p. 10, says: "Some spousals are contracted by signs, as the giving and receiving a ring, others by word."

Mr. Halliwell-Phillipps, in his *Outlines of the Life of Shakespear*, 1883, has shown that the great poet had a precontract with his wife, a matter of common occurrence in those days. The parties plighted their faith to each other before two or more witnesses, and considered themselves practically united in wedlock. The lady seems to have usually received as a token a bent or crooked sixpence, but sometimes, as we shall see, the money was broken between them. Mr. Phillipps cites a case in which the lover presented his mistress with a pair of gloves, two oranges, two handkerchiefs, and a red silk girdle, and this was in the same year (1582) in which Shakespear was engaged to Anne Hathaway. But this question is more fully illustrated and discussed in the present writer's monograph on Shakespear, 1903, in connection with a volume entitled: *The Lawes Resolutions of Women's Rights*, 1632.

In Field's "A Woman's a Weather-Cock," 1612, Scudmore, Act ii, sc. 1, tells the priest who is going to marry his mistress to Count Fredericke,

"She is contracted, sir, nay married
Unto another man, though it want
forme:

And such strange passages and mutuall
vowes,

'Twould make your short haire start
through your blacke cap
Should you but heare it."

In Brathwaite's "Whimzies," 1631, the author has the following passage: can it allude to the custom of interchanging betrothing rings? "St. Martin's Rings

and counterfeit bracelets are commodities of infinite consequence. They will passe for current at a May pole, and purchase a favor from their May-Marian." Comp. *Rush-Rings*. St. Martin's Rings were something similar.

It was anciently very customary, among the common sort of people, to break a piece of gold or silver in token of a verbal contract of marriage and promises of love: one half whereof was kept by the woman, while the other part remained with the man. This is referred to in "*Bateman's Tragedy*": "Long they dwelt not on this theme, before they fell to that of love, renewing their vows of eternal love and constancy that nothing but death should be able to separate them: and, to bind it, he broke a piece of gold, giving her the one half, and keeping the other himself: and then with tears and tender kisses they parted." And again, in the "*Exeter Garland*":

"A ring of pure gold she from her finger took,
And just in the middle the same then she broke:
Quoth she, as a token of love you this take,
And this as a pledge I will keep for your sake."

The Dialogue between Kitty and Filbert in the "*What d'ye call it*," by Gay, is much to our purpose:

"Yet, Justices, permit us, ere we part,
To break this ninepence as you've broke our heart."

"*Filbert* (breaking the ninepence).—As this divides, thus are we torn in twain.

"*Kitty* (joining the pieces).—And as this meets, thus may we meet again."

In *Codrington's* "*Second Part of Youth's Behaviour*," 1664, p. 33, is the following very remarkable passage: "It is too often seen that young gentlewomen by gifts are courted to interchange, and to return the courtesy: rings indeed and ribbands are but trifles, but believe me, that they are not trifles that are aimed at in such exchanges: let them therefore be counselled that they neither give nor receive any thing that afterwards may procure their shame, &c."

Brand remarks: "strong traces of this remain in our villages in many parts of the kingdom. I have been more than once assured from credible authority on Portland Island that something very like it is still practised there very generally, where the inhabitants seldom or never intermarry with any on the main-land, and where the young women, selecting lovers of the same place (but with what previous rites, ceremonies, or engagements, I could never learn), account it no disgrace to

allow them every favour, and that too from the fullest confidence of being made wives, the moment such consequences of their stolen embraces begin to be too visible to be any longer concealed."

As to the resumption of troth-plight see Introduction to Sir Walter Scott's *Pirate*. "The antient Frenchmen" observes Sir W. Vaughan, 1600, "had a ceremonie, that when they would marrie, the bridegroom should pare his nayles and send them unto his new wife: which done, they lived together afterwards as man and wife." *Golden Grove*, 1608, O 2. verso.

Troule-in-Madame, Trol-my-Dames, or Trunks.—This word or term is a corruption of *Trou Madame*, and the game corresponds to *Pigeon-Holes*. The form *Trol-my-Dames* occurs in the *Winter's Tale*. The sport is alluded to in "*The Christmas Prince*," 1607:

"Why say you not that Munday will bee drunke,
Keeps all vnruly wakes, & playes at trunks."

It is also referred to in Halliwell's "*Dictionary*," and in "*Poor Robin*" for 1715: "After dinner (for you must not have too long intermissions) to your sack again, typire, topire, and tropire, and for recreations to such liquor, billiards, kettle-pins, noddy-boards, tables, trunks, shovel-boards, fox and geese, and those two excellent games at cards, one and thirty, and drive knives out of town."

True-Love-Knot.—A knot, among the ancient Northern Nations, seems to have been the symbol of love, faith, and friendship, pointing out the indissoluble tie of affection and duty. Thus the ancient Runic inscriptions, as we gather from Hickes's "*Thesaurus*," are in the form of a knot. Hence, among the Northern English and Scots, who still retain, in a great measure, the language and manners of the ancient Danes, that curious kind of knot, a mutual present between the lover and his mistress, which, being considered as the emblem of plighted fidelity, is therefore called a True-love Knot: a name which is not derived, as one would naturally suppose it to be, from the words "*True*" and "*Love*," but from the Danish verb "*Trulofa*," fidem do, I plight my troth, or faith. Thus we read, in the Islandic Gospels, the following passage in the first chapter of St. Matthew, which confirms, beyond a doubt, the sense here given: "*til einrar Meyar er truofad var einum Manne*," &c. i.e. to a virgin espoused, that is, who was promised, or had engaged herself to a man, &c. and Isidorus appears to have been clearly of opinion

that this bond was binding and indissoluble. *Hickes Gram. Island*, p. 4; *Selden's Uxor Hebraica* (Opera, iii, 670).

Browne, in his "Vulgar Errors," says: "The True-Lover's Knot is much magnified, and still retains in presents of love among us; which, though in all points it doth not make out, had, perhaps, its origin from Nodus Herculanus, or that which was called Hercules his Knot, resembling the snaky combination of the Caduceus, or Rod of Hermes, and in which form the Zone or woollen girdle of the bride was fastened, as Turnebus observes in his "Adversaria." I find the following passage in the "Merry Devil of Edmouton," 1608:

"With pardon, Sir, that name is quite undon,

This True-Love-Knot cancelles both maide and nun."

In "Paradoxical Assertions and Philosophical Problems," by R. H. 1664, p. 19, we read: "I shall appeal to any Enamored to but newly married, whether he took not more pleasure in weaving innocent True-love Knots than in untying the virgin zone, or knitting that more than Gordian Knot, which none but that invincible Alexander, Death, can untye?"

Gay, in his pastoral called the "Spell," thus beautifully describes the rustic manner of knitting the true-love knot:

"As Lubberkin once slept beneath a tree,

I twitch'd his dangling garter from his knee;

He wist not when the hempen string I drew;

Now mine I quickly doff of inkle blue;

Together fast I tie the garters twain,

And, while I knit the knot, repeat this strain—

Three times a True-Love's Knot I tye secure:

Firm be the knot, firm may his love endure."

Another species of knot divination is given in the "Connoisseur," No. 56, "Whenever I go to lye in a strange bed, I always tye my garter nine times round the bed-post, and knit nine knots in it, and say to myself:

'This knot I knit, this knot I tye,

To see my love as he goes by,

In his apparel'd array, as he walks in every day."

Ozell says: "The favour was a large knot of ribbands, of several colours, gold, silver, carnation, and white. This is worn upon the hat for some weeks." He adds elsewhere: "It is ridiculous to go to a wedding without new cloaths. If you are in mourning, you throw it off for some days, unless you are in mourning for some

near relation that is very lately dead." *Note to his translation of Misson*, p. 350-1. Hence, evidently, the bride favours or top-knots at marriages, which have been considered as emblems of the ties of duty and affection between the bride and her spouse, have been derived. *Misson* elsewhere says: "Autrefois en France on donnoit des livrees de Noces; quelque Noed de Ruban que les Conviez portoient attaché sur le bras: mais cela ne se pratique plus que parmi les paisans. En Angleterre on le fait encore chez les plus grands Seigneurs. Ces Rubans s'appellent des Faveurs," &c.

Trulis.—A Scottish game mentioned in the Bannatyne MS. 1568, as play at the Trulis. *Trouil* is a spindle. Mr. Brand supposed this pastime to resemble *T totum*.

Trump.—i.q. *Ruff*, a game at cards similar to the modern *Whist*, but formerly played by six, as well as four, persons.

Trunk.—A boys' plaything similar to the modern pea-shooter.

Trunket.—A game played with short sticks. Somewhat resembling cricket, and perhaps the germ of that game. See Halliwell in v.

Trunks.—i.q. *Troll-Madame* or *Troule-in-Madame*.

Turning Cat in Pan.—Pegge supposes turning "Cat in Pan" a corruption of turning cate, the old word for cake, in pan. *Gents. Mag.* xxiv. 67. It is added elsewhere: "When the lower side is made brown in the frying-pan, the cake is turned the other side downwards." John Heywood has the following line:

"Thus may ye see to turne the Cat in the Pan."

"Workes," ed. 1598, sign. n 3. See also "Gent. Mag." vol. xxiv. p. 212; vol. liii. p. 923; vol. lxxxii. pp. 228, 308, 429, 627.

Turning the Cup over.—A Sussex Harvest custom. See *Sussex Arch. Coll.* xiv, 187.

Turquoise.—Of the turquoise, Fenton, in his *Secret Wonders of Nature*, 1569, (chiefly from Pliny) says: "The Turkeys doth move when there is any peril prepared to him that weareth it." The turquoise (by Nicols in his *Lapidary*) is likewise said to take away all enmity, and to reconcile man and wife. Other superstitious qualities are imputed to it, all of which were either monitory or preservative to the wearer. *Comp. Nares, Glossary*, 1859, in v. The turquoise is not really a stone at all.

Tutbury.—See *Bull-Baiting*.

Twelfth Day.—This day, which is well known to be called the Twelfth, from its being the twelfth in number from the

Nativity, is called also the Feast of the Epiphany, from a Greek word signifying manifestation, from our Lord having been on that day made manifest to the Gentiles. This, as Bourne observes, is one of the greatest of the twelve, and of more jovial observation for the visiting of friends, and Christmas gambols. But Old Twelfth Day was on the 12th January or the 12th day of the New Year.

The customs of this day, various in different countries, yet agree in the same end, that is, to do honour to the Eastern Magi, who are supposed to have been of royal dignity. In the Roman calendar, I find an observation on the fifth day of January, the eve or vigil of the Epiphany, "Kings created or elected by beans." The sixth is called "The Festival of Kings," with this additional remark, that this ceremony of electing kings was continued with feasting for many days."

A writer in the "Gentleman's Magazine," for December, 1764, thinks the practice of choosing king and queen on Twelfth Night owes its origin to the custom among the Romans, which they took from the Grecians, of casting dice who should be the *Rex Convivii*; or as Horace calls him, the *Arbiter Bibendi*. Whoever threw the lucky cast, which they termed *Venus* or *Basilicus*, gave laws for the night. In the same manner the lucky clown, who out of the several divisions of a plum-cake draws the king, thereby becomes sovereign of the company; and the poor clod-pole, to whose lot the knave falls, is as unfortunate as the Roman, whose hard fate it was to throw the *damnosum Caniculum*. See also Alexander ab Alexandro, ii, 22.

The following extract from Collier's "Ecclesiastical History," vol. i. p. 163, seems to account in a satisfactory manner for the name of Twelfth Day. "In the days of King Alfred, a law was made with relation to holidays, by virtue of which the twelve days after the Nativity of our Saviour were made Festivals."

In England Twelfth Day and Night were not unusual occasions for theatrical exhibitions and pageants. Hazlitt's *Monuol of Old Plays*, 1892, *passim*. An unique broadside Bill or Advertisement announces the performance of a tilting match about 1590 at Westminster, in which one Callophissus challenged all comers in vindication of his mistress. This event had been signified by way of device "before the Queen on the previous Twelfth Night. But Shakespear's drama so-called was performed at the Middle Temple at Candlemas, 1602. Robert May, in his *Accomplished Cook*, 1660-71-85, supplies us with some very curious particulars of the "Triumphs and Trophies to be used at

festival time, as Twelfth Day, &c." These are found extracted in the *Gentleman's Magazine* for 1815.

Evelyn notes under January 6, 1661-2: "This evening, according to custom, his Majesty opened the revels of that night by throwing the dice himself in the privy-chamber, where was a table set on purpose, and lost his £100. (The year before he won £1500.) The ladies also played very deep. I came away when the Duke of Ormond had won about £1000, and left them still at passage, cards, &c." At other tables, both there and at the Groom-porter's, the writer beheld evidence of passion and folly, which he deemed deplorable and scandalous.

In "Vox Graculi," 1623, p. 52, speaking of the sixth of January, the writer tells us, "This day, about the heures of 5, 6, 7, 8, 9, and 10; yea in some places till midnight well nigh, will be such a massacre of spice-bread, that, ere the next day at noone, a two-penny brown loafe will set twenty poore folkes teeth on edge. Which hungry humour will hold so violent, that a number of good fellows will not refuse to give a statute marchant of all the lands and goods they enjoy, for halfe-a-crownes worth of two-penny pasties. On this night much masking in the Strand, Cheap-side, Holburne, or Fleet-Street."

It appears from Herrick's "Hesperides," in a poem, entitled "Twelfth Night, or King and Queene," that the Twelfth Cake was formerly full of plums, and with a bean and a pea: the former whoever got, was to be king; whoever the latter, was to be queen. And at p. 271 of the same work, which is in everybody's hands, there is a farther illustration of this portion of the subject. See also in "Queen Elizabeth's Progresses," vol. ii. "Speeches to the Queen at Sudley," p. 8.

It may rather seem to belong to religious than popular customs to mention, on the authority of the "Gentleman's Magazine," for January, 1731, p. 25, that at the Chapel-Royal at St. James's, on Twelfth Day that year, "the King and the Prince made the offerings at the altar of gold, frankincense, and myrrh, according to custom. At night their Majesties, &c. played at hazard, for the benefit of the groom-porter." The same thing is stated by Walpole in a letter to George Montagu, Jan. 9, 1752.

In Gloucestershire there is a custom on Twelfth Day, of having twelve small fires made, and one large one, in many parishes in that county, in honour of the day. At Pauntley, on the borders of Gloucestershire and Worcestershire, and thereabouts, there is a superstition, that the smut in wheat may be prevented in the

following manner. On the eve of Twelfth Day, all the farm-servants assemble in one of the fields belonging to their respective employers, whose wheat has been sown, and at the end of twelve lands, they make twelve fires with straw in a row; one of these is made larger than the others; and round it they drink to their master's health and to a good harvest. On going home, they are treated to a repast of cakes soaked in cyder.

The same is done in Herefordshire under the name of vassailing, as follows: At the approach of the evening on the vigil of the Twelfth Day, the farmers, with their friends and servants, meet together, and about six o'clock walk out to a field where wheat is growing. In the highest part of the ground, twelve small fires, and one large one, are lighted up. The attendants, headed by the master of the family, pledge the company in old cyder, which circulates freely on these occasions. A circle is formed round the large fire, when a general shout and hallooing take place, which you hear answered from all the adjacent villages and fields. Sometimes fifty or sixty of these fires may be all seen at once. This being finished, the company return home, where the good housewife and her maids are preparing a good supper. A large cake is always provided, with a hole in the middle. After supper, the company all attend the bailiff (or head of the oxen) to the wain-house, where the following particulars are observed: The master, at the head of his friends, fills the cup (generally of strong ale), and stands opposite the first or finest of the oxen. He then pledges him in a curious toast: the company follow his example with all the other oxen, addressing each by his name. This being finished, the large cake is produced, and with much ceremony put on the horn of the first ox, through the hole above-mentioned. The ox is then tickled, to make him toss his head: if he throw the cake behind, then it is the mistress's perquisite; if before (in what is termed the boosy), the bailiff himself claims the prize. The company then return to the house, the doors of which they find locked, nor will they be opened till some joyous songs are sung. On their gaining admittance, a scene of mirth and jollity ensues, which lasts the greatest part of the night.

Formerly it was customary in Devonshire on this night to drink hot cyder and eat cakes, and after the company had partaken of this entertainment to their satisfaction, they proceeded into the orchard, where they offered a portion to the apple-trees and pear-trees by laying a piece of cake on a bough of each, and pouring over it a libation of hot cyder.

The men who happened to be present then fired a salute, and the women and girls sang in chorus:

"Bear blue, apples and pears enow,
Barn fulls, bag fulls, sack fulls. Hurrah! Hurrah! Hurrah!"

There are several versions of the subjoined song; but that here given is current in Devonshire on Twelfth Day:

"Apple-tree, apple-tree,
Bear apples for me:
Hats full, laps full,
Sacks full, caps full:
Apple-tree, apple-tree,
Bear apples for me."

In the South-hams of Devonshire, on the Eve of the Epiphany, the farmer attended by his workmen, with a large pitcher of cyder, goes to the orchard, and there, encircling one of the best bearing trees, they drink the following toast three several times:

"Here's to thee, old apple-tree,
Whence thou may'st bud, and whence
thou may'st blow!
And whence thou may'st bear apples
enow!
Hats full! caps full!
Bushel—bushel—sacks full,
And my pockets full too! Huzza!"

This done, they return to the house, the doors of which they are sure to find bolted by the females, who, be the weather what it may, are inexorable to all entreaties to open them till some one has guessed at what is on the spit, which is generally some nice little thing difficult to be hit on, and is the reward of him who first names it. The doors are then thrown open, and the lucky clodpole receives the tit-bit as his recompense. Some are so superstitious as to believe that if they neglect this custom, the trees will bear no apples that year.

On the Eve of Twelfth Day, as a Cornish man informed Mr. Brand, on the edge of St. Stephen's Down, October 28, 1790, it is the custom for the Devonshire people to go after supper into the orchard, with a large milk-pan full of cyder, having roasted apples pressed into it. Out of this each person in company takes what is called a clayen cup, *i.e.* an earthenware cup full of liquor, and standing under each of the more fruitful apple-trees, passing by those that are not good bearers, he addresses it in the following words:

"Health to thee, good apple-tree,
Well to bear, pocket-fulls, hat-fulls,
Peck-fulls, bushel-bag-fulls!"

And then drinking up part of the contents, he throws the rest, with the fragments of the roasted apples, at the tree. At each

cup the company set up a shout. Pennant, in his account of this custom, says, "that after they have drank a chearful glass to their master's health, success to the future harvest, &c. then returning home, they feast on cakes made of carraways, &c. soak'd in cyder, which they claim as a reward for their past labours in sowing the grain. This," he observes, "seems to resemble a custom of the antient Danes, who in their addresses to their rural deities, emptied on every invocation a cup in honour of them."—*Pennant's Tour in Scotland*, edit. 8vo. Chester, 1771, p. 91. Comp. *Apple-Howling* and references. Moresin observes, that our ceremony of choosing a king on the Epiphany, or Feast of the Three Kings, is practised among the Romanists about the same time of the year; and that he is called the Bean King, from the lot. *Papatus*, 1594, p. 143.

From a description given in an old writer, we gather that the materials of the Twelfth Cake were in his time (1620) flour, honey, ginger, and pepper. One was made for every family. The maker thrust in, at random, a small coin as she was kneading it. When it was baked, it was divided into as many parts as there were persons in the family. It was distributed, and each had his share. Portions of it also were assigned to Christ, the Virgin, and the three Magi, which were given away in alms. Whoever found the piece of coin in his share was saluted by all as king, and being placed on a seat or throne, was thrice lifted aloft with joyful acclamations. He held a piece of chalk in his right hand, and each time he was lifted up, made a cross on the ceiling. These crosses were thought to prevent many evils, and were much revered. *Aubanus, Mores, Leges, et Ritus Omnium Gent.* 1620, p. 266.

Mr. Brand adds an account of the more modern practice from the "Universal Magazine," for 1774. After tea a cake is produced, and two bowls, containing the fortunate chances for the different sexes. The host fills up the tickets, and the whole company, except the King and Queen, are to be ministers of state, maids of honour, or ladies of the bed-chamber. Often the host and hostess, more by design perhaps than by accident, become King and Queen. According to Twelfth day law each party is to support his character till midnight. In France, while that country had a Court and King, one of the courtiers was chosen king, and the other nobles attended on this day at an entertainment. The Bean King was for the nonce supreme. At the end of the year 1792, the Council-general of the Commons at Paris passed an arrêt, in consequence of which "La Fête

de Rois" (Twelfth Day) was thenceforth to be called "La Fête de Sans-Culottes." It was called an anti-civic feast, which made every priest that kept it a Royalist. This custom is practised no where that I know of at present in the North of England, though still very prevalent in the South.

In Germany they observed nearly the same rites in cities and academies, where the students and citizens chose one of their own number for King, providing a banquet on the occasion.

Twickenham.—There was an ancient custom at Twickenham of dividing two great cakes in the church upon Easter Day among the young people; but, it being looked upon as a superstitious relic, it was ordered by Parliament, 1645, that the parishioners should forbear that custom, and, instead thereof, buy loaves of bread for the poor of the parish with the money that should have bought the cakes. It appears that the sum of £1 per annum is still charged upon the vicarage for the purpose of buying penny loaves for poor children on the Thursday after Easter. Within the memory of man they were thrown from the church-steeple to be scrambled for; a custom which prevailed (even in Brand's time) at Paddington.

Tying the Point.—A nuptial custom, of which an account may be found in *Scot's Discovery*, 1584, and elsewhere.

Tyre, Hebrides.—They still relieve the monotony of the long winter evenings by meeting at a particular house, and holding what is termed a ceilidh, at which stories are narrated, usually narratives connected with old local superstitions. *Goodrich-Freer, Outer Isles*, 1902, p. 65.

Unconsecrated Ground.—Arnot, speaking of St. Leonard Hill, says, "In a Northern part of it," (he mentioned before that part of it was the Quakers' burying ground,) "Children who had died without receiving baptism, and men who have fallen by their own hand, use to be interred." *Hist. of Edinburgh*, p. 252. This reminds us of Virgil:—

"Infantumque Animæ flentes in limine primo:

Quos dulcis Vitæ exsortis; et ab ubere raptos,

Abstulit atra dies, et funere mersit acerbo.—

Proxima deinde tenent mæsti loca, qui sibi letum

Insontes peperere manu, lucemque perosi

Projecere Animas."—*Æneid*, vi. 427.

There is a story of Louis XIV. of France who, when the ecclesiastics refused Christian burial to a great theatrical performer, inquired how far down the consecration

extended, and on being told, six feet, directed them to make a grave seven feet deep. The question is slowly losing its acuteness or virulence, and some day it will be settled by an universal system of cremation. Louis the Great was here a little before his time.

Uncovering the Head in Church.—An early, but unknown authority reprobates a custom then prevalent for the audience to sit in churches with their hats on. "Thine own children (the writer says) even glory in their shame, when not as masters, but as scholars, not as teachers, but as disciples, they sit covered at their most solemn holy meetings, without difference of place, degree, age, season, or any personal relation whatsoever. Although we have known some, and those not a few, who have presumed to sit covered in the presence of God at such a time as this; but when a great person hath come into the assembly, have honoured him with the uncovering of the head, as though civil respect towards a mortall prince were to be expressed by more evident signs of submission from the outward man than religious worship towards the immortal God."

He tells us, however, that they were uncovered when they sang the Psalms: "When the minister prayeth or praiseth God in the words of the Psalmist, as he frequently doth; at which time every one almost is veiled, who, notwithstanding, presently condemn themselves in this very thing which they allow, forasmuch as they all uncover the head when the same Psalmes are sung by them, only changed into meeter, and that perchance for the worse." Our author concludes by observing, properly enough, that "we cannot imagine lesse, than that this covering of the head in the congregation, where infirmity or sickness doth not plead for it, tendeth to the dishonour of Jesus Christ, whose servants we profess ourselves to be, especially at this time, and to the contempt of his messenger representing the office and person of Christ before our eyes." *Englands Faithful Reprover and Monitour*, 1653, pp. 48, 50. So, in "A Character of England," 1659, p. 13: "I have beheld a whole congregation sitting on their * * * with their hats on, at the reading of the Psalmes, and yet bare-headed when they sing them."

The Society of Friends followed the Jews in the practice of wearing their head-gear in church, which women have always done; it is part of the early and long conflict between Judaism and Christianity, to which we have referred under Saturday.

Uncumber, St.—Michael Woode, in his "Dialogue between two Neighbours," 1554, says: "if a wife were weary of her husband, she offered otes at poules at

London to St. Uncumber." St. Uncumber is not even mentioned by Hone, the Book of Days, or the Anniversary Calendar. Sir H. Nicolas, in his "Chronology of History," has also overlooked him. Perhaps it was some jocose name, or a pleasantry to which the key is lost.

In John Heywood's play of *The Four P.P.*, about 1540, the palmer, recounting his wanderings, says:

Then at the Rhodes also I was;

And round about to Amias.

At St. Uncumber and St. Trunnnion;

At St. Botolph and St. Anne of Buxton.

Unicorn.—This fiction is probably not earlier than the Crusades, or perhaps than the date of Sir John Mandeville's return from his travels, when a variety of strange stories began to circulate in reference to the marvels to be seen in distant regions. Mandeville, unlike Marco Polo, who had preceded him, was a man of private fortune, who travelled for his pleasure, and he seems, instead of limiting himself to what he actually saw or heard, as Herodotus so wisely did, to have copied matter out of other books.

The original word *Rem*, translated Unicorn in our version of the Book of Job, xxxix. 9, is by Jerome, Montanus, and Aquila, rendered Rhinoceros: in the Septuagint, Monoceros. There was formerly a feeling, almost amounting to certainty, even among scientific persons, that the one-horned rhinoceros was the unicorn of fable; but this idea can hardly be said to have maintained its ground; and, indeed, a few years since, an animal was said to have been discovered much more closely approximating in form and appearance to the mythical unicorn. The fabulous animal of heraldry, so called, is nothing more than a horse with the horn of the pristin, or sword fish, stuck in his forehead.

The earliest mentions of this fabulous creature I have met with hitherto are in the Anglo-Norman *Bestiary* of Philip de Thaun, ascribed to the reign of Henry I., where occurs the notion of the danger from the creature to any one, who was not a pure virgin, and, again, in the "Ancrer Riwele," a manual of monastic life, composed in what is termed (for want of a better name) *semi*-Saxon, during the thirteenth century. Both are anterior to Mandeville. In the *Riwele* we find, adopting for the convenience of the general reader Mr. Morton's translation, merely an incidental allusion:—"An angry woman is a she-wolf, and an angry man is a wolf, or a lion, or an unicorn." A good account of this legendary beast is to be seen in the *Archæological Album*, 1845, with an illustration here reproduced.

In an inventory taken by direction of Cromwell, Vicar-General, in or about 1536, of the Church of St. Swithin's, Winchester, appear the two following items: "One pastoral staf of an unicorns horn," "One rectors staf of unicorns horn." Rhinoceros horn was probably the real substance in these cases, and in all of them perhaps we are to recognize the "unicorns' horns of unusual size," which an Italian visitor to England about 1500 tells us that he saw in certain monasteries.

Coryat observes in his *Traveller for the English Wits*, 1616, that he saw two unicorns in the menagerie at the Court of the Great Mogul, and he states that

from the attacks of poison is symbolized in the device of the Alviano family of Orvieto, where one of these fabulous creatures, encompassed by reptiles, purifies the water of a fountain by the immersion of its horn, the motto being *Venena Pello*.

The ancient Italian house of Borromeo adopted the cognizance of an unicorn looking toward the sun. Mrs. Bury Palliser, *Historic Devices*, 1870, pp. 20, 47. At the feet of the effigy of Thomas Chaucer in Ewelme Church, Oxfordshire, is the unusual cognizance of an unicorn couchant.

This legend is to be found in many places. Northbrooke quoted it in his



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they had been obtained in Bengal. He supplies a rough illustration of one, which resembles a horse with a single horn projecting from its forehead. An unicorn's horn, sent by a King of Persia, was among the treasures preserved at St. Denis, near Paris, when Evelyn the Diarist was there in 1643. Evelyn noticed two unicorns' horns in the Treasury of St. Mark at Venice about the same time, and about 1670 Lassels describes a well within the precincts of the Arsenal, of which the water was safeguarded from poison by two pieces of unicorns' horns at the bottom. *Voyage of Italy*, ed. 1686, part 2, p. 247. The notion of the unicorn protecting man

"Treatise against Dauncing, &c. (1577)," ed. 1843, p. 110. In the "History of Sign-boards," edit. 1866, it is said: "The qualities attributed to the unicorn caused this animal to be used as a sign both by chemists and goldsmiths. It was believed that the only way to capture it was to leave a handsome young virgin in one of the places where it resorted. As soon as the animal had perceived her, he would come and lie quietly down beside her, resting his head in her lap, and fall asleep, in which state he might be surprised by the hunters who watched for him. This laying his head in the lap of a virgin" (of which there is a representation in Plate

16) "made the first Christians choose the unicorn as the type of Christ born from the Virgin Mary."

Possibly this was why the Scots placed it on one of their gold coins where an unicorn holds the shield, and thence it found its way to England. The hackneyed rhyme arising out of the association of the lion and the unicorn in the royal arms of England is so well known that its repetition seems almost ridiculous:

"The lion and the unicorn,
Fighting for the crown,
The lion chased the unicorn
All round the town."

William Browne refers to this whimsical legend when he writes:

"Rather the stately vnicorne
Would in his breast enrag'd scorne,
That maids committed to his charge
By any beast in Forrest large
Should so be wronged—"

Works by Hazlitt, i, 56.

Unlawful Games.—In 1608 an ordinance of the Founders' Guild of London forbade apprentices to play at bowls, and bet at cards, dice, tables, shovelboard, and other unlawful games. See *Remembrancia*, pp. 16-19.

Up Jenkins or Coddem.—See *Shove-Groat*.

Uphalic Day.—(January 29). This, the close of the Yule festivity is annually celebrated at Lerwick, Shetland; it is the 24th night after Christmas (old style). A considerable number of the inhabitants assemble at the Market Cross at 9 o'clock in the evening, dressed in various masquerading disguises, and there having torches provided, they form a procession, which marches through the streets of the town.

Up-se Frieze.—Which puzzled Brand, was the Friesland beer, which was commonly drunk in England in the seventeenth century. It is often mentioned in old plays and tracts. The following passage occurs in Rowlands's "Humors Ordinarie," (1600):

"Tom is no more like thee then chalks
like cheese
To pledge a health, or to drink up-se
frieze:
Fill him a beaker, he will never flinch,
&c."

Up-Sitting.—There was formerly, and until the early part of the last century at least, if not still, what was known as the Upsitting or Getting-up. Fletcher, in the "Woman Hater," 1607, makes Valore say to Gondarino:

"Farewell, my lord; I was entreated
To invite your worship to a lady's up-
sitting—"

which Cotgrave seems to have confounded with the churching itself, whereas it is rather the celebration of the mother's recovery from her lying-in.

Urine.—The following singular passage is in Greene's "Quip for an Vpstart Courtier," 1592. "Questioning," says he, "why these women were so cholerick, he, like a scoffing fellow, pointed to a bush of nettles: Mary (quoth hee) al these women that you heare bawling, frowning, and scolding thus, have severally p . . . on this bush of nettles; and the vertue of them is to force a woman that waters them to be as peevish for the whole day, and as waspish as if shee had bene stung in the brow with a hornet."

Among Vicary's Receipts occur one which must have been introduced into the *Materia Medica* as a charm, viz. "Five spoonfuls of knave (male) child urine of an innocent (idiot)." *Treasure of Anatomy*, 1641, p. 234. Butler's description of Lilly under the name of Sidrophel is fraught with a great deal of his usual pleasantry:

"Quoth Ralph, not far from hence doth dwell

A cunning man, hight Sidrophel,
That deals in Destiny's dark counsels
And sage opinions of the moon sells;
To whom all people, far and near,
On deep importances repair;
When brass and pewter apt to stray,
And linen slinks out of the way:
When geese and pullen are seduc'd,
And sows of sucking pigs are chows'd;
When cattle feel indisposition,
And need th' opinion of physician;
When murrain reigns in hogs or sheep,
And chickens languish of the pip;
When yeast and outward means do fail
And have no pow'r to work on ale;
When butter does refuse to come,
And love proves cross and humoursoine:
To him with questions, and with urine
They for discov'ry flock, or curing."

Hartlib tells us: "In Holland they as carefully preserve the coves urine, as the dung to enrich their land: old urine is excellent for the Roots of trees. . . . I know a woman who lived five miles south of Canterbury, who saveth in a pail, all the droppings of the houses, I meane the urine, and when the pail is full, sprinkleth it on her meadow," and with such good results that her neighbours took her to be a witch. *Legacie*, 1651, p. 47. The magical divination which we find so humourously described in Butler's "Hudibras," is affirmed by Monsieur Le Blanc in his Travels to be used in the East Indies:

"Your modern Indian magician
Makes but a hole in th' earth to p—
in,
And straight resolves all questions by't,
And seldom fails to be i' the right."

In "*Sylva, Or the Wood*," p. 130, we read that "a few years ago, the women in labour used to drinke the urine of their husbands, who were all the while stationed, as I have seen the cows in St. James's Park, and straining themselves to give as much as they can." Pennant tells us, that the Highlanders, on New Year's Day, burn juniper before their cattle; and on the first Monday in every quarter, sprinkle them with urine. Comp. *Bis-hopping and Ireland*.

Urisk, Highland.—Scott, in his *Notes to the "Lady of the Lake,"* describes this as "a figure between a goat and a man; in short, precisely, that of a Grecian satyr." This spirit or deity is not mentioned by Campbell in his *Popular Tales of the West Highlands*, 1860-2.

Ursula of Britain, St.—See on this legend a very excellent and exhaustive article in Chambers's *Encyclopædia*, in v. Brewer, *Dict. of Phrase and Fable*, 3rd ed. pp. 925, 938, may be also consulted. The legend was long commemorated on the money of Cologne, which bore on one side a representation of St. Ursula and her companions, and a 6-ducat piece in gold has this story on one side and the Adoration of the Magi on the other. The original name of the husband of St. Ursula is said to have been Holofernes. See Hazlitt's *Coins of Europe*, Suppl. 1897, p. 28, and *Shakespear: Himself and his Work*, by same, 1903, p. 108.

Utas.—See Nares, 1859, in v. In a letter of July 6, 1453, from Margaret Paston to her son John Paston, the writer concludes: "Wretyn at Norwyche, on the Utas day of Peter and Powll." Of the two festivals or commemorations of St. Agnes one was kept on the 21st, and the other on the 28th: but they were independent events. A letter from Sir John Paston to his brother in 1472 is dated "the Twysday next aftyr Seynt Agnet the fyrst." Compare *Agnes* *supra*.

Valentine's Day, St.—(Feb. 14). This saint is held to have been an Elder of the Church, beheaded in the reign of Clandins. If Bishop Hall may be believed, he was a man of singular chastity of life. I have searched the legend of St. Valentine, but think there is no occurrence in his life that could have given rise to this ceremony. I find in the Roman Calendar the following observation only under this date:—

"Manes nocte vagari creduntur."

Butler, in his "*Lives of the Saints*,"

says that the custom originated among the Romans, and that, on the Feast of Februnata Juno (Feb. 13), boys drew the names of girls in order to be able to divine who should be their mistress, and that, this pagan usage giving offence to the Christian priesthood, the names of saints were substituted on the slips of paper for those of sweethearts. Butler mentions, as one of the most strenuous opponents of Valentines, St. Francis of Sales. Other writers and authorities concur in recognizing in the anniversary a trace of the Roman and Italian Lupercalia, and one suggests that it arose from the ancient idea that birds choose their mates at this date. Elson, *Shakespeare in Music*, 1901, 238.

Grose explains Valentine to mean the first woman seen by a man, or man seen by a woman, on St. Valentine's Day. It is a ceremony," says Bourne, "never omitted among the vulgar, to draw lots, which they term Valentines, on the eve before Valentine Day. The names of a select numbers of one sex are, by an equal number of the other, put into some vessel; and after that every one draws a name, which for the present is called their Valentine, and is looked upon as a good omen of their being man and wife afterwards. *Antiquitates vulgares*, chap. xx. Chancer seems to allude to the usage in the following passage:—

"Nature, the Vicare of the Almightye
Lord,
That hote, colde, hevie, light, meist,
and drie,
Hath knit by even number of accord
In easie voice, began to speak and say,
Fonles, take hede of my sentence I pray,
And for your own ease in fordring of
your need
As fast as I may speak I will me speed.
Ye know well how on St. Valentine's
Day,
By my statnte and through my gover-
nance,
Ye doe chese your makes, and after flie
away
With hem as I pricke you with plea-
saunce."

Lydgate, in a poem written by him in praise of Queen Catherine, consort to Henry V. writes:—

"Seynte Valentine, of custome yeere by
yeere
Men have an usanncce in this religioun
To loke and serche Cnpides Kalendare,
And chose theyr choyse, by grete
affeccionn;
Such as ben prike with Cnpides
mocioun,
Takynge theyre choyse as theyr sort doth
falle:
But I love oon whiche excellith alle."

The same author wrote a set of verses, entitled, "Chusing Loves on S. Valentines Day," and among Gower's "Balades," first printed in 1818, a French Valentine written by him (Gower) appears.

In the Paston Letters under 1477, Dame Elizabeth Drews, writing to John Paston, reminds him, in reference to his suit for her daughter Margery, that the ensuing Friday will be St. Valentine's Day, and that he had best come over to their house on Thursday night, and stay till Monday, and Margery herself, in two letters to Paston, terms him in each instance her right well-beloved Valentine, almost as if that were then a recognized synonym for a sweetheart.

Some poems on this theme are in the volume said to have been written by Charles Duke of Orleans in England, during his imprisonment. But those productions in English, attributed to the Duke, were more probably translated by some anonymous person.

In the D'Ewes Correspondence there is a letter from William Boswell, Jesus College, Cambridge, to Sir William Waldegrave, dated May 18, 1608, in which the writer says:

"About a quarter of a yeare since, Mr. Clapton was, amongst other fellows and gentlemen of our collidge, drawne by paper lotts, to be Valentine to one of Dr. Duports daughters: which, being tould unto Mr. Clapton, he came presently, and asked mee what he should doe: I resolved him as the other company did; which afterwards giving gloves unto their Valentines, wee also bought a paire, costing 2s. 6d., and bestowed them upon her." There is a curious entry in Walter Yonge's Diary under 1621-2, on this subject. It appears that this year somebody sent a Valentine to the daughter of Sir John Crofte, purporting to come from the King, and a silly report circulated thereupon, that the lady was married to James.

In Lord North's "Forest of Varieties," 1645, p. 61, in a letter to his brother, he says, "A lady of wit and qualitie, whom you well knew, would never put herself to the chance of a Valentine, saying that shee would never couple herself, but by choyce. The custome and charge of Valentines is not ill left, with many other such costly and idle customes, which by a tacit generall consent wee lay down as obsolete." Herrick speaks of the practice of divining by rosebuds the name of the man whom a girl should have for her Valentine, and says that, once married, she must give up choosing Valentines, as well as going a-Maying.

In Shipman's "Carolina," p. 135, is a copy of verses entitled, "The Rescue," 1672. To Mrs. D. C., whose name being left after drawing Valentines and cast

into the fire, was snatcht out. In "Poor Robin's Almanack," for 1676, that facetious observer of our old customs tells us, opposite to St. Valentine's Day in February:

"Now Andrew, Anthony, and William,
For Valentines draw
Prue, Kate, Jilian."

In the same for 1757 we have:—

"This month bright Phœbus enters
Pisces,
The maids will have good store of kisses,
For always when the fun comes there,
Valentine's Day is drawing near,
And both the men and maids incline
To chuse them each a Valentine;
And if a man gets one he loves,
He gives her first a pair of gloves;
And, by the way, remember this,
To seal the favour with a kiss.

This kiss begets more love, and then
That love begets a kiss again,
Until this trade the man doth catch,
And then he doth propose the match,
The woman's willing, tho' she's shy,
She gives the man this soft reply,
'I'll not resolve one thing or other,
Until I first consult my mother.'
When she says so, 'tis half a grant,
And may be taken for consent."

Pepys of course is not silent here. Under 14 Feb. 1665-6, Mr. Hill the musician calls on him, and he thinks that Hill has come to be Mrs. Pepys's Valentine; but he finds it is not to be so. In the following year, however, he carried Mrs. Pierce and Knipp, and his wife, to the New Exchange, and to his Valentine, Mrs. Pierce aforesaid, he gave a dozen pairs of gloves and a pair of silk stockings, and to Knipp for company, although Mrs. Pepys had laid out on her the day before 20/-, six pairs of gloves. This was what the excellent Diarist thought a judicious enjoyment of life, while a man was capable of doing so. Under 16 Feb. 1666-7, the Diarist tells us: "I find that Mrs. Pierce's little girl is my Valentine, she having drawn me; which I was not sorry for, easing me of something more than I must have given to others. But here I do first observe the fashion of drawing of mottos as well as names; so that Pierce, who drew my wife, did draw also a motto, and this girl drew another for me. What mine was, I have forgot; but my wife's was, 'Most constant and most fair.'" Under April 26, 1667, there is an entry illustrative of the costliness of Valentines in certain cases, the famous Mrs. Stewart receiving from the Duke of York and Lord Mandeville on successive occasions jewels worth £800 and £300.

In the "British Apollo" we find:—

Question. "In chusing Valentines (according to custom) is not the party chusing (be it man or woman) to make a present to the party chosen?"

Answer. We think it more proper to say, drawing of Valentines, since the most customary way is for each to take his or her lot. And chance cannot be termed choice. According to this method, the obligations are equal, and therefore it was formerly the custom mutually to present, but now it is customary only for the gentlemen."

We find the following curious species of divination in the *Connoisseur*, as practised on Valentine's Day or Eve. "Last Friday was Valentine Day, and the night before I got five bay-leaves, and pinned four of them to the four corners of my pillow, and the fifth to the middle; and then, if I dreamt of my sweet-heart, Betty said we should be married before the year was out. But to make it more sure, I boiled an egg hard, and took out the yolk, and filled it with salt; and when I went to bed, eat it, shell and all, without speaking or drinking after it. We also wrote our lovers' names upon bits of paper, and rolled up in clay, and put them into water: and the first that rose up was to be our Valentine. Would you think it, Mr. Blossom was my man? I lay a-bed and shut my eyes all the morning, till he came to our house; for I would not have seen another man before him for all the world."

The children in Norfolk *catch* Valentines, as they term it, by being the first to say, "Goodmorrow, Valentine," to any one whom they think likely to make them a present. But they must do this before the sun rises, or they are entitled to nothing, because they are sun-burnt. There is, or was, an usage in Oxfordshire, for children to go about, and levy a toll of pence from the benevolent, where the formula is a little longer:

"Good morrow, Valentine,
First 'tis yours, then 'tis mine,
So please give me a Valentine."

An enterprising perfumer endeavoured in 1868 to impart to the ancient usage a somewhat novel character, and had on sale a large assortment of boxes containing articles of millinery, singing birds, scents, and so on, in lieu of the simple letter with its enshrined mottoes, device, or cartoon, which satisfied the taste of the last generation. So we improve upon our ancestors and, so to speak, tread out old customs; for, whatever may be the gain here in elegance and costly effect, the simple rites of the original festival of St. Valentine are seriously tampered with, and we are not sure whether there may not be a few still living who will regard this daring innovator with an unfriendly eye.

Goldsmith, in his "Vicar of Wakefield," speaks of rustics sending True-love Knots on Valentine morning. Moresin relates that it was usual in his time (1594) in Scotland for people to exchange presents on St. Valentine's Day, and that elsewhere men made gifts to women on this festival, and women afterwards (*alio tempore*) made a suitable return. Pennant, in his "Tour in Scotland," tells us, that in February young persons draw Valentines and from thence collect their future fortune in the nuptial state.

Bourne adds, "There is a rural tradition, that on this day every bird chooses its mate," and concludes that perhaps the youthful part of the world hath first practiced this custom, so common at this season. Herrick, in his "Hesperides," draws a comparison between the supposed coupling of birds on this day and the choice of Valentines. In the old ballad of "The Two Valentines," a very familiar proverb is reproduced with a variation, as follows:—

"There is an old proverb,
That birds of a feather
Upon St. Valentine's Day
Will meet together."

Gay has left us a poetical description of some rural ceremonies used on the morning of this day:

"Last Valentine, the day when birds of kind
Their paramours with mutual chirpings find,
I early rose, just at the break of day,
Before the sun had chased the stars away:
A-field I went, amid the morning dew,
To milk my kine (for so should housewives do),
Thee first I spied, and the first swain we see,
In spite of fortune, shall our true love be."

A spring 10-days' fair was held at Faversham in Kent in early times and down to the end of the 18th century, and was known as St. Valentine's Fair. In the play of *Arden of Faversham*, 1592, founded on a murder committed there in 1550-1, the crime was to have been perpetrated during this festival, and purports in the local records to have taken place on the evening of the 15th. As this was Sunday, and the parties were playing at tables or backgammon, and Arden himself had just previously been out on business, it seems far more probable that the tragedy occurred on the Saturday or Monday. One alleged cause of Arden's (or rather Arden's) unpopularity was that, whereas this fair had been usually held partly in the town and partly in the Abbey precincts, he caused it for his advantage,

as the Abbey land belonged to him, to be wholly kept there.

There is an account of the manner in which St. Valentine's Day was anciently observed in France, in Goujet *Bibliothèque Française*, tom. ix. p. 266. Comp. *Onions*.

Vampire.—As early as the twelfth century, a belief in the existence and noxious power of vampires was entertained in this country. It probably came to us from Germany and the north; but the ancient Greeks had a similar superstition. The vampire was supposed to be a wicked man, whose remains, though buried with the customary forms, did not suffer dissolution. Mr. Wright, in his "Essays," 1846, has given an account of this article of faith. He says: "His body did not undergo the same process of dissolution as other corpses, but the skin became dry and distended like the parchment of a drum; and the man's spirit, or some demon, entered into it, and at night the dead man left his grave and walked about the streets, and knocked at people's doors, and always called by name some person in the house. If the person who was named answered, he was sure to die on the following day. Hence, from caution, it became a custom that no one answered to his name at night until it had been called twice, for the burrulaca (vampire) never called the same person a second time in one night. But, as Mr. Wright points out, the vampire also pursued his wanderings occasionally in the daytime.

The reduction of the vampire to normal matter of fact is not part of the present design. But the reader may refer to Waterton's *Wanderings*, ed. 1903, pp. 8, 127, 213-14.

Vaudeville.—At present understood of a musical drama or one interspersed with songs, but originally a term applied to a certain type of poetry produced in Lower Normandy under the name of *Vaux de Vire*, from the river Vire and the hill known as Les Vaux. An advocate of the place, Jean le Houx, who died in 1616, made a large collection of these *chansons*, of which there are numerous modern editions, the best being perhaps that published by Mr. Muirhead in 1875 with an English translation.

Vavasour.—An early proper name, but originally a person, who held his lands in fealty.

Vervain.—Borlase, speaking of the Druids, says: "They are excessively fond of the Vervaine, they use it in casting lots, and foretelling events." "It was to be gathered at the rise of the Dog-Star." *Antiq. of Cornwall*, p. 91. The following occurs in Aubrey's "Miscellanies," p. 147:

Vervain and Dill

Hinder witches from their will."

If a man gather vervaine the first day of the new moon, before sun rising, and drinke the juice thereof, it will make him to avoid lust for seven yeares.—Coles, *Introd. to the Knowledge of Plants*, 1656, p. 69. Pulverized vervain in wine, taken on Midsummer-day, was considered a sure specific against liver complaint by the Saxon leeches. See *Charms and King's Evil*.

Vincent's Day, St.—(Jan. 22). Douce's MSS. Notes say, "Vincenti festo si Sol radiet memor esto:" thus Englished by Abraham Fleming:

"Remember on St Vincent's Day,
If that the sun his beams display,"
See Scot's *Disc. of Witchcraft*, book xi. c. 15.

Vingt-et-un.—See *One-and-Thirty*.

Virginity.—In the earliest ages of Christianity, virginity was honoured, out of deference most likely to the Virgin Mother, with almost divine adoration, and there is but little doubt but that the origin of nunneries is closely connected with that of the virgin garland.

A writer in the "Antiquarian Repertory" says: "that in this nation, as well as others, by the abundant zeal of our ancestors virginity was held in great estimation: insomuch that those who died in that state were rewarded at their death with a garland or crown on their heads, denoting their triumphant victory over the lusts of the flesh. Nay, this honour was extended even to a widow who had never enjoyed but one husband. These garlands, or crowns, were most artificially wrought in filagree work, with gold and silver wire, in resemblance of myrtle, with which plant the funebrial garlands of the antients were always composed, whose leaves were fastened to hoops of larger iron wire, and they were lined with cloth of silver."

"Besides these crowns, the antients had also their depository garlands, the use of which continued till of late years, and may perhaps still in some parts of England. These garlands, at the funerals of the deceased, were carried solemnly before the corpse by two maids, and afterwards hung up in some conspicuous place within the church, and were made in the following manner; viz. the lower rim or circle was a broad hoop of wood, whereunto was fixed at the sides thereof part of two other hoops, crossing each other at the top at right angles, which formed the upper part, being about one-third longer than the width. These hoops were wholly covered with artificial flowers of paper, dyed horn, and silk, and more or less beautiful according to the skill or ingenuity of the

performer. In the vacancy of the inside from the top hung white paper cut in form of gloves, whereon was written the deceased's name, age, &c., together with long strips of various coloured papers or ribbons: these were many times intermixed with gilded or painted empty shells of blown eggs, as farther ornaments, or it may be as emblems of bubbles, or the bitterness of this life: while other garlands had only a solitary hour-glass hanging therein, as a more significant symbol of mortality." iv, 239.

In the Papal times in England sometimes the form of a last testament ran thus: "Commendo Animam meam Deo, beatæ Mariæ, et omnibus Sanctis." I saw in the churches of Wolsingham and Stanhope, Durham, specimens of those garlands: the form of a woman's glove, cut in white paper, hung in the centre of each of them. Douce saw a similar instance in the church at Bolton in Craven, in 1783. At Skipton, too, the like custom still prevailed in Brand's time. In 1794, Sir H. Ellis states that he saw garlands of white paper hanging up in a church no farther from the metropolis than Paul's Cray in Kent.

It was the custom in many country churches to hang a garland of flowers over the seats of deceased virgins, in token, says Bourne, of esteem and love, and as an emblem of their reward in the heavenly church. It was usual in the primitive Christian Church to place crowns of flowers at the heads of deceased virgins: for this we have the authority of Damascenus, Gregory of Nysse, St. Jerome, and St. Austin.

It appears that on June 4th, 1747, a letter was read by the Secretary to the Society of Antiquaries "from Mr. Edward Steel of Bromley, concerning the custom of burying the dead, especially batchelors and maidens, with garlands of flowers, &c. used formerly in several parts of this kingdom." Dr. Lort observed in August, 1785, that "At Grey's-foot Church, between Wrexham and Chester, were garlands, or rather shields, fixed against the pillars, finely decorated with artificial flowers and cut gilt paper." In Yorkshire, it seems to have been usual, when a virgin died in a village, one, nearest to her in size, and age, and resemblance, carried the garland before the corpse in the funeral procession, which was afterwards hung up in the church. This was sometimes composed entirely of white paper, and at others the flowers, &c. cut out upon it were coloured.

There appeared in the "Morning Chronicle" for Sept. 25th, 1792, an elegiac ode by Miss Seward, whereto in reference to Eyam in Derbyshire the following note was subjoined: "The antient custom of

hanging a garland of white roses made of writing paper, and a pair of white gloves, over the pew of the unmarried villagers who die in the flower of their age, prevails to this day in the village of Eyam, and in most other villages and little towns in the Peak." At Ashford in the same county from the beams of the north aisle used very recently to hang five funeral garlands of white paper cut into flowers, which were once carried before the funeral procession at the burial of virgins, and afterwards replaced in their positions.

Nichols, speaking of Waltham in Framland Hundred, says: "In this church, under every arch, a garland is suspended; one of which is customarily placed there whenever any young unmarried woman dies." *Leicestershire*, ii, part 1, 382.

These are mentioned in the "Dialect of Craven," 1828, as common ornaments of the churches in that deanery. They are "made of flowers, or of variegated coloured paper, fastened to small sticks, crossing each other at the top, and fixed at the bottom by a similar hoop, which was also covered with paper. From the top were suspended two papers, cut in the form of gloves, on which the name and age of the deceased virgin were written. One of these votive garlands was solemnly borne before the corpse by two girls, who placed it on the coffin in the church during the service. Thence it was conveyed in the same manner to the grave, and afterwards was carefully deposited on the screen dividing the choir from the nave either as an emblem of virgin purity, or of the guilt and uncertainty of human life."

"In the case of an unmarried female," says the author of the "Cleveland Glossary," 1868, "the custom, until recently, was to carry a garland, composed of two circular hoops crossing each other, dressed with white paper cut into flowers or leaves, or in the form of a wreath of parti-coloured ribbons, having a white glove in the centre inscribed with the name, or initials, and age of the deceased. This garland was laid on the coffin during its passage from the church to the grave, and afterwards, at least in some cases, suspended from the ceiling of the church. In the chancels at Hinderwell and Robin Hood's Bay some of these garlands were still in being only a few years since."

In "The Life and lamented Death of Mrs. Susannah Perwich," 1661, we have the rites of a virgin lady's funeral minutely described: "The herse, covered with velvet, was carried by six servant maidens of the family, all in white. The sheet was held up by six of those gentlewomen in the school that had most acquaintance with her, in mourning habit, with white scarfs and gloves. A rich costly garland

of gumwork, adorned with banners and scutcheons, was borne immediately before the herse by two proper young ladies, that entirely loved her. Her father and mother, with other near relations and their children, followed next the herse, in due order, all in mourning: the kindred next to them, after whom came the whole school of gentlewomen, and then persons of chief rank from the neighbourhood and from the City of London, all in white gloves, both men, women, children, and servants, having been first served with wine. The herse being set down (in Hackney Church) with the garland upon it, the Rev. Dr. Spurstow preached her Funeral Sermon. This done, the rich coffin, anointed with sweet odors, was put down into the grave in the middle alley of the said churel," &c. Her father, it seems, then kept the long famous boarding school for young ladies at Hackney, of which there is so curious an account by William Blake, housekeeper there about this time.

There is a passage in Shakespear's "Hamlet," act v. s. 1:

"Yet here she i. allow'd her virgin crants,"

Reed's "Shakesp." 1803, vol. xviii. p. 336. "Krans, Sertun Isl. & Belg. id. Germ. *krantz*. Helvigijs natum putat a *kopwis*, alii a *cranium*; Watchterus a C B. *crwnn*, rotundus, qum circulari figurâ caput ambiat."—Ihre. *Gloss. Suio-Goth.* tom. i. p. 1156.

In "Syr Gyles Gooseapke Knight," a comedy, 1606, sign. A 4verso, a different text is, of course jocularly, proposed:

"Will. Ile answer for her, because I know her ladyship to be a perfect maide indeede.

Bullaker. How canst thou know that?

Will. Passing perfectly I warrant ye.

Iacke. By measuring her necke twice, and trying if it will come about hir forehead, and slyp ouer her nse."

There is still a common saying, that twice round the wrist (ina woman) once round the neck, and twiceround the neck once round the waist.

I do not observe that an, of our writers on popular antiquities has noticed the indication of virginity, which Browne mentions as apparently a matter of current belief in this country at the time he wrote his "Pastorals."

"There is a weed vpon whose head growes Downe;

Sow-thistle 'tis ycleep'd, whose downy wreath,

If any one can blow off a breath,
We deeme her for a maid."

In a satirical publication entitled *The*

Horn Exalted, 1661, an Italian is made to say: "Our garlands in the winter, and at virgins' funerals, are they not made of horns?"

There was an old superstition that a virgin might procure the pardon of a criminal at the very gallows. Thus, in *Arden of Faversham*, 1592, Michael says:

"—and Susan, being a maide,

May begge me from the gallows of the Shreife."

In Captain Marryat's *Masterman Ready* a woman belonging to a savage tribe, saves one of the characters from a cruel death by offering at the place of execution to marry him.

Virgins of Cologne, Eleven Thousand.—This is a familiar story to all English visitors to the cathedral; and their bones are shown—actually the bones of animals. *Eleven thousand* is taken to be a misreading for *two*. The myth is connected with the legendary history of St. Ursula of Britain, and the ship freighted with the virgins, it must have been a miraculously large one, and the *Adoration of the Magi* or Three Kings of Cologne, constitute favourite types on the reverses of the money formerly struck by the prince-bishops.

Vitus, St.—(June 15). On St. Vitus's Day, the Skinners' Company, accompanied by girls strewing herbs in their path, and by the blue-coat boys placed by their patronage on the foundation of Christ's Hospital, march in procession from Dowgate-Hill, where their hall is, to St. Antholin's Church, in Watling Street, to hear service. The origin of this custom does not seem to be known: but it is ancient. In Buchlerus is a passage which seems to prove that St. Vitus's Day was (almost) equally famous for rain with St. Swithin's. Gooze says:

"The nexte is Vitus sodde in oyle, before whose ymage faire

Both men and women bringing hennes for offring do repaire:

The cause whereof I doe not know, I thinke, for some disease

Which he is thought to drive away from such as him do please."

Perhaps this is what is called *St. Vitus's Dance*, a form of paralysis, but which is now supposed to have no connection with the saint. The name of St. Vitus does not occur in the Roman Calendar. See Davis, *Suppl. Glossary*, 1881, p. 564.

Wads.—See *Scotch and English*.

Wad-Shooting.—In the "Statistical Account of Scotland, parish of Kirkcalden, Angus, it is said, "Christmas is held as a great festival in this neighbourhood." On that day, "the servant is free from his master, and goes about visiting his

friends and acquaintance. The poorest must have beef or mutton on the table, and what they call a dinner with their friends. Many amuse themselves with various diversions, particularly with shooting for prizes, called here Wad-shooting; and many do but little business all the Christmas week; the evening of almost every day being spent in amusement." In the same work, the inhabitants are said to "have no pastimes or holidays, excepting dancing on Christmas and New Year's Day."

Waez or Wayz Goose.—In "Notes and Queries," for August 4, 1866, this term is explained to signify a stubble-goose, which is mentioned by Chaucer in the *Cook's Prologue*. In the "Calendrier Belge," 1862, is an account of the goose-feast held at Waes, in Brabant, which may suggest a different etymology. At present the Wayz Goose is the annual celebration of a day's holiday among printers and their staffs, and if the custom had any peculiar connection, at the outset, with the goose, it seems to have lost such connection. I view, personally, the etymology introduced by the writer in "Notes and Queries" with some share of distrust, as I am rather of an opinion that the ancient practice of holding a grand goose-feast annually at Waes, in Brabant, at Martinmas, is more likely to have given rise to our English phrase. The intercourse between this kingdom and the Low Countries was, in former times, so regular and large, that many usages were apt to undergo transplantation, and the art of printing may be only one among several obligations we lie under to the Dutch and Flemings. The printer's Wayz Goose, in modern days, has no fixed season, but is usually held in July. There is a passage in "The Scolehouse of Women," 1541, in which the way goose is mentioned; but what the author meant precisely by the term, in this case, it appears somewhat difficult to decide:

"—And yet the rib, as I suppose,
That God did take out of the man,
A dog vp caught, and a way gosse
Eat it clene—"

Wafering Sunday. — Otherwise known as *Mothering Sunday*, Midlent Sunday. See *Mothering Sunday*.

Wafers.—Wafers and hippocras were customary at weddings and funerals alike. This sort of refection is mentioned in the "Account of the Coronation of Richard III," 1483, printed in "Excerpta Historica," 1833.

In the Churchwardens' Accounts of St. Lawrence's Parish, Reading, 1561, is the following entry: "Bryde-Past. It. receyved of John Radleye, vis. viijd." A

note says: "Probably the wafers, which, together with sweet wine, were given after the solemnization of the marriage." See the "Account of the Ceremony of the Marriage between the Elector Frederick and Elizabeth, eldest daughter of James I. on St. Valentine's Day, 1613-14," in *Le-land*. So, at the marriage of Queen Mary and Philip of Spain in Winchester Cathedral, 1554, "Wyne and sopes were hallowed."

In the *Antiquary* for February, 1899, in a paper by Mr. H. P. Feasey on a Pair of Wafer-Irons, was a representation of the article which was used for making or baking this confection, whether for ordinary use or for the service of the Church.

By the following extract from the Obituary of Richard Smyth, wafers appear to have been then used at funeral entertainments: "1671-2, January 2. Mr. Cornelius Bec, bookseller in Little Britain, died *hora xi^o ante merid.* his 2 eldest daughters M^{is} Norwood and M^{is} Fletcher, widows, executrixes; buried Jan. 4 at Great St. Bartholomews without a sermon, without wine or wafers, only gloves and rosemary, &c." *Comp. Christening*.

Waff.—See *Wraith*.

Waits.—Waits, who were originally watchmen, are constantly mentioned in the old chronicles and romances. They seem to have grown into common use as musicians on festive occasions, and are often found in combination with haut-boys. The itinerant players, who are at present known under the same designation, are very degenerate representatives of those whom even our grandfathers knew, and the old custom of serenading people in their sleep (or rather out of it) for a week or fortnight preceding Christmas, with a view to a subsequent gratuity, has almost gone out of fashion, so far as the great towns are concerned.

The duty prescribed to the ancient wait in the Black Book of Edward IV., 1478, was to pip the watch nightly, from Michaelmas till Maundy Thursday, four times within the Court, and in summer nights three times, and to make good cheer. He was to eat in the hall with the minstrels, and was to receive for his supper half a paf and half a gallon of ale; in summer, two candles and half a bushel of coal; in winter, half a loaf, half a gallon of ale, four candles, half a bushel of coal; and moreover, during actual attendance in Court, fourpence halfpenny a day; or, if he was not thought worth so much (which was left to the discretion of the Steward and Treasurer) threepence only. He was entitled to his livery, like the minstrels; and during sickness, an extraordinary allowance of food might be given to him.

Part of his duty was to secure all doors,

and to guard against thieves, fire, and other dangers, and to attend at the making of Knights of the Bath. This personage was a Yeoman wait, and under him was a Groom Wait. Pegge's *Curialia*, 1818, p. 101-2. Some curious additional information on this subject may be read in Chappell's *Popular Music*, 49, 547.

Edward IV., as it appears from his "Black Book," 1478, kept thirteen minstrels and a wait in his household. Of the former, one was a verger or chief, "that directeth them all in festival days," says Pegge, "to their stations, to blowings and pipings to such offices as must be warned to prepare for the King and his household, at meats and suppers, to be the more ready in all services; and all these sitting in the hall together, whereof some use trumpets, some shawms, and small pipes, and some are strange-men coming to this court at five feasts of the year, and then to take their wages of household after four pence halfpenny a day, if they be present in Court; and then they to avoid the next day after the feasts be done." Two of the regular minstrels were to attend the king, when he went on horseback, and sometimes his majesty had two of the "strange" minstrels likewise in waiting. These officials were entitled to receive, besides their board (including four gallons of ale among them every evening) their clothing, or twenty shillings a-year in money instead. There is this curious passage a little further on: "The King woll not for his worship that his minstrels be too presumptuous, nor too familiar, to ask any rewards of the Lords of his land, remembering the example of King Henry the Second, who forbad his minstrels and gleemen, so long as they were in his service, from asking any gratuity at the hands of any one, inasmuch as the Kings nobles, out of the affection they bore to his person, would rather give what they had to the poor."

The provision just quoted exhibits a remarkable change in the character of the jongleurs of Edward's time, and the state of the profession, from the lofty privileges and almost unbridled license enjoyed by the ancient troubadours in all parts of Western Europe, especially in the country, which was the cradle of the Provençal poetry and literature.

In the Privy Purse Expenses of Henry VIII. under 1532 are the two ensuing entries:—

"Itm the xi daye (of October) paid to the waytes of Caunterbury in rewarde . . . vijs. vjd."

"Itm the xix daye (of November) paid to the waytes at Caunterbery in rewarde . . . xviijs. viijd."

In 1582 we find Robert Dudley, Earl of Leicester, writing to the Lord Mayor and

Aldermen of London, to request that his servant might be admitted to a vacant place in the City Waits. *Extracts from the Remembrancia*, 1878, p. 275.

In a small volume published about 1830 there is an account of the Dustmen and Harp Waits of Pentonville, who favoured the locality with performances on the harp and violin, and distributed a circular announcing their merits, and their intention of paying a call at houses later on in the expectation of a farther diffusion of those favours which had enlivened their houses and cheered their hearts for a series of years. They described themselves in this document as "Wandering Melodists and Christmas Waits," and expressed a hope that their sprightly notes of melody, awaking sweet Echo on the dull Ear of Night, had stolen on the gentle slumbers of their patrons, and had again lulled them to repose with the soothing candanza of the Lullaby. Martindale, *Familiar Analysis of the Calendar*, (1831), p. 269.

Miss Baker says, writing in 1854: "The Corporation of Northampton, within the remembrance of my informant, had a band of musicians, called the corporation waits, who used to meet the judges at the entrance into the town at the time of the assizes. They were four in number, attired in long black gowns, two playing on violins, one on the hautboy, and the other on a whip and dwh, or tabor and pipe."

Wake, Lady of the.—The Lady of the Wake is described in "Witts Recreations" (1640), in a poem, perhaps by Herrick:

"Feele how my temples ake
For the lady of the wake;

Her lips are as soft as a medlar,
With her posies and her points,
And the ribbon on her joynts,

The device of the fields and the
pedlar."

—Works by Hazlitt, Appendix, No. 111.

Wake-Meat.—Among some Middle English Glosses in *Reliquie Antique*, 1841, occurs "obsonium, wake-mete," apparently the entertainment usually provided at a wake.

Wakes.—Called also Feasts of Dedication, Revellings, Rush-bearings, and in the North of England, Hoppings.

The true etymology of *Wake* is, I believe, given in an extract from a metrical Life of St. John in Dugdale's "Warwickshire," quoted by Strutt:—"And ye shal understond & know how the Evyns were first found in old time. In the begynning of holy Church, it was so that the pepul cam to the Chirche with candellys brennyng and wold wake and coome with light toward to the Chirche in their devociions; and after they fell to lecherie and songs,

daunces, harping, piping, and also to glotony and sinne, and so turned the holynesse to cursydnness: wherefore holy Faders ordenned the pepul to leve that Waking and to fast the Evyn. But hit is called Vigilia, that is waking in English, and it is called Evyn, for at evyn they were wont to come to Chirche." Wake is mentioned in the same sense in the "Promptorium Parvulorum."

Speght, in his "Glossary to Chaucer," says: "It was the manner in times past upon festival evens called Vigiliæ, for parishioners to meet in their church houses or church yards, and there to have a drinking fit for the time. Here they used to end many quarrels between neighbour and neighbour. Hither came the wives in comely manner: and they which were of the better sort had their mantles carried with them, as well for shew as to keep them from cold at the table. These mantles, also, many did use in the church at morrow-masses and other times." As early as the time of King Edgar, according to Wheloc's edition of Bede, quoted by Brand, great licence prevailed at these wakes, and Edgar's 28th Canon directs the observance of order and decorum. An instance is recorded under that reign of certain merchants from Ireland having come over to attend the wake at Barnwell or Beorna-wyll, near Cambridge, and having been robbed by a priest belonging to the place, which at that time was a large open area devoted to the annual celebration of sports on the Feast of the Nativity of St. John the Baptist, and in the centre of which was a spring, whence the plain and the Abbey derived their name (Beorna-wyll i.e. *Well of the Youths*). Wright's *Domestic Manners*, 1862, pp. 67, 78. Comp. *Sturbridge Fair*.

In the "Ancren Riwe" (13th century), there is a curious allusion to the case of a lady who was nearly dying unshriven, because she refused to confess, till the last moment, that she had once lent a garment to another woman to go to a wake. In Tusser's "Husbandry" are the following lines:

"The Wake-Day.

"Fil oven ful of flawnes, Ginnie passe not for sleepe,

To-morrow thy father his wake day will keepe:

Then every wanton may danse at her will

Both Tomkin with Tomlin, and Jankin with Gil."

Great numbers attending at these wakes, by degrees less devotion and reverence were observed, till, at length, from hawkers and pedlars coming thither to sell their petty wares, the merchants came also and set up stalls and booths in the churchyards: and not only those, says Spelman,

who lived in the parish to which the church belonged resorted thither, but others also, from all the neighbouring towns and villages; and the greater the reputation of the saint, the greater were the numbers that flocked together on this occasion. The holding of these fairs on Sundays was justly found fault with by the clergy. The Abbot of Ely, in John's reign, inveighed much against so flagrant a profanation of the Sabbath; but this irreligious custom was not entirely abolished till the reign of Henry VI., a period in our history when a good deal of opposition to profane amusements was offered by the Puritan party. It was to pacify this growing feeling that Henry consented temporarily to the suppression of markets and fairs on Sundays and holy days, in the 23rd year of his reign.

Ellis, in the second series of his "Original Letters," 1827, has printed extracts from Lansdowne MS. 111., one of which may here fitly be introduced. "In Wales, upon the Sundays and holidays, the multitude of all sorts of men, women, and children of every parish do use to meet in sundry places, either on some hill or on the side of some mountain, where their harpers and crowthers sing them songs of the doings of their ancestors; namely, of their wars against the kings of this realme, and the English nation, &c. Here also do they spend their time in hearing some part of the lives of Thalaassyn, [Talesin], Marlin, Beno, Rybbye, Jermin, and such other the intended prophets and saints of that country."

Stubbes gives us the manner in his time of keeping of wakes and feasts in England. "This is their order therein. Every town, parish, and village, some at one part of the yere, some at the other (but so that every one keepe his proper daie assigned and appropriate to it self which they call their wake daie) vseth to make great preparation and prouision for goode cheare. To the which all their freendes and kins-folkes farre and nere are invited." He adds that there are such doings at them, "in so muche as the poore men that beare the charges of these feastes and wakesses are the poorer and keepe the worsor houses a long tyme after. And no maruaile, for many spend more at one of these wakesses then in the whole yere besides." *Anatomic of Abuses*, ed. 1584, p. 96. Stubbes has been already mentioned as a Puritan: and consequently one who did not duly distinguish between the institution itself and the degenerate abuse of it. North-brooke says: "Also their daunces were spirituall, religious, and godly, not after our hoppings and leapings, and intermingling men with women, &c. (dauncing every one for his part), but soberly, grauely," &c. Also, "What good doth all

that dauncing of yong women holding vpon mennes armes, that they may hop the higher?" *Treatise against Dicing*, 1577, repr. 1843, pp. 157, 166.

Hall, in his "Triumphs of Rome," alludes as follows to these convivial entertainments: "What should I speak of our merry wakes and May games and Christmas triumphs, which you have once seen here and may see still in those under the Roman dition: in all which put together, you may well say no Greek can be merrier than they."—*Triumph of Pleasure*, p. 23. A contributor to the "Antiquarian Repertory" has preserved a part of an old song which used to be sung in the North at wakes as well as at Christmas. Ed. 1807, iv, 453.

"They hate the laurell, which is the reason they have no poets amongst them; so as if there be any that seeme to have a smatch in that generous science, he arrives no higher than the style of a ballet, wherein they have a reasonable facultie; especially at a wake, when they assemble themselves together at a towne-greene, for then they sing their ballets, and lay out such throats as the country fiddlers cannot be heard."—*A Strange Metamorphosis of Man*, &c. 1634. In the old ballad of "Sack for my Money (circa 1630)" we have:

"The country blades with their own maids,
At every merry meetings,
For ale and cakes at their town wakes,
Which they did give their sweetings,
Upon their friend a crown will spend
In sack that is so trusty."

Herrick says:—

Come Anthea let us two
Go to feast, as others do.
Tarts and custards, creams and cakes,
Are the junketts still at wakes:
Unto which the tribes resort,
Where the businesse is the sport.
Morris-dancers thou shalt see,
Marian too in pagentrie:
And a mimick to devise
Many grinning properties.
Players there will be, and those,
Base in action as in clothes;
Yet with strutting they will please
The incurious villages.
Near the dying of the day,
There will be a cudgell-play,
When a coxcomb will be broke,
Ere a good word can be spoke,
But the anger ends all here,
Drencht in ale, or drown'd in beere.
Happy rusticks, best content
With the cheapest merriment:
And possesse no other feare
Thon to want the wake next yeare."

Hinde, speaking of popish and profane wakes at Tarum, says:—"Popery and profannes, two sisters in evil, had con-

sented and conspired in this parish, as in many other places, together to advance their idols against the Arke of God, and to celebrate their solemne feastes of their Popish saints, as being the Dii Tutelares, the special patrons and protectors of their church and the parish, by their wakes and vigils, kept in commemoration and honour of them, in all riot and excesse of eating and drinking, dalliance and dancing, sporting and gaming, and other abominable impieties and idolateries." *Life of Bruen*, 1641, p. 89.

Macaulay observes that there is a wake the Sunday next after St. Peter, to whom the Church is dedicated; adding: "the people of this neighbourhood are much attached to the celebration of wakes; and on the annual return of those festivals, the cousins assemble from all quarters, fill the church on Sunday, and celebrate Monday with feasting, with musick, and with dancing. The spirit of old English hospitality is conspicuous among the farmers on those occasions; but with the lower sort of people, especially in manufacturing villages, the return of the wake never fails to produce a week at least of idleness, intoxication, and riot: these and other abuses, by which these festivals are so grossly perverted from the original end of their institution, render it highly desirable to all the friends of order, of decency, and of religion, that they were totally suppressed." "History of Claybrook," 1791, p. 93. Sir H. Ellis refers us to Nichols' *Leicestershire*, vol. iv. p. 131. Comp. *Dedication-Feasts, Fairs, Lich-Wake, Rush-Bearing*, &c.

Waking the Well.—It has been conjectured that the ancient usage of Waking the Well led by insensible degrees to the institution of the fair, because the assemblages of persons for this purpose created trading centres, and under the sanction of religion a new phase of commercial life arose and flourished. I will leave this hypothesis for the present unexamined; but the reader may refer to what has just been said about Wakes.

The following is a copy of an ancient ballad, printed in "*Reliquiæ Antiquæ*," from a MS. at Cambridge, entitled: I have forsworne hit whil I life to wake the welle:

"The last tyme I the wel woke,
Syr John caught me with a croke;
He made me to swere be bel and boke
I shuld not telle.

yet he did me a wel wors turne,
He leyde my hed agayne the burne,
He gafe my maydenhed a spurne,
And rose my kelle.

Sir John came to cur hows to play,
Fro evensong tyme til light of the day:

We made as mery as flowres in May ;
I was begylede.

Sir John he came to our hows,
He made hit wondur copious :
He seyde that I was gracious
To beyre a childe.

I go with childe, wel I wot,
I schrew the fadur that hit gate,
Withowtene he fynde hit mylke and
pape

A long while ey."

For some additional details on this subject, the reader may refer to Willis's "Current Notes," for December, 1855, and Borlase's "Natural Hist. of Cornwall," p. 31. Comp. also *Holy Wells* *suprà*.

Walsingham, Our Lady of.—

Under the will of Isabel, Countess of Warwick, 1439, the testatrix enumerates a series of bequests to various objects, and says, among other matters: "Also I woll the tabelet with the Image of our lady with a glasse to for hit be offered to our lady of Walsingham . . ." Which illustrates the wide diffusion of the faith in this shrine.

Among the Paston Letters is one from Margaret Paston to her husband who was ill in London, dated from Oxnead, 28th September, 1443, from which I shall quote the following passage, as it illustrates a very curious superstition of the time: "My moder," says the writer, "be hestyd a nedyr ymmage of wax of the weytte of yow to oyer Lady of Walsyngham, and seche sent iiij. nobelys to the iiij. Orderys of Frerys at Norweche to pray for yow, and I have be hestyd to gou on pylgreym-mays to Walsingham, and to Sent Levenardys for yow. . ." In a letter of about the same date from Justice Yelverton to John Paston, the extraordinary prestige of this shrine in the district is strongly exemplified. Comp. Hazlitt's *Dodsley*, i, 335, his *Proverbs*, 1882, p. 450, and his *Fugitive Tracts*, 1875, 1st Series, where from the piece entitled *The Foundation of the Chapel of Walsingham* (circa 1495) we perceive that this building was constructed on the model of that at Nazareth by the immediate instrumentality of Our Lady.

In the account of Walsingham Chapel, Norfolk, in Moore's "Monastic Remains," I find the following: "The Wishing Wells still remain—two circular stone pits filled with water, inclosed with a square wall, where the pilgrims used to kneel and throw in a piece of gold, whilst they prayed for the accomplishment of their wishes."

"To swear Walsingham" was an ancient form of saying, "to swear by our Lady of Walsingham."

Other, and for Londoners nearer, places of resort were Barking and Willesden. All these institutions seem cognate to the Breton Pardons, which the French govern-

ment has lately abolished. In the *Schole-house of Women*, first printed about 1540, we read:

"On pilgrimage then must they go
To Wilsdon, Barking, or to some hal-
lowes—"

—Hazlitt's *Popular Poetry*, 1864-6, iv, 117.

Henry VIII. once walked barefoot hither, it is reported, from Balsham to present a necklace to the Virgin, before his grace had formed the scheme of despoiling all these Romish institutions. When Erasmus was at Walsingham, there were two chapels, one for Our Lady and the other for her Son. The image of the Virgin was at the Dissolution committed to the flames.

Wandering Jew.—This is a vulgar error of considerable antiquity. Percy tells us that it obtained full credit in this part of the world, before the year 1228, as we learn from Matthew Paris. In that year it seems there came an Armenian archbishop into England to visit the shrines and relics preserved in our churches, who being entertained at the monastery of St. Albans, was asked several questions relating to his country, &c. Among the rest, a monk who sat near him inquired "if he had ever seen or heard of the famous person named Joseph, that was so much talked of, who was present at our Lord's crucifixion and conversed with him, and who was still alive in confirmation of the Christian faith." The archbishop answered that the fact was true; and afterwards one of his train, who was well known to be a servant of the abbot's, interpreting his master's words, told them in French that his lord knew the person they spoke of very well; that he dined at his table but a little while before he left the East; that he had been Pontius Pilate's porter, by name Cartaphilus, who, when they were dragging Jesus out of the door of the judgment hall, struck him with his fist on the back, saying, "Go faster, Jesus, go faster; why dost thou linger?" Upon which Jesus looked at him with a frown and said, "I, indeed, am going; but thou shalt tarry till I come." Soon after he was converted and baptized by the name of Joseph. He lives for ever, but at the end of every hundred years falls into an incurable illness, and at length into a fit of ecstasy, out of which when he recovers, he returns to the same state of youth he was in when Jesus suffered, being then about thirty years of age. He remembers all the circumstances of the death and resurrection of Christ, the saints that rose with him, the composing of the Apostle's Creed, their preaching and dispersion, and is himself a very grave and holy person. This is the substance of

Matthew Paris's account, who was himself a monk of St. Albans, and was living at the time when this Armenian archbishop made the above relation. Since his time several impostors have appeared at intervals under the name and character of the Wandering Jew.

Brand himself remembered to have seen one of these impostors in the last century in the north of England, who made a very hermit-like appearance, and went up and down the streets of Newcastle with a long train of boys at his heels, muttering "Poor John alone, alone! poor John alone!" Brand thought he pronounced his name in a manner singularly plaintive. Sir William Musgrave had a portrait with his name below, *Poor Joe alone*, which corresponds with the former account.

Warden-pie.—A pie made of Warden pears or *poires de garde*. See Nares, *Gloss.* 1859, in v. and Hazlitt's *Gleanings in Old Garden Literature*, 1887, p. 140-1.

Wards and Liveries, Court of.

—See Nares, *Gloss.* 1859, in v. and Sir James Ley's treatise on the subject, 8°, 1642.

Ware, Great Bed of.—See Nares, ed. 1859, in v.

Warpell-Way.—See *Whorpell Way*.

Warts.—“For warts,” says Sir Thomas Browne, “we rub our hands before the moon, and commit any maculated part to the touch of the dead. Old women were always famous for curing warts; they were so in Lucian's time.” (*Opera*, p. 272). But warts, on the other hand, seem in certain cases to have been considered lucky, for in *Syr Gyles Goosecappe*, *Knight*, a play, 1606, Lord Momford is made to say: “The cresses here are excellent good: the proportion of the chin good; the little aptnes of it to sticke out; good. And the wart about it most exceedingly good.”

Misson observes that “when Englishmen, *i.e.* the common people, have warts or moles on their faces, they are very careful of the great hairs that grow out of those excrescences; and several have told me that they look upon those hairs as tokens of good luck.” *Travels in England*, p. 338. Grose says, “To cure warts, steal a piece of beef from a butcher's shop and rub your warts with it: then throw it down the necessary-house, or bury it: and as the beef rots, your warts will decay.”

See more superstitions relating to warts in Turner “On the Diseases of the Skin,” and in La Forest, “*L'Art de soigner les Pieds*,” p. 75.

Washing the bride's and bridegroom's feet before marriage.—See *Nuptial Usages in Scotland*.

Wassail.—There was an ancient custom, which is yet retained in many places, on New Year's Eve: young women went about with a wassail bowl of spiced ale, dressed up with garlands and ribbons, and with some sort of verses that were sung by them as they went from door to door. Wassail is derived from the Anglo-Saxon *Væ þæl*, be in health. It were unnecessary to add, that they accepted little presents on the occasion from the houses at which they stopped to pay this annual congratulation.

Wassail originally signified a salutation, but afterwards grew to signify revelry, excess. It appears from Thomas de la Moore (*Vita* Edw. II.) and Havillan (in “*Architren*,” lib. 2), that was-haile and drinc-heil were the usual ancient phrases for quaffing among the English.

Ben Jonson personifies Wassail as “a neat sempster and songster, her page bearing a brown bowl, drest with ribbands and rosemary, before her.” “I see a custome in some parts among us: I mean the yearly was-haile in the country on the vigil of the new yeare, which I conjecture was a usuall ceremony among the Saxons before Hengist, as a note of health-wishing, which was ~~express~~ among other nations in that form of the health of their mistresses and friends. ‘Bene vos, bene vos, bene te, bene me, bene nostram etiam Stephanium [*στέφανιον*] in Plautus, and infinite other testimonies of that nature (in him, Martiall, Ovid, Horace, and such more), agreeing nearly with the fashion now used: we calling it a health, as they did also in direct terms; which, with an idol called Heil, antiently worshipt at Cerne in Dorsetshire, by the English Saxons, in name expresses both the ceremony of drinking and the new yeares acclamation, whereto in some parts of this kingdom is joyned also solemnity of drinking out of a cup, ritually composed, deckt, and filled with country liquor.” &c.—*Selden's Notes on Drayton's Polyolb.* song 9.

In his “Table-Talk,” he says: “The Pope in sending relics to princes, does as wenches do by their wassails at New Years tide; they present you with a cup, and you must drink of a slabby stuff, but the meaning is, You must give them moneys, ten times more than it is worth.” From Wither's *Christmas Carol* it seems that the girls went about in the streets with these bowls, and sang carols, no doubt, with the same view.

We read in the “Glossary to the Exmoor Dialect:” “Watsail, a drinking song, sung on Twelfth Day Eve, throwing toast to the apple-trees, in order to have a fruitful year, which seems to be a relic of the heathen sacrifice to Pomona.”

“The Wassel Bowl,” says Warton (edit.

of Milton's Poems, 1785, p. 51) "is Shakespear's Gossips' Bowl in the 'Midsummer Night's Dream,' act. i. sc. 1." See "The Beggar's Bush," act iv. sc. 4, and Polwhele's "Old English Gentleman," p. 137. In the "Antiquarian Repertory" is a wood-cut of a large oak beam, the ancient support of a chimney-piece, on which is carved a large bowl, with this inscription on one side, "Wass-heil."

The ingenious remarker on this representation observes, that it is the figure of the old Wassel-Bowl, so much the delight of our hardy ancestors, who on the vigil of the new year never failed to assemble round the glowing hearth with their cheerful neighbours, and then in the spicy wassel-bowl (which testified the goodness of their hearts) drowned every former animosity, an example worthy modern imitation. Wassel was the word, wassel every guest returned as he took the circling goblet from his friend, whilst song and civil mirth brought in the infant year.

This seems to have been done in some places upon Christmas Eve; for in Herrick's "Hesperides," p. 311, I find it among the Christmas Eve ceremonies. Sir Thomas Ackland, Bart. informed Mr. Brand at Werington, October 24th, 1790, that this was done in his neighbourhood on Christmas Eve. See also "Gent. Mag." 1791, p. 116. "Archæol." vol. xi. p. 420.

Macaulay, in his "History of Claybrook," 1791, p. 131, observes: "Old John Payne and his wife, natives of this parish, are well known from having perambulated the Hundred of Guthlaxton many years, during the season of Christmas, with a fine gow-gaw which they call a wassail, and which they exhibit from house to house, with the accompaniment of a duet. I apprehend that the practice of wassailing will die with this aged pair. We are by no means so tenacious of old usages and diversions in this country, as they are in many parts of the world."

At these times the fare in other respects was better than usual, and, in particular, a finer kind of bread was provided, which was, on that account, called wassel-bread. Lowth, in his "Life of William of Wykeham," derives this name from the wastellum or vessel in which he supposes the bread to have been made. See Milner, *ut supra*, p. 421. To this account may be added what the author of the "Dialect of Craven" says: "A ring was frequently put into the wassail-bowl, which was dived for by the young people. He who obtained the ring was to be married first."

In the Collection of Ordinances for the Royal Household we have some account of the ceremony of wasselling, as it was practised at Court, on Twelfth Night, in the reign of Henry the Seventh. From these we learn that the ancient custom of pledg-

ing each other out of the same cup had now given place to the more elegant practice of each person having his cup, and that "When the steward came in at the doore with the wassel, he was to crie three tymes, Wassel, wassel, wassel; and then the chappell (the boys of the King's Chapel) were to answer with a songe." *Archæologia*, x, 423.

"The kyng to morrow schal ete here,
He and alle hys men,
Ever one of us and one of them,
To geder schal sitte at the mete,
And when they haue almost y-ete,
I wole say wassayle to the kyng,
And sle hym with oute any le[s]yng—"

Old Chronicle, quoted by Warton.

Bale in his play of "Kynge Johan," has a sort of burlesque on the wassail song:

"Wassayle, wassayle out of the milke
payle,
Wassayle, wassayle, as whyte as my
nayle,
Wassayle, wassayle, in snowe, froste,
and hayle,
Wassayle, wassayle, with partriche and
rayle,
Wassayle, wassayle, that much doth
avayle,
Wassayle, wassayle, that never wyll
fayle."

In "How the Goode wif Thought hir Daughter" we have, among other admonitions:

"Sitte thou nought to longe on nyghtis
by the cuppe,
And cry wasseile and drynkeheil for then
our sires thriftie is vppe—"

In Ritson's "Antient Songs," 1790, p. 304, is given "A Carrol for a Wassel Bowl, to be sung upon Twelfth Day at night—to the tune of "Gallants, come away;" from "New Christmas Carols: being fit also to be sung at Easter, Whitsontide, and other festival days in the year;" no date, 12mo. b. l. in the Bodleian, among Wood's books.

A wassailer's song on New Year's Eve, as it was sung in Gloucestershire in the 18th century, was communicated to Brand by Lysons. See it printed in the Percy Society volume, 1846; but its genuineness has been doubted.

The word *wassail* was in certain parts of the country corrupted into *vessel*, and it was usual to carry about the *vessel-cup* at Christmas, and sing carols, with a view to collect money. This was done in 1813, and perhaps later, at Holderness and in other parts of Yorkshire. The cup was sometimes accompanied by an image of Christ and roasted apples.

Wassail Candle.—A large candle used at any feast.

Wassailing.—See my edition of Blount's *Tenures*, 1874, v. *Hereford*.

Wat.—A species of apparition known in Buckinghamshire by the name of "the Wat," was said to haunt prisons. The night before the arrival of the judges at the assizes it made its appearance like a little flame, and by every felon to whom it became visible was accounted a most fatal omen. The moment the unhappy wretch saw this, he thought that all was over with him, and resigned himself to the gallows.

Watch.—Comp. *Bellman and Waits*. Shakespear in his *Much Ado about Nothing*, iii, 3, and *Hamlet*, i, 1, has introduced two types of watch. The former is a provincial and comic sketch. The latter approaches more nearly to the feudal or military character and to the original *wait*. The early London functionary included in his duties that of noting the progress of the hours. Dekker made the Bellman of London a vehicle for two of his entertaining publications, the *Bellman of London* and *Lanthorne and Candlelight*, 1608. The bellman seems to have carried a lantern and to have been accompanied by a dog. In one of the earliest entries in his *Diary*, Jan. 16, 1659-60, Pepys records the fact of the bellman going his round, as he was staying up later than usual, and calling out, "past one of the clock, and a cold, frosty, windy morning."

This institution, prior to the appearance of the police, was almost universal in some shape or under some name or other.

Watkin's Ale.—In one of the Huth Ballads, printed together in 1867, is an Elizabethan one on this subject, where a lover offers his mistress the particular kind of ale, of which the designation is figurative.

Wayland Smith.—A very ancient and famous Scandinavian legend, existing in a variety of forms, and apparently transmitted to England by the Saxons, who had a version of it very similar to that associated with the sepulchral monument at the foot of White Horse Hill, Uffington, Berkshire, where, as at Osnabrück, an invisible smith shod horses left on the spot with a piece of money for his fee. This Saxon type has very little in common beyond the name with the Swedish original myth. Scott has in his *Kenilworth* utilized the Berkshire tradition. Lysons, *M. B. Berkshire*, 215. All this Smith-lore seems to have arisen from the anxiety of early mechanics to conceal their art from motives of interest of more than one kind.

Mr. Halliwell, in his preface to the romance of "Torrent of Portugal," 1842, remarks: "Wayland Smith is said to have taken up his abode in the valley of the White Horse (in Berkshire), in the midst

of a number of upright, but rude and mis-shapen stones. There he is said to shoe all horses brought thither, provided a piece of money be left upon one of the stones."

See Singer's little monograph on this story (adapted chiefly, with additions, from a publication in 1833 by MM. Depping and Michel), 1847, where the reader will find many references to information, and a large assemblage of interesting particulars, for which there is no space here.

Weapon-Salve.—In 1631, William Foster published a treatise called *Hoplo-Crisma Spongvus*; or, *A Sponge to wipe away the Weapon Salve*, wherein he sought to prove that this alleged remedy was magical and unlawful—he might have added, futile and imaginary.

Werenfels says:—"If the superstitious person be wounded by any chance, he applies the salve, not to the wound, but what is more effectual, to the weapon by which he received it. By a new kind of art, he will transplant his disease, like a scion, and graft it into what tree he pleases. The fever he will not drive away by medicines, but what is a more certain remedy, having pared his nails, and tied them to a cray-fish, he will turn his back, and as Deucalion did the stones from which a new progeny of men arose, throw them behind him into the next river." *Diss. on Superstitions*, p. 8.

Weapon-Shawing.—The minister of Kincardine says: "Nigh to the church there is an alley, walled in, and terminating in a large semi-circle, appropriated to that antient military exercise and discipline known by the name of Weapon-shawing." *Stat. Acc. of Scotl.* iii, 512.

Wear the Willow, To.—To wear the willow long implied a man's being forsaken by his mistress. In Field's "A Woman is a Weathercock," act i. sc. 1. on a marriage going to be solemnized, Count Frederick says: "My bride will never be readie, I thinke; heer are the other sisters." Penant observes: "Looke you, my lorde; thereas Lucida weares the willow-garland for you, and will so go to church, I hear." As Lucida enters with a willow garland, she says:

"But since my sister he hath made his choise,

This wreath of willow, that begirts my browes,

Shall never leave to be my ornament
Till he be dead, or I be married to him."

Macaulay, the historian of Claybrook, observes: "The only custom now remaining at weddings, that tends to recall a classical image to the mind, is that of sending to a disappointed lover a garland

made of willow, variously ornamented; accompanied sometimes with a pair of gloves, a white handkerchief, and a smelling-bottle."

Take the following from Bold's "Wit a Sporting," 1657:

"*The Willow Garland.*

A willow garland thou didst send

Perfum'd last day to me,

Which did but only this portend:

I was forsook by thee.

Since it is so, I'll tell thee what,

To-morrow thou shalt see

Me weare the willow, after that

To dye upon the tree."

Herrick bears similar testimony in his "Verses to the Willow Tree," and indeed the illustrations of this subject are innumerable. Comp. *Columbine*.

Weasel.—The meeting of a weasel is a bad omen. Defoe had heard of persons who credited this; possibly he did so himself. He adds: "I have known people who have been put into such terrible apprehensions of death by the squeaking of a weasel, as have been very near bringing on them the fate they dreaded." *Mem. of Mr. Duncan Campbell*, 1782, p. 60. See *Congreve's Love for Love*.

Weather.—An early English author tells us: "Thunders in the morning signifie wynde: about noone, rayne; in the evening, great tempest. Somme wryte (their ground I see not) that Sondays thundre should brynge the death of learned men, judges, and others; Mondays thondre, the death of women; Tuesdays thundre, plentie of graine; Wednesdays thundre, the death of harlots, and other blodshede; Thursdays thundre, plentie of shepe and corne; Fridaies thundre, the slaughter of a great man, and other horrible murders; Saturdayes thundre, a generall pestilent plague and great deathe. Some have observed evil weather to folow when watry foules leave the sea, desiring lande: the foules of the lande flying hyghe: The crying of fowles about waters making a great noyse with their wynges: also the sees swellng with uncustomed waves: if beastes eate gredely: if they lycke their hooves: if they sodaynlye move here and there, makng a noyse, brethyng up to the ayre with open nostrils: rayne foloweth. Also the busy heving of moulles: the appering, or coming out of wormes: hennes resorting to the perche or reste, covered with dust; declare rayne. The ample working of the spinnar in the ayre; the ant busied with her egges: the bees in fayre weather not farre wanderyng: the continuall pratyng of the crowe, chiefly twyse or thryse quycke calling, shew tempest. When the crowe or raven gapeth against the sunne,

in summer, heate foloweth. If they busy themselves in proynng or washyng, and that in wynter, loke for raine. The uncustomed noise of pultry, the noise of swine, or peccokes, declare the same. The swalowe flying and beating the water, the chirping of the sparrow in the morning, signifie rayne. Raine sodainly dried up; woody coverings strayer than of custome; Belles harde further then commonly; the wallowyng of dogges: the alteration of the cocke crowing; all declare rainy weather. I leave these, wanting the good grounde of the rest." Leonard Digges, *Prognostication*, 1556, fol. 6 verso.

See Hearne's edition of Robert of Avesbury's History of Edward III. p. 266. In the Roman Calendar I find an observation on the 13th December, "That on this day prognostications of the months were drawn for the whole year."

"*Prognostica mensium per totum annum.*"

In "The Shepherd's Almanack" for 1676, among the observations on the month of January, we find the following: "Some say that if on the 12th of January the sun shines, it foreshews much wind. Others predict by St. Paul's Day; saying, if the sun shine, it betokens a good year; if it rain or snow, indifferent; if misty, it predicts great dearth; if it thunder, great winds, and death of people that year." Lodge, in his "Wits Miserie," 1596, glances at the superstitions of St. Paul's and St. Peter's Day, p. 12, "And by S. Peter and S. Paule the fool rideth him."

Bishop Hall, in his "Characters of Virtues and Vices," 1608, speaking of the superstitious man, observes that "Saint Pauls Day and Saint Swithines, with the Twelve, are his oracles, which he dares believe against the almanacke." Gay, in his "Trivia," repeats the superstition, concluding with a moral:

"Let no such vulgar tales debase thy mind,

Nor Paul, nor Swithin, rule the clouds and wind."

Stevenson gives the following superstition: "They say, so many dayes old the moon is on Michaelmas Day, so many floods after."

Cuthbert Bede, in "Notes and Queries" for February 10, 1866, says that a Huntingdonshire cottager said to him on the preceding 25th January: "We shall have a fine spring, Sir. There is an old proverb that says: If Paul's Day is fine, it will be a fine spring." The cottager referred to the adage:

"If St. Paul be fair and clear,
Then betides a happy year."

Now, perhaps, this may be the true reason, why St. Paul's Day used to be the time, from which the weather, &c. were computed. "There is a general tradition," says Sir Thomas Browne, "in most parts of Europe, that inferreth the coldnesse of succeeding winter from the shining of the sun on Candlemas Day, according to the proverbiall distich :

"Si Sol splendescat Mariâ purificante,
Major erit glacies post festum quam
fuit ante."

Vulgar Errors, 1646, p. 289.

The minister of Kirkmichael, in Banfshire, tells us, "the appearance of the three first days of winter is observed in verses thus translated from the Gaelic: 'Dark, lurid, and stormy, the first three days of winter; whoever would despair of the cattle, I would not till summer.'"

In Lloyd's "Stratagems of Jerusalem," 1602, p. 286, we read: "The Thracians, when it thunders, take their bowes and arrowes, and shoote up to the cloudes against the thunder, imagining by their shooting to drive the thunders away. Cabrias, the Generall of Athens, being ready to strike a battell on sea, it suddenly lightened, which so terrified the soldiers that they were unwilling to fight, untill Cabrias said, that now the time is to fight, when Jupiter himself, with his lightening, doth shewe a signe that he is readie to go before us. So Epaminondas, at his going to battell it suddenly lightened that it so amazed his souldiers that Epaminondas comforted them and saide, 'Lumen hoc Numina ostendunt,' by these lightenings the gods shew us that we shall have victories. In Rome, the Dictator, the Consul, the Prætor, and other magistrates were to be removed from their offices, if the soothsayer saw any occasion by lightning, thundering, by removing of starres, by flying of fowles, by intrailles of beasts, by eclipse of the sun and moone, Pau. Æmilius, Consul and Generall of the Romanes in Macedonia, at what time he sacrific'd unto the Gods in the city of Amphipolis, it lightened, whereby he was perswaded it pretended the overthrow of the kingdom of Macedonia, and his great victory and tryumph of the same at Rome."

Leigh, speaking of Tiberius Cæsar, says: "He feared thunder exceedingly, and when the aire or weather was any thing troubled, he ever carried a chaplet or wreath of lawrell about his neck, because that. (as Pliny reporteth,) is never blasted with lightning." The same author mentions a similar charm. "He was so much afraid of thunder and lightning, that he ever carried about with him for a preservative remedy a seale skinne or of a sea-calfe, which, as Pliny writeth, check-

eth all lightnings. Tonitrua et Fulgura paulo infirmius expavescebat, ut semper et ubique pellem, Vituli marini circumferret, pro remedio." *Observations on the Twelve Cæsars*, 1647, p. 63.

Sheridan ("Notes on Persius," Sat. ii. v. *Bidental*) says: "It was a custom whenever a person fell by thunder, there to let him lie, and to fence in the place; to sacrifice a sheep and erect an altar there," edit. 1739, p. 33.

Massey remarks: "The left hand thunder was accounted a happy omen by the Romans, but by the Greeks and barbarians it was thought otherwise; so inconsistent are superstitious observations." Notes to Ovid's *Fasti*, p. 90; Cicero *De Divinatione*, lib. ii, c. 39. It appears from the following passage in Greene's *Penelope's Web*, 1587, that wearing a bay leaf was a charm against thunder: "He which weareth the bay-leave is priviledged from the prejudice of thunder." So, in Webster's "White Devil," 1612, Cornelia says:

—"Reach the bays:

I'll tie a garland here about his head,
'Twill keep my boy from lightning."

In *A Strange Metamorphosis of Man*, 1634, it is observed, that the bay is "so privileged by nature, that even thunder and lightning are here even taxed of partiality, and will not touch him for respects sake, as a sacred thing." In a similar sense we find a quotation from one of the early poets:

"As thunder nor fierce lightning harmes
the bay,

So no extremite hath power on fame."
Bodenham's Belvedere, 1600, p. 90.

Lodge remarks: "You beare the feather of a phoenix in your bosome against all wethers and thunders, laurell to escape lightning," &c. Diogenes in his *Singularitie*, 1591, p. 2.

Bishop King alludes to the superstitious idea of laurel being a defensative against thunder.

"I see that wreath, which doth the
wearer arme

'Gainst the quick strokes of thunder, is
no charme

To keepe off death's pale dart: for
(Johnson) then,

Thou had'st been number'd still with
living men:

Times sythe had feard thy lawrell to
invade,

Nor thee this subject of our sorrow
made."

—*Jonsonus Virbius*, 1638.

Willsford says: "Thunder and lightning in winter in hot countryes is usual,

and hath the same effects; but in those northern climates it is held ominous, portending factions, tumults, and bloody wars, and a thing seldom seen, according to the old adage, 'Winters thunder is the summers wender.'" *Nature's Secrets*, 113. "Some say, thunder on Shrove-Tuesday fortelleth wind, store of fruit, and plenty. Others affirm, that so much as the sun shineth that day, the like will shine every day in Lent."

Willsford furnishes the following catalogue of portents: "Beasts eating greedily, and more than they used to do, prenotes foul weather; and all small cattel, that seeme to rejoyce with playing and sporting themselves, foreshews rain. Oxen and all kinds of neat, if you do at any time observe them to hold up their heads, and snuffle in the air, or lick their hooves, or their bodies against the hair, expect then rainy weather. Asses or mules, rubbing often their ears, or braying much more than usually they are accustomed, presages rain. Hogs crying and running unquietly up and down, with hay or litter in their mouths, foreshews a storm to be near at hand. Moles plying their works, in undermining the earth, foreshews rain: but if they do forsake their trenches and creep above ground in summer time, it is a sign of hot weather; but when on a suddain they doe forsake the valleys and low grounds, it foreshews a flood neer at hand; but their coming into meadows presages fair weather, and for certain no floods. The little sable beast (called a flea) if much thirsting after blood, it argues rain. The lamentable croakings of frogs more than ordinary, does denote rainy weather. Glow-worms, snayles, and all such creatures, do appear most against fair weather; but if worms come out of the earth much in the day-time, it is a pre-sage of wet weather; but in the summer evenings it foreshews dewy nights, and hot days to follow." *Nature's Secrets*, 1658, p. 130.

The *Husbandman's Practise*, 1664, informs us: Ducks and drakes shaking and fluttering their wings when they rise; young horses rubbing their backs against the ground; sheep bleating, playing, or skipping wantonly; swine being seen to carry bottles of hay or straw to any place and hide them; oxen licking themselves against the hair; the sparking of a lamp or candle; the falling of soot down a chimney more than ordinary; frogs croaking; swallows flying low, &c. &c. Coles says: "If the down flyeth off colt's-foot, dandelion, and thistles, when there is no winde, it is a signe of rain." *Introd. to the Knowl. of Plants*, 1656, p. 28. As regards the duck, the proverb: "Like a dying duck in a thunder storm" is supposed to

allude to the inability of this bird, though an aquatic one, to endure heavy rain.

Hogs pricking up their ears we find described as a rainy omen. An old author explains this as follows: "Some say that a hog is most dull and of a melancholy nature: and so by reason doth foresee the raine that commeth: and in time of raine indeed I have observed that most cattell doe pricke up their eares: as for example an asse will, when he perceiveth a storme or raine or hail doth follow." *Curiosities, or the Cabinet of Nature*, 1637, p. 262. Decker has a passage:

"Beasts licking 'gainst the hayre
Foreshew some storme, and I fore-see
some snare."

—*Match me in London*, 1631, act iv.

From the following simile in *Belvedere*, 1600, p. 153, it should seem that our ancestors held some how or other the hedgehog to be a prognosticator of the weather:

"As hedge-hogs doe fore-see ensuing
stormes,
So wise men are for fortune still pre-
pared."

The disposition of sheep to put their feet into the hedge as for shelter has been thought to be a sign of approaching rain. This animal is apt to suffer in that part from the wet.

Willsford tells us: "Porpoises, or sea hogs, when observed to sport and chase one another about ships, expect then some stormy weather." In Ravenscroft's *Canterbury Guests*, p. 24, we read: "My heart begins to leap, and play like a porpice before a storm." "Dolphins," Willsford continues, "in fair and calm weather persuing one another as one of their waterish pastimes, foreshews wind, and from that part whence they fetch their frisks; but if they play thus when the seas are rough and troubled, it is a sign of fair and calm weather to ensue. Cuttles, with their many legs swimming on the top of the water, and striving to be above the waves, do presage a storm. Sea-urchins thrusting themselves into the mud, or striving to cover their bodies with sand, foreshews a storm. Cockles, and most shell-fish, are observed against a tempest to have gravel sticking hard into their shells, as a providence of Nature to stay or poise themselves, and to help weigh them down, if raised from the bottom by surges. Fishes in general, both in salt and fresh waters, are observed to sport most, and bite more eagerly, against rain than at any other time."

Sir Thomas Browne notices as a common opinion in his day (I suspect that he shared it himself) the belief, "that a

king-fisher, hanged by the bill, sheweth us what quarter the wind is, by an occult and secret propriety, converting the breast to that point of the horizon from whence the wind doth blow." He speaks of this as "very strange, introducing natural weathercocks, and extending magnetical positions as far as animal natures: a conceit supported chiefly by present practice, yet not made out by reason or experience." Wild notices the swarming of kingfishers as a portent of fair weather. *Iter Boreale*, 1660, p. 19.

Willsford also writes: "The cock, if he crows in the day time very much, or at sun-setting, or when he is at roost at unusual hours, as at 9 or 10, expect some change of weather, and that suddenly, but from fair to foul, or the contrary: but when the hen crows, good men expect a storm within doors and without. If the hens or chickens in the morning come late from their roosts, (as if they were constrained by hunger,) it presages much rainy weather." He adds, respecting the halcyon, that the breeding time of that bird, the fortnight before the winter solstice, "shews a quiet and tranquil time." Again: "Bees, in fair weather, not wandering far from their hives, presages the approach of some stormy weather . . . wasps, hornets, and gnats biting more sorely than they used to do, is a sign of rainy weather."

The Romans observed that, in anticipation of bad weather, ants ran about uneasily, carrying their eggs backwards and forwards. Donaldson's *Miscellanea Virgiliana*, 1825, p. 39.

It is thought that from the movements of the herd of Cashmere goats in Windsor Great Park the coming weather may be augured. If it is going to rain, they remain at headquarters: but if they anticipate fair weather, they freely wander over the park.

The idea that prognostications of rain may be drawn from spider's webs is mentioned by Pliny, and seems to be countenanced by Bartholomæus: "Also he (Pliny) saythe, spynners (spiders) ben tokens of divynation and of knowing what wether shal fal, for oft by weders that shal fal, some spin and weve higher or lower. Also he saythe, that multytute of spynners is token of mouche reyne."

Willsford tells us: "Spiders creep out of their holes and narrow receptacles against wind or rain: Minerva having made them sensible of an approaching storm." He adds: "The commonwealth of emmets, when busied with their eggs, and in ordering their state affairs at home, it presages a storm at hand, or some foul weather; but when Nature seems to stupifie their little bodies, and disposes

them to rest, causing them to withdraw into their caverns least their industry should engage them by the inconveniency of the season, expect then some foul and wintery weather." *Nature's Secrets*, 1658, p. 131.

There is a vulgar opinion, that the character of the coming summer may be prognosticated by the appearance of the larva of the cicada. If the larva should lie in the froth or cuckoo-spit (as it is commonly called) with the head of the insect upwards, it would portend a dry summer, if downwards, a wet one.

It used to be thought that the cutting of the fern was accompanied by rain; and there is a story somewhere of the country people, in the time of Charles I., being served with a warning not to touch their bracken, because his Majesty intended a journey, and desired dry weather. A piece of sea-weed, suspended from the wall, or elsewhere, is still held to be a very good barometer. At the approach of rain, it becomes moist and limp. The reason of this phenomenon is that the salt resident in the weed follows the normal tendency to grow dry or moist according to the temperature.

Willsford tells us: "Salt extracted out of the earth, water, or any mineral, hath these properties to foreshew the weather; for, if well kept, in fair weather it will be dry, and apt to dissolve against wet into its proper element; on boards that it hath lain upon, and got into the pores of the wood, it will be dry in fair and serene weather, but when the air inclines to wet, it will dissolve; and that you shall see by the board venting its brackish tears: and salt sellers will have a dew hang upon them; and those made of mettall look dim against rainy weather." *Nature's Secrets*, 139.

Knap-weeds are popularly supposed, like sea-weed, to prognosticate changes in the weather, but in a different fashion. The calix, which does not wither when the flower blooms, closes round the seed-vessels, and forms a hard glebular substance; in dry weather this calix expands, but at the approach of rain it shuts up again.

There is nothing superstitious in prognostications of weather from aches and corns. "Aches and corns," says Bacon, "do engrieve (afflict) either towards rain or frost: the one makes the humours to abound more, and the other makes them sharper." Thus also Butler:

"As old sinners have all points
O' th' compass in their bones and joints;
Can by their pangs and aches find
All turns and changes of the wind,
And better than by Napier's bones,
Feel in their own the age of moones."

In a passage of Gay's first Pastoral are some curious rural omens of the weather. He mentions pricking corns as a sign of rain, and the flight of swallows as one of fair weather; as with us, the more than usually disagreeable odour of the sewers and the reeking of stone walls or buildings were regarded in this writer's time as indications of wet, and he implies the same of the creaking of the shopkeepers' signs and the stockings suspended from the hosiers' poles "flying from side to side with the slackened gale." Bishop Hall seems to refer to the well-understood weather portent indicated by Gay, where he says:

"So brekes he like a marble towards raine."

Hasted, speaking of nailbourns or temporary land springs, which are not unusual in Kent, in the parts eastward of Sittingbourne, says, that "their time of breaking forth, or continuance of running, is very uncertain: but whenever they do break forth, it is held by the common people as the forerunner of scarcity and dearth of corn and victuals. Sometimes they break out for one, or perhaps two successive years, and at others, with two, three, or more years intervention, and their running continues sometimes only for a few months, and at others for three or four years." *Hist. of Kent*, folio ed. 111, 333.

M. Michel observes that the Basques still believe in the efficiency of an immersion of some holy relic, accompanied by prayers, as a charm to produce rain; and in certain parts of Mexico cattle are sacrificed at rain-making feasts instituted to propitiate the gods, when the British used, at least till lately, to content themselves mere economically with appealing through his Grace the Primate. *Journal of the R. Geogr. Society*, Feb. 1903, p. 131.

Naogeorgus reproves the propensity of the Germans of his time to rely on "sky omens," astrology, and the words of "blind astronomers." *Regnum Papiasticum*, by Gooze, 1570, 44. Moresin reckons among omens "the hornedness of the moon, the shooting of the stars, and the cloudy rising of the sun."

Schenkius says, "It is a custom in many parts of Germany to drag the images of St. Paul and St. Urban to the river, if on the day of their feast (January 25) it happens to be foul weather." In Hazlitt's *Proverbs*, 1882, will be found a large body of matter connected with weather lore.

Weathercock.—Vanes on the tops of steeples were anciently (as pointed out by Du Cange) made in the form of a cock (called hence weathercocks), and put up,

in papal times, to remind the clergy of watchfulness.

Gramaye shews that the manner of adorning the tops of steeples with a cross and a cock, is derived from the Goths, who bore that as their warlike ensign. Peter Le Neve's Communication to the Society of Antiquaries (*Minute Book*, Jan. 29, 1723-4.).

In "A Help to Discourse," first printed in 1619, the cock on the top of steeples is explained to signify that we should thereby "remember our sinnes, and with Peter seeke and obtaine mercy: as though without this dumbe cocke, which many will not hearken to, untill he crow, the Scriptures were not a sufficient larum." A writer, dating Wisbeach, May 7, in the "St. James's Chronicle," June 10th, 1777, says, that "the intention of the original cock-vane was derived from the cock's crowing when St. Peter had denied his Lord, meaning by this device to forbid all schism in the Church, which might arise among her members by their departing from her communion, and denying the established principles of her faith. But though this invention was, in all probability, of popish original, and a man who often changes his opinion is known by the appellation of a weather-cock, I would hint to the advocates for that un-reformed church, that neither this intention, nor the antiquity of this little device, can afford any matter for religious argument."

Wedding Cake.—See *Bride, Marriage, Nuptial Usages*, &c.

Wedding Favours.—See *Favours* and *Pepys*, Feb. 20 and 22, 1666-7. The Diarist and others went to Sir W. Pen's house after his daughter's wedding, and had favours given to them, which they put into their hats. These are still usual, but are confined to servants in attendance.

Wedding-Presents.—Among the entries in the "Privy Purse Expenses of Henry VII." are several denoting that Henry was in the habit of making "offerings" at the weddings of people whom he liked, or who were in his service. This does not, I think, necessarily imply that the king was present on all these occasions; but that he adopted that plan of paying a compliment to the wedded pair.

Sir W. Vaughan of Merioneth observes: "The marriage day being come, (in some shires of England,) the invited ghests do assemble together, and at the very instant of the marriage, doe cast their presents (which they bestowe upon the new-married folkes) into a bason, dish, or cup, which standeth upon the table in the church, ready prepared for that purpose. But this custome is onely put in use amongst them which stand in need." *Golden Grove*, 1600, ed. 1608, sign. O 4.

In a letter from William Wilson the actor to Edward Alleyn, founder of Dulwich College, written in 1617, there is a mention of the approaching marriage of the writer at St. Saviour's Southwark, which took place November 2 in the year named, and the expression of a hope, that his fellow-players at the Fortune will make offerings at the church or privately to Wilson "of their own good nature." *Athenæum*, Sept. 19, 1903. Possibly there was, as in the quotations from Vaughan, some receptacle specially allotted at St. Saviour's for these gifts on the part of friends; and both passages point to a pecuniary donation.

An odd, but very acceptable present is noticed in the accounts of Mrs. Joyce Jeffries, of Hereford, under 1647, as made by her to a bride: "September 5. Paid the butcher for a fatt weather to present this brideweoman at her wedding day, 6s. 6d."—*Archæol.* vol. 37, p. 221.

It appears from Allan Ramsay's "Poems," 1721, p. 120, that it was a fashion in Scotland for the friends to assemble in the new-married couple's house, before they had risen out of the bed, and to throw them their several presents upon the bed-clothes:

"As fou's the house cou'd pang,
To see the young fouk or they raise,
Gossips came in ding dang,
And wi' a soss aboon the claihts,
Ilk ane their gifts down flang," &c.

Here a note informs us, "They commonly throw their gifts of household furniture above the bed-cloaths where the young folks are lying." One gives twelve horn spoons; another a pair of tongs, &c.

As regards gifts by a suitor to a woman made before marriage, in the case of Robinson v. Cumming in 1742 it seems to have been deemed by Lord Hardwicke that a distinction existed between presents offered by "an adventurer," when in the event of a miscarriage of the matter a return could not be enforced, especially if the lady was a person of superior fortune, and such as might be received from a party, who had approached her with a view to marriage, and had had reasonable expectation of success, under which circumstances his lordship held that the articles were reclaimable. To come to a conclusion on such lines strikes a layman as attended by difficulty.

Wedding Psalm.—In the "Monthly Magazine" for 1798, p. 417, we read: "It is customary, in country churches, when a couple has been newly married, for the singers to chaunt, on the following Sunday, a particular Psalm, thence called the Wedding Psalm, in which are these

words, 'Oh well is thee, and happy shalt thou be.'"

Wedding Ring.—Comp. *Ring*. Hutchinson tells us, that "a syllabub is prepared for the May Feast, which is made of warm milk from the cow, sweet cake and wine: and a kind of divination is practised, by fishing with a ladle for a wedding ring, which is dropped into it, for the purpose of prognosticating who shall be first married."

Wedding Sermon.—A wedding sermon was anciently preached at almost every marriage of persons of any consequence. A few of them are valuable as illustrations of manners; but an overwhelming majority exceedingly foolish and dull.

Weeping-Cross.—Originally a station, where penitents offered up their tears as a mark of contrition and sacrifice, but subsequently employed in a secondary and figurative sense. Comp. Nares, ed. 1859, in v. and Hazlitt's *Proverbs*, 1882, p. 187.

Welsh Main.—Pegge describes the Welsh Main, in order to expose the cruelty of it, and supposes it peculiar to this kingdom, known neither in China, nor in Persia, nor in Malacca, nor among the savage tribes of America. Suppose, says he, sixteen pairs of cocks; of these the sixteen conquerors are pitted the second time—the eight conquerors of these are pitted a third time—the four of these a fourth time—and lastly, the two conquerors of these are pitted a fifth time—as if it had been necessary to improve upon the inherent cruelty of the stupid and detestable sports, spurs were introduced, and were at one time in general use. See *Cock-Fighting*.

Wembdon, Somersetshire.—Collinson mentions a well in the parish of Wembdon, called St John's Well, to which in 1464 "an immense concourse of people resorted: and that many who had for years laboured under various bodily diseases, and had found no benefit from physick and physicians, were, by use of these waters (after paying their due offerings,) restored to their pristine health." *Somersetshire*, iii, 104.

Wenlock, Salop.—The practice, which prevailed at one time at Wenlock in Shropshire, of going in procession to the extreme limits of the franchise, with a man who was dressed in a grotesque fashion, and was called a bailiff, and all the other incidence of municipal pomp, seems to have been allied to the perambulations in Rogation Week. The members of the procession, consisting of men and boys, were mounted and armed with wooden swords, which they wore on the right side; they called at all the private

houses on the way, and demanded refreshment. On their return, they proceeded to the Guildhall, where the town clerk read aloud a parody upon a charter, in which were these lines:

"We go from Bickbury, and Badger,
to Stoke on the Cleve,
To Monkhoppton, Round Acton, and so
return we."

Werwolf.—An account of this remarkable superstition, which was well known to the ancients, or at least was familiar in the time of Pliny, who refutes it, is given in Sir Frederic Madden's Introduction to the romance of "William and the Werwolf," a translation from the French "Roman de Guillaume de Palerme," and in Mr. Thomas Wright's "Essays on the Superstitions of the Middle Ages," 1846. The werwolf, or *loup-garou*, as the French call it, is simply a man transformed, as a penance, into a wolf, and doomed to remain in that shape for a term of three or seven years. He wanders about by night, and can only obtain restoration to the human form before the allotted time by the stroke of a key and effusion of blood. Blood-letting is the usual mode, it may be observed, of breaking this kind of spell. Sir Frederic Madden remarks: "This term (werwolf) has the same meaning, and is compounded of the same elements, as the *λυκ-ανθρωπος* of the Greeks. From the high antiquity of the tradition respecting were-wolves, and its having been current among the Celtic as well as Gothic nations, we find the expression in most of the dialects formed from each of the parent languages, and all corresponding to the signification above affixed of *man-wolf*, i.e. a wolf partaking of the nature of man, or, in other words, a man changed, by magical art, into the temporary form of a wolf." In William Baldwin's tract entitled, "Beware the Cat," first printed in 1561, if not before, there is a passage which appears to indicate a somewhat varying form of the same strange belief. It is as follows: "There is also in Ireland one nacion whereof some one man and woman are at every seven yeeres end turned into wulves, and so continew in the woods the space of seven yeers; and if they happen to live out the time, they return to their own form again and other twain are turned for the like time into the same shape; which is penance (as they say) enioyned that stock by Saint Patrick for some wickednes of their ancestors; and that this is true witnessed a man whom I left alive in Ireland, who had performed this seven yeeres penance, whose wife was slain while she was a wulf in her last yeer."

The author of a passage in the "Flying betwixt Montgomery and Polwart," 1629 (but written long before), seems to have formed a somewhat indistinct notion of the werwolf, where he speaks of wor wolves and wilde cates in the same line.

"There is a Polish story of a witch who made a girdle of human skin, and laid it across the threshold of a door, where a marriage feast was being held. On the bridal pair stepping across the girdle they were transformed into wolves. Three years after, the witch sought them out, and cast over them dresses of fur with the hair turned outward, whereupon they recovered their human forms."—*Curious Myths of the Middle Ages*, by S. Baring-Gould, 1866, p. 143.

Another form of the word is *Garwolf*, and in Brittany the same legend or fiction is found to have existed under the name of *Bisclaveret*, a story on which is included among the *Lays* of Marie de France.

There seems some cognate idea in a German tract of the earlier part of the 16th c. entitled *Hochstratus Ovals*, where one of the interlocutors is Edwardus Leus, who is said "ex homine commutatus nuper in Canem." Hazlitt's *Coll. and Notes*, 1903, p. 185.

Comp. Scot's *Discovery of Witchcraft*, ed. 1661, pp. 69-70, an excellent account in Nares, *Glossary*, 1859, in v., and Mr. Baring-Gould's *Book of Werewolves*, 1865.

Westminster School.—Something like the Eton Montem festivities appear to have been kept up in Westminster School after the Reformation, as we may gather from the following passage in the funeral sermon of Bishop Duppa, preached at the Abbey Church of Westminster, April 24th, 1662, p. 34: "Here (i.e. in Westminster School) he had the greatest dignity which the school could afford put upon him, to be the Pædonomus at Christmas, Lord of his fellow scholars: which title was a pledge and presage that, from a lord in jeast, he should, in his riper age, become one in earnest."

A writer in the "Gentleman's Magazine" for 1790, p. 256, says that at Westminster School, upon Shrove Tuesday, the Under Clerk of the College enters the school, and preceded by the Beadle and other officers, throws a large pancake over the bar, which divides the upper from the under school. A gentleman who was formerly one of the masters of that school confirmed the anecdote to Brand, with this alteration, that the cook of the seminary brought it into the school, and threw it over the curtain which separated the forms of the upper from those of the under scholars. This still (1903) takes place.

Wetting the Block.—A custom among shoemakers. See Halliwell in v.

Wheat, Parboiled.—Chandler, in his "Travels" tells us, that he was at a funeral entertainment amongst the modern Greeks, where, with other singular rites, "two followed carrying on their heads each a great dish of parboiled wheat. These were deposited over the body." There is "a practice of the Greek Church, not yet out of use, to set boyled corne before the singers of those holy hymnes, which use to be said at their commemorations of the dead, or those which are asleep in Christ. And that which the rite would have, is, to signiſye the resurrection of the body. Thou foole! that which thou soweth is not quickened except it dye."—*Gregorii Opuscula*, 1650, p. 128.

Whetstone.—See Nares, *Glossary*, 1859, in v. Collier's *Bibl. Account*, 1865, ii, 512, and Hazlitt's *Handbook*, 1867, p. 650. In Riley's *Memorials*, 1868, there are many entries of the award of the whetstone, accompanied by the pillory; it was a punishment for lying. In a case, which occurred in the City in 1364 one John de Hakford was sentenced to come out of Newgate without hood and girdle, barefoot and unshod, with a whetstone hung by a chain from his neck, and lying on his breast, it being marked with the words *A false liar*; he proceeded in this way to the pillory with trumpets before him, and this was to be repeated four times during his year's imprisonment.

Whichenovre, co. Stafford.—An usage, similar to that at Dunmow, Essex, existed at Whichenovre in Staffordshire, with the addition of a present of corn. At Whichenovre a less rigorous oath was exacted. The following is the form which held 10 Edw. III. and which was sworn on a book laid above the flitch. In that year Sir Philip de Somerville was Lord of the manor: "Here ye, Sir Philippe de Somerville, Lord of Whichenovre, maynteyner and gyver of this baconne; that I A. sithe I wedded B my wife, and sythe I hadd hyr in my kepyng, and at my wylle by a yere and a day, after our mariage, I wold not have chaunged for none other, farer ne fowler, rycher ne pourer, ne for none other descended of greater lynage, slepyng ne waking, at noo tyme. And yf the seyd B. were sole, and I sole, I would take her to be my wyfe, before all the wymen of the worlde, of what condicions soever they be, good or evylle, as helpe me God and hys seyntys; and this flesh and all fleshes." Plot's *Staffordshire*, p. 44, and see a letter from Horace Walpole to Lady Aylesbury, Aug. 23, 1760, in Cunningham's ed. iii, 333.

Whiffler.—Comp. Nares, ed. 1859, in v. and Hazlitt's *Livery Companies*, 1892, p. 309, where a whiffler is delineated.

These functionaries played on a whiffle or pipe, whence their name. They usually formed part of the old Lord Mayor's Show. But in *Old Meg of Herefordshire for a Maid Maryan*, 1609, the term is applied to the performers in a morris-dance.

Whigmeleerie.—Jameson notices Whigmeleerie as the name of a ridiculous game which was occasionally used in Angus at a drinking club. A pin was stuck in the centre of a circle, from which there were as many radii as there were persons in the company, with the name of each person at the radius opposite to him. On the pin an index was placed, and moved round by every one in his turn; and at whatsoever person's radius it stopped, he was obliged to drink off his glass. Whigmeleeries are "whims, fancies, crochets."

Whip-her-Jenny.—A game similar to *One and Thirty*.

Whip the Cat.—See Halliwell in v.

Whip the Cock, To.—See *Cock-thrashing*.

Whip-Dog-Day.—See *St. Luke's Day*.

Whip-top, or Top and Scourge.—An early game both here and abroad. In a *Flemish Book of Hours* of the 15th century, in the Huth Collection, one of the decorations represents two children playing at it.

Whirligig, The.—See *Penny Magazine* for 1837, p. 340, where an illustration of this contrivance for chastizing camp-followers, &c. may be seen. Grose includes it in his *Military Antiquities*.

Whirlin Sunday.—A writer in the "Gentleman's Magazine" for 1789, p. 491, tells us that "in several villages in the vicinity of Wisbech, in the Isle of Ely, the fifth Sunday in Lent has been, time immemorial, commemorated by the name of Whirlin Sunday, when cakes are made by almost every family, and are called, from the day, Whirlin Cakes."

Whist.—This game, which is supposed to be of English origin, and to have succeeded Quadrille, as the latter had replaced Ombre, is mentioned in Farquhar's *Beaur's Stratagem*. Chatto (*Facts and Speculations*, 1848, p. 161) says that it was originally played with swabbers, which are described as probably so termed, because they entitled the holders of certain cards to a share in the profits of the game. Whist, or Whick, as it was long called, was during a considerable period a popular, rather than a fashionable, recreation, and does not seem to have come into favour among the upper classes till the

end of the eighteenth century, when Daines Barrington speaks of it (1787) as prevailing not only in England, but on the Continent. Comp. *Trump*.

Whistles.—In "The Pedlar's Lamentation," an early ballad, whistles are mentioned as children's toys:

"Exchange then a groat for some pretty toy,

Come, buy this fine whistle for your little boy—"

Cornelius Scriblerus is made to observe: "Play was invented as a remedy against hunger. It is therefore wisely contrived by Nature, that children as they have the keenest appetites, are most addicted to plays." "To speak first of the whistle, as it is the first of all play-things. I will have it exactly to correspond with the ancient fistula, and accordingly to be composed *septem paribus disjuncta cicutis*."

White and Black.—In 2 and 3 Philip and Mary (1555), c. ix. an act of Parliament was passed "to make voyde dyvers lycences of houses wherin unlawfull games bee used." Here we find mention of some diversion described as "White & Blacke, Making & Marring," apparently independent of the recreations previously enumerated, such as bowling, tennis, dice-play, and so forth. *Statutes of the Realm*, 2 and 3 P. and M. (Record Com. ed.)

White Bread Meadow.—A custom in connection with the letting of a piece of land at Bourne known as "the White Bread Meadow" was still observed in 1902. The land was let by auction, and at each bid a boy was started to run to a given public-house, the land being let to the person whose bid had not been challenged, when the last boy returned. The money—in this case amounting to £5 7s. 6d.—was partly spent in a bread and cheese and onion supper at a public-house, and the remainder in loaves of bread, delivered to every house in a certain district of the town.

White Horse, Berkshire.—One of a group of monuments distributed over the country, and probably the most celebrated. It is an area of 371 feet in length, according to Lysons (*M. B. Berkshire*, 215), on the downs near Uppington Castle, over which the turf periodically grows, and which was long every third year the scene of a ceremony well known as the *Scouring of the White Horse* or, in other words, the removal of the turf from the underlying chalk so as to leave the mythical figure visible.

White Lady.—In the family of Gould of Law-Trenchard, in Devonshire, was a White Lady, who is described as sitting at full moon through the long

avenue, "sparkling like the spray of a waterfall, as she passes from shadow into light." A second tradition of similar character belongs to Salmsbury Hall between Blackburn and Preston which was formerly said to be haunted by a white apparition, supposed to be the daughter of Sir John Southworth, who was seen to traverse the gallery and corridors, and pass into the garden, where she met her lover, with whom her union had been forbidden. Harland and Wilkinson, *Lancashire Legends*, 1873, p. 264.

White Mary.—"In North Wales," as Pennant informs us, "when they bless another, they are very apt to join to the blessing of God, the blessing of white Mary," evidently alluding to the Virgin Mary.

White Paternoster.—A charm, which seems to have been in use in England and in other parts of Europe from a very early period in lieu of a prayer, and to have been a popular institution nowhere recognised by the church. It has been thought that the term *white* here used is analogous in its signification or import to the idea of mysterious sanctity attached to white objects such as disembodied spirits or souls redeemed from perdition. Comp. *Whiteness*, and see *Charms, Cramp, Leg Charms, Love Charms*, &c. *suprà*. In the *Antiquary* for March, 1904, E. C. Vansittart has a very interesting paper on this rather obscure subject, and the writer quotes allusions from Chaucer's *Miller's Tale* and several continental sources, drawing attention to the fact that the white paternoster is akin to the familiar rhyme elsewhere printed. "Matthew, Mark, Luke, and John, &c."

Whiteness.—The idea of connecting whiteness with purity of spirit seems to exist in the legendary account of the le-tiche, a white animal, which is only visible by night, and represents the soul of an unbaptized infant, which may have been supposed to undergo some such purgatorial process, before its reception into grace. The presentment of the spirits of those who have died contrite, or who have expiated their worldly offences otherwise, in the likeness of children in white raiment with glory round them is a common incident in mediæval English fiction. There is a story to the effect in the *Ancren Riwele*.

The readers of our old English romances are probably in no need of being reminded that, towards the close of "Sir Isumbras," the battle which would have been otherwise lost, is decided favourably by the unexpected appearance of three personages "clad in angels wede," one riding on a leopard, a second on a lion, and a third on a unicorn. They discover

themselves, after the rout of the Saracens, to be the sons of Sir Isumbras.

In the pleasing story of the *Childe of Bristowe*, where the child's father, a pitiless usurer, has been sent to eternal punishment for his misdeeds, the son strives by acts of benevolence and piety, to procure his parent's delivery from the torments of hell. After a certain time, the boy summons his father's spirit to appear before him in the chamber where the wicked usurer died, and it comes with lightning and thunder, "brennyng as glede," and "The devel be the nekke gan him lede in a brennyng cheyne." The second time, the usurer's ghost presents itself in the room:

"And as he sate in his prayere,
The spiret before hym gan appere,
Right as he dud before,
Save the cheyn away was caught;
Blak he was, but he brent noght."

The child's atonement had wrought this; but the process was still incomplete. He had other sacrifices to make, other hardships to endure, other works to accomplish. In fact, the mystical number three is made in the present legend, as in so many others, a necessary agent in the working out of a miraculous interposition. Finally, the usurer's soul is redeemed from perdition, and the last interval between it and its saviour is thus portrayed:

"When he knelid and prayed long,
Hym thought he herd the myriest song
That any erthly man myght here:
After the song he sawe a light,
As thow a thousand torches bright,
It shone so faire and clere,
In that light, so faire lemand,
A naked child in angel hand
Before him did appere,
And seid: Sone, blessid thu be,
And alle that over shale come of the;
That ever thu goten were.
Fader, he seid, ful wel is me,
In that plite that y now se,
Y have, that ye be save.
Sone, he seid, y go to blisse,
God almighti cuyte the this,
Thi good ageyn to have."

Comp. *White Lady*.

Whitening of Houses.—Pen-
nant, noticing the whitening of houses,
says: "This custom, which we observed
to be so universally followed from the
time we entered Glamorganshire, made
me curious enough to enquire into its
origin, which it owes entirely to super-
stition. The good people think that by
means of this general whitening they shut
the door of their houses against the devil."
Tour through S. Wales, p. 28.

Whit Monday.—This is the Bank
Holiday, and the cart-horse parade takes
place.

Whitsun Ales.—For the church ale,
says Carew, "two men of the parish are
yerely chosen by their last foregoers to be
wardens, who, dividing the task, make
collection among the parishioners of what-
soever provision it pleaseth them volun-
tarily to bestow. This they employ in
brewing, baking, and other acates, against
Whitsontide; upon which holydays the
neighbourhood meet at the church house, and
there merily feed on their owne victuals,
contributing some petty portion to the
stock, which, by many smalls, groweth to
a meetly greatnes: for there is enter-
tayned a kind of emulation between these
wardens, who by his graciousness in
gathering, and good husbandry in expend-
ing, can best advance the churches profit.
Besides the neighbour parishes at those
times lovingly visit one another, and this
way frankly spend their money together.
The afternoones are consumed in such ex-
ercises as olde and yong folke (having
leysure) doe accustomably weare out the
time. . . . When the feast is ended,
the wardens yeeld in their account to the
parishioners; and such money as exceedeth
the disbursment is layd up in store, to
defray any extraordinary charges arising
in the parish, or imposed on them for the
good of the countrey or the princes ser-
vice: neither of which commonly gripe
so much, but that somewhat still re-
mayneth to cover the purses bottom."

At p. 8 of "A serious Dissuasive against
Whitsun Ales," 1736, written by a Glou-
cestershire clergyman, we read: "These
sports are attended usually with ludicrous
gestures, and acts of foolery and buf-
foonery—but children's play, and what
therefore grown up persons should be
ashamed of." Comp. *Ale*.

In the introduction to his "Natural
History of North Wilts," Aubrey gives
the following curious account of Whitsun
Ales: "There were no rates for the poor
in my grandfather's days; but for King-
ston St. Michael (no small parish) the
church-ale of Whitsuntide did the busi-
ness. In every parish is (or was) a
church house, to which belonged spits,
crocks, &c. utensils for dressing provision.
Here the housekeepers met and were
merry, and gave their charity. The young
people were there too, and had dancing,
bowling, shooting at butts, &c., the an-
cients sitting gravely by, and looking on.
All things were civil, and without scan-
dal." Browne of Tavistock says:

"Willy. By my booke this is a tale
Would befit our Whitson-ale:
Better cannot be I wist,
Descant on it he that list.

And full gladly giue I wold
The best cosset in my fold,
And a mazor for a fee,
If this song thou'lt teachen me.
'Tis so quaint and fine a lay,
That vpon our reuell day,
If I sung it, I might chance
(For my paines) be tooke to dance
With our Lady of the May."

The Shepherd's Pipe, 1614, sign. C 6.

Whitsun-Ale, Lord and Lady of the.—A writer in the "Antiquarian Repertory" described a custom prevalent at Whitsuntide in the Cotswold country. But the account given presents no distinctive characteristics. "Two persons," says the narrator, "are chosen previous to the meeting to be Lord and Lady of the Yule (Ale?) who dress as suitably as they can to the characters they assume. A large empty barn, or some such building, is provided for the Lord's hall, and fitted up with seats to accommodate the company. Here they assemble to dance and regale in the best manner their circumstances and the place will afford. Each young fellow treats his girl with a ribbon or favour; the Lord and Lady honour the hall with their presence, attended by the steward, sword-bearer, purse-bearer, and mace-bearer, with their several badges or ensigns of office. They have likewise a page or train-bearer, and a jester drest in party-coloured jacket, whose ribaldry and gesticulation contribute not a little to the entertainment of the company. The Lord's music, consisting generally of a pipe and tabor, is employed to conduct the dance." Description of Sculptures on the outside of St. John's Church, Cirencester, in Carter's "Antient Sculpture," &c. vol. ii. p. 10. See Rudder's "Gloucestershire," 1779, pp. 23, 24 (for the supposed origin of these ales).

Elsewhere we see that the Lady of the Ale was awarded in 1621 at Brentford a gratuity of five shillings.

Whitsunday.—John Squire, Vicar of St. Leonard, Shoreditch, 1587-1653, is good enough to tell us that the day was so named on four grounds: from the time of year, from the custom of the time, from the mercy of God to man, from the mercy of man to man. 1. The time, he says, is *tempus albi solis*, when the season was attended by greatest sunshine; 2. the custom of the time was, that this was *Dominica in Albis*; they used *albis vestibus post baptismum*; 3. The mercy of God to man was shown by the Holy Ghost coming down on man this day; 4. the mercy of man consisted in the gift of white loaves to the poor. But the use of white vestments was, no doubt, the true and sole origin of the expression.

In a monument in the church at Lydington, co. Rutland, to Helen, wife of Robert Hardy, 1486, it is said that the lady died on *Whissunday* in that year. Wright's *Rutland*, 1684, p. 81.

Whitsun Even.—Among the ancient church disbursements of St. Mary at Hill, London, I find the following entry: "Garlands, Whitsunday, *iiijd.*" Sometimes also the subsequent: "Water for the funt on Whitsun Eve, *id.*" This is explained by the following extract from Strutt: "Among many various ceremonies, I find that they had one called, 'the font hallowing,' which was performed on Easter Even and Whitsunday Eve; and, says an old homilist, 'in the begynnyng of holy church, all the children weren kept to be crystened on thys even, at the font hallowyng; but now, for enchesone that in so long abydyng they might dye without crystendome, therefore, holi church ordeyneth to crysten at all tymes of the yeare; save eyght dayes before these evenys, the chylde shalle abyde till the font hallowing, if it may savely for perill of death, and ells not.'"

Whitsuntide.—In Poor Robin's Almanack for 1677, in June, opposite Whitsunday and Holidays, we read:

At Islington	At Highgate and	At Totnam Court
A fair they hold,	At Holloway,	And Kentish
Where cakes and	The like is kept	Town,
ale	Here every day.	And all those
Are to be sold.		places
		Up and down."

In the "Country-mans Counsellor," (which is a part of "A help to Discourse," first printed in 1619.) 1627, is the following note: "Likewise it is observed, that, if the sunne shine on Easter Day, it shines on Whitsunday likewise." "In some parts of England, they call it the lamb-playing, which they look for as soon as the sun rises in some clear spring or water, and is nothing but the pretty reflection it makes from the water, which they may find at any time, if the sun rises clear, and they themselves early, and unprejudiced with fancy."—*Athenian Oracle*, vol. ii. p. 348. Naogeorgus says:

"On Whitsunday whyte pigeons tame
in strings from heauen flie,
And one that framed is of wood still
hangeth in the skie.
Thou seest how they with idols play,
and teach the people to;
None otherwise then little gyrles with
pvppts vse to do."

A superstitious notion appears anciently to have prevailed in England, that "whatsoever one did ask of God upon Whitsunday morning, at the instant when the sun arose and play'd, God would grant it him." Arise Evans says, "I went up a hill to see the sun arise betimes on Whit-

sunday morning," and saw it at its rising "skip, play, dance, and turn about like a wheel."

In the Churchwardens' Accounts of St. Mary's parish, Reading, we find the following: "A.D. 1557. Item, payed to the morrys daunsers and the mynstrelles, mete and drink at Whytsontide, iij*s*. iiij*d*." Parish of St. Laurence, "A.D. 1502. It. payed to Will'm Stayn' for making up of the maydens ban' cloth, viij*d*." "A.D. 1504. It. payed for bred and ale spent to the use of the church at Whitsontyd, i*s*. vj*d*. ob. It. for wyne at the same tyme, xiiij*d*." "A.D. 1505. It. rec. of the maydens gaderyng at Whitsontyde by the tre at the church dore, the Kyng play at Whitsuntide, xxxv*s*. viij*d*." *Comp. King-Game*.

"At a vestry held at Brentford in 1621, several articles were agreed upon with regard to the management of the parish stock by the chapel-wardens. The preamble stated that the inhabitants had for many years been accustomed to have meetings at Whitsontide, in their church-house and other places there, in friendly manner to eat and drink together, and liberally to spend their monies, to the end neighbourly society might be maintained; and also a common stock raised for the repairs of the church, maintaining of orphans, placing poor children in service, and defraying other charges." In the Accounts for the Whitsontide Ale, 1624, the gains are thus discriminated:

	£	s.	d.
Imprimis, cleared by the			
pigeon holes	4	19	0
—by hocking	7	3	7
—by riffeling	2	0	0
—by victualling	8	0	2
	22	2	9

The hocking occurs almost every year till 1640, when it appears to have been dropt. It was collected at Whitsuntide:

1618. Gained with hocking at Whitsuntide	£16	12 <i>s</i> .	3 <i>d</i> .
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The other games were continued two years later. Lysons' "Environs," vol. ii. p. 55. In p. 54, are the following extracts from the Chapel Warden's Account Books:

	£	s.	d.
1620. Paid for 6 boules	0	0	8
— for 6 tynn tokens	0	0	6
— for a pair of pigeon holes	0	1	6
1621. Paid to her that was Lady at Whitsontide, by consent	0	5	0
— Good wife Ansell, for the pigeon holes	0	1	6

— Paid for the games	1	1	0
1629. Received of Robert Bicklye, for the use of our games	0	2	0
— Of the said R. B. for a silver bar which was lost at Elyng	0	3	6
1634. Paid for the silver games	0	11	8
1643. Paid to Thomas Powell, for pigeon holes	0	2	0

The following occur in the Churchwardens' Books at Chiswick:

1622. Cleared at Whitsuntide	5	0	0
— Paid for making a newe of pigeing holes	0	2	6

Ibid. vol. ii. p. 221.

They have a custom at Whitsuntide at Lichfield, it appears from Mr. Fienne's MSS., quoted by Southey, on Monday and Tuesday, called the Green Bower Feast, by which they hold their charter. The sheriff and bailiff assist at the ceremony of dressing up babies with garlands and greens, and carry them in procession through all the streets: and then they assemble themselves at the market-place, and go in a procession through the great street to a hill beyond the town, where is a large green bower made, in which they have their feast. Many smaller bowers are made round for company, and for booths to sell sweetmeats, etc.

At Ensham in Oxfordshire, in the Whitsun season, the townspeople were allowed to cut down and carry away as much timber as they could lay in the abbey-yard, the churchwardens making the first chop on the trees. As much as they could carry out, in spite of the opposition of the servants, they were to keep for the reparation of the church. By this service they kept the right of commonage. Hazlitt's edit. of Blount's *Tenures*, 1874, p. 116.

Whitsun-Tuesday.—By his will in 1729 Thomas Fairchild, of Shoreditch, gardener, left £25 for a sermon on this day in the afternoon on "the wonderful Works of God in the Creation" or on "the Certainty of the Resurrection of the Dead, proved by the certain Changes of the Mineral and Vegetable Parts of the Creation." Ellis, *St. Leonard Shoreditch*, 1798, p. 277. The benefaction was subsequently (1733) increased to £171 by his nephew and others. *Ibid.*, pp. 286-7.

Whittle-gate.—A curious custom formerly prevalent in Cumberland in the case of poor schoolmasters. See Halliwell in v.

"Crossthwaite church, in the Vale of Keswick, in Cumberland, have five chapels belonging to it. The minister's stipend is £5 per annum, and goose-grass, or the right of commoning his geese; a whittle-

gait, or the valuable privilege of using his knife for a week at a time at any table in the parish; and lastly a hardened sark, or a shirt of coarse linen."—*Park*. In Northumberland a species of coarse linen is called Harn.—*Brand*.

Whooping-cough.—The "Worcester Journal," in one of its issues for 1845, had this astounding item: "A party from this city, being on a visit to a friend who lived at a village about four miles distant, had occasion to go into the cottage of a poor woman, who had a child afflicted with the whooping-cough. In reply to some inquiries as to her treatment of the child, the mother pointed to its neck, on which was a string fastened, having nine knots tied in it. The poor woman stated that it was the stay-lace of the child's godmother which, if applied exactly in that manner round about the neck, would be sure to charm away the most troublesome cough! Thus it may be seen that, with all the educational efforts of the present day, the monster superstition still lurks here and there in his caves and secret places."

And in a Monmouthshire paper of the same period there was a second recipe of an equally philosophical and enlightened character. "A few days since an unusual circumstance was observed at Pillgwenly, which caused no small degree of astonishment to one or two enlightened beholders. A patient ass stood near a house, and a family of not much more rational animals were grouped round it. A father was passing his little son under the donkey, and lifting him over its back a certain number of times, with as much solemnity and precision as if engaged in the performance of a sacred duty. This done, the father took a piece of bread, cut from an untasted loaf, which he offered the animal to bite at. Nothing loath, the Jerusalem pony laid hold of the bread with his teeth, and instantly the father severed the outer portion of the slice from that in the donkey's mouth. He next clipped off some hairs from the neck of the animal, which he cut up into minute particles, and then mixed them with the bread which he had crumbled. This very tasty food was then offered to the boy who had been passed round the donkey so mysteriously, and the little fellow having eaten thereof, the donkey was removed by his owners. The father, his son, and other members of his family were moving off, when a bystander inquired what all these 'goings on' had been adopted for? The father stared at the ignorance of the inquirer, and then in a half contemptuous, half condescending tone, informed him that 'it was to cure his poor son's whooping-cough, to be sure!' Extraordinary as this may appear, in days when the school-

master is so much in request, it is nevertheless true."

Whores, Punishment of.—It was a custom in England to cut the sinews of the legs and thighs of whores, that is, to hamstring them. "*Meretrices et impudicæ mulieres subnervare.*" Jacob, *Law Dict. v. Subnervare*. This statement is to be received with allowance. It was rather an occasional punishment. Comp. Hazlitt's edit. of Blount's *Tenures*, 1874, p. 433, and *Bawdry* *supra*. In *A Chronicle of London*, 1089-1483, 4^o, 1827, and in Riley's *Memorials*, 1868, are entries illustrative of this subject and of the dress to be worn by women of bad repute within the civic jurisdiction. The most plausible solution of the metamorphosis of the *meretrix* into the courtesan is that such folks were apt to be of lax morality, and to be thrown in the way of temptation. Several of our eminent lawyers, to their cost, married their laundresses.

Whorpell or Warpell-way.—A foot and perhaps bridle path between common fields, which it seems from entries in manorial records to have been usual from time to time to lay out and define. The term occurs in Surrey, Sussex, Norfolk, &c. In the first-named county there are examples at Putney, Mortlake, and Wimbledon. In Putney the actual Cooper's Arms Lane was formerly known as the Warpell-way, and is so marked on old plans. Halliwell explains *warps* to mean "distinct pieces of ploughed land separated by the furrows," and states that the word is current in East Sussex and Kent. See *Notes and Queries*, April 6, 1889. A second track towards the Ridgeway at Wimbledon similarly bore the name. The thoroughfare in Putney partly preserves the ancient nomenclature in *Warpole Road*.

Whuppity Scoorie.—The ancient custom at Lanark of Whuppity Scoorie, the origin and meaning of which are lost, has just been celebrated, and watched by a crowd of adults. The town bell is rung nightly at six o'clock from March to September and then lies dumb for six months. On the first night of the ringing all the young folk congregate at the cross, and after parading three times round the parish church the Lanark lads meet the New Lanark boys in a free fight, in which the only legitimate weapons are their caps tied at the end of pieces of string. *Daily Mail*, March, 4, 1903.

Widowhood.—It seems to have been a practice of very high antiquity for widows of station not to remarry within a twelvemonth of the decease of the first husband. In a letter to Dr. Alexander

Legh, his representative at the Court of the King of Scots, written in 1477, Edward IV. reminds him that he has come to no decision respecting the proposed second nuptials of the Duchess of Burgundy and the Duke of Albany on this account—"forsomoch as aftre the old usaiges of this our Royaume noon estat ne person honourable commeth of mariage within the yere of their doole."—Ellis's *Original Letters*, 1st Series, i, 17. Where the tenants of the crown in *capite* left widows, the latter had to assign their dowers to the sovereign, and to become his or her wards, and might not marry again without the royal consent. *Ibid.* 2nd S. i, 89.

Wife.—The superstition that a wife is a marketable commodity, was entertained, to his misfortune, by one Parson Cheken, or Chicken, in the reign of Queen Mary, for in his "Diary," Henry Machyn notes under the year 1553: "The xxiiij of November, dyd ryd in a cart Cheken, parson of Sant Nicolas Coldabbay, round about London, for he sold ys wyff to a bowcher."

This superstition still prevails among the lowest of our vulgar, that a man may lawfully sell his wife to another, provided he deliver her over with a halter about her neck. It is painful to observe, that instances of this frequently occur in our newspapers; but is becoming of more and more rare occurrence, and may be securely regarded as one of those vestiges of barbarous ignorance which are fast dying out from among us. Yet in the *Daily Telegraph* newspaper for January 18, 1868, there is the following extract: "The *Blackburn Standard* reports that on Saturday afternoon last a mechanic, named Thomas Harland, sold his wife to another man, named Lomax, for the sum of 20s., and all parties being agreeable to the bargain, Mrs. Harland has been transferred to her new husband. The following agreement has been drawn up and signed by the parties: 'Blackburn, Jan. 11, 1868: This is to certify to all whom it may concern, that I, Thomas Harland, of Blackburn, do relinquish all my conjugal rights to my wife, Sarah Ellen Harland, in favour of Henry Lomax, for the sum of 1l. sterling. As witness our hands, &c., Thomas Harland; witness, Philip Thomas and George Swarbrick.' Harland has since announced that he will not be answerable for any debts his late wife may contract."

Wigan and Lancashire Sports.—At Wigan there was formerly for the purpose of general athletic exercises and amusements a properly prepared course of three miles, on part of the site of which lay the Wigan Cricket

Ground 20 years ago. The names of the competitors had to be given in to the town bailiff, and 5s. deposited as entrance fee for the chief race for a plate of £10 value. The sports lasted for several days. They were publicly advertised during every market day for over a month before, with the hope of inviting distant competitors. These races for footmen afterwards gave place to horse races on the same ground; but there are no races at Wigan now. *Globe*, Jan. 15, 1904. Race-courses and other large open areas in the vicinity of towns, while land was less valuable, were not unfrequent or unusual.

Wild Mare.—An old name for the game of *see-saw*.

Wilfrid, St.—See *Ripon*.

Will o' the Wisp or Kit with the Canstick (Candlestick).—

Wisp, in the name of this phenomenon, implies a little twist of straw, a kind of straw torch. Thus Junius in verbo: "Frisiis 'wispien,' etiamnum est ardetes straminis fasciculos in altum tollere." These names have undoubtedly been derived from its appearance, as if Will, Jack, or Kit, or some country fellows, were going about with lighted straw torches in their hands. In the West of England, the will-o'-wisp is known under this name, and also under that of Joan-in-the-Wad. In the vulgar dialect of Newcastle-upon-Tyne, it has been corrupted into weeze.

In Warwickshire, mab-led (pronounced mob-led) signifies led astray by a will-o'-the-wisp. This was the Mab of fairy-lore. It had the title also of "Gyl burnt-Tayle or Gillion a burnt Taile." So in Gayton's "Festivous Notes upon Don Quixot," 1654, p. 268, we find "An *Ignis fatuus*, an exhalation and Gillion a burnt traile, or will with the wispe." Also in p. 97, "Will with the wispe, or Gyl burnt tayle."

It is called also a Sylham lamp. Thus we find in Gough: "In the low grounds at Sylham, just by Wingfield in Suffolk, are the *Ignes fatui*, commonly called Sylham lamps, the terror and destruction of travellers and even of the inhabitants, who are frequently misled by them." Reginald Scot, before he mentions "Kit with the Kanstick," has the words "Sylens," which, I have no doubt, is a corruption of the above Sylham.

This appearance, called in Latin *ignis fatuus*, has long composed an article in the catalogue of popular superstitions. Clowns, however, are not the only persons who have been misled by it, for as the subsequent account of it will evince, it has hitherto eluded the most diligent pursuit of our writers of natural history.

Thomas White defines it to be a certain

viscous substance, reflecting light in the dark, evaporated out of a fat earth, and flying in the air. It commonly haunts church-yards, privies and fens, because it is begotten out of fatness: it flies about rivers, hedges, &c. because in those places there is a certain flux of air. It follows one that follows it, because the air does so. *Peripatetical Institutions*, 1656, p. 148. "The *Scottish Encyclopædia*" defines it to be "a kind of light, supposed to be of an electric nature, appearing frequently in mines, marshy places, and near stagnating waters." The account adds: "It was formerly thought, and is still by the superstitious believed, to have something ominous in its nature, and to presage death and other misfortunes. There have been instances of people being decoyed by these lights into marshy places, where they have perished; whence the names of *Ignis fatuus*, *Will with a Wisp*, and *Jack with a Lanthorn*, as if this appearance was an evil spirit, which took delight in doing mischief of that kind."

Willsford says: "The lowest meteor in the air is the burning candle, or as some call it, *Ignis fatuus*. This is a hot and moist vapour, which striving to ascend, is repulsed by the cold, and fired by *Antiperistasis*, moves close by the earth, carried along with the vapours which feed it, keeping in low and moist places. The light is of an exceeding pale colour, very unwholesome to meet withal, by reason of the evil vapours it attracts unto it, which nourishes the pallid flame, and will often ascend (as those exhalations do,) and as suddenly fall again, from whence the name is derived." He adds: "These pallid fires appear but at some times of the year, and that in certain places: and in those parts where they are most usual, they are not commonly seen, but as fore-runners of sultry heat in sommer, and wet in the winter: they are usually observed to appear in open weather." *Nature's Secrets*, 1658, pp. 56, 120.

Gregory writes much to the same effect: "*Hujusmodi flammulas Philosophi ad Meteora traducunt, causantes Exhalationem ad infimam Aëris regionem elevatam, ibique per Antiperistasin accensam (Garatum leges) quæ dum ascendere nititur, frigore mediæ Regionis depellitur, et apparet quasi saltans loca decliviora quærens, unde et ad Aquas sequentem ducit, sæpe etiam in magnis Tempestatibus aut velis affigitur aut præcedit vel sequitur. Meteorol. fol. 50. Stellulas istas sic a philosophis fabrefactas, ne non sibi aliisve quid altum sapere videantur, vocaverunt Ignis fatuos." *Ibid.**

The *ignis fatuus* is said to have been observed to stand still as well as to move,

and sometimes to seem fixed on the surface of the water. This phenomenon is supposed to be chiefly seen in summer nights, frequenting meadows, marshes, and other moist places. It is often found also flying along rivers and hedges, as if it met there with a stream of air to direct it.

Sir Isaac Newton calls it a vapour shining without heat, and says that there is the same difference between this vapour and flame, as between rotten wood shining without heat, and burning coals of fire. Some have supposed, among whom were Willoughby and Ray, that the *ignis fatuus* is nothing more than some nocturnal flying insect. Bradley thought it to be a group of such. Derham, on the other hand, thought this phenomenon was composed of fixed vapours. In favour of Ray's hypothesis, we are informed that the *Ignes fatui* give proof as it were of sense by avoiding objects: that they often go in a direction contrary to the wind, that they often seem extinct, and then shine again: that their passing along a few feet above the ground or surface of the water agrees with the motion of some insect in quest of prey: as does also their settling on a sudden, as well as their rising again immediately. Some indeed have affirmed that *Ignes fatui* are never seen but in salt marshes, or other boggy places. On the other hand, it is proved that they have been seen flying over fields, heaths, and other dry places.

What follows from *A Help to Discourse*, 1638, is a curious sample of the old ideas vulgarly prevalent under the present head: "Q. What fire is that which sometimes followes and sometimes flyeth away? —A. An *Ignis fatuus*, or a walking fire (one whereof keeps his station this time near Windsor) the pace of which is caused principally by the motion of the ayre enforcing it." Should this be considered as not very satisfactory, what will be thought of the subsequent explanation from the *Cabinet of Nature*, 1637? "Q. What is the cause of the *Ignis fatuus*, that either goes before or follows a man in the night? —A. It is caused of a great and well compacted exhalation, and being kindled, it stands in the aire, and by the man's motion the ayre is moved, and the fire by the ayre, and so goes before or follows man: and these kinds of fires or meteors are bred near execution places, or church yards, or great kitchens, where viscous and slimy matters and vapours abound in great quantity."

Widely different are the sentiments of Pennant on this subject: speaking of the winter gull, he says, that "it frequents, during winter, the moist meadows in the inland parts of England, remote from the

sea. The gelatinous substance known by the name of star-shot, or star jelly, owes its origin to this bird, or some of the kind, being nothing but the half digested remains of earthworms, on which these birds feed and often discharge from their stomachs." *Zoology*, ii, 538. He refers to Morton's "Natural History of Northampton."

The mystery and difficulty attendant on the solution of this appearance under a variety of conditions are simply due to the former ignorance prevailing even among the majority of learned persons of chemical laws and principles. The phosphorescence observed on the fur of animals is no longer ascribed to supernatural causes.

The Cambridge men find it possible, when they are on the river, to ignite the phosphoric weed, which floats on the surface of the water; and throughout the fen-country the will o' the wisp is a familiar phenomenon, beginning perhaps to be better understood.

One of the popular attributes of the *ignis fatuus*, as has been already noticed, is the love of mischief in leading men astray in dark nights, which in Drayton's "Nymphidia" is given to the Fairy Puck:

"Of purpose to deceive us:
And leading us makes us to stray
Long winter nights out of the way,
And when we stick in mire or clay,
He doth with laughter leave us."

Hentzner, who was in England in 1598, tells us, that returning from Canterbury to Dover, "there were a great many Jack-w'-a-Lanterns, so that we were quite seized with horror and amazement." Edit. 1757, p. 101. Elsewhere it is remarked: "No, it may be conjectured that some *Ignis fatuus*, or a fire drake, some William with a wisp, or some glowworm illumination did enlighten and guide them." *A Personall Treaty with his Majesty*, 1648, p. 81.

We gather from Boreman's *Description of a Great Variety of Animals*, &c. vol. ii. that a respectable person in Hertfordshire, presuming upon the knowledge of the grounds about his house, was tempted one dark night to follow one of these lights, which he saw flying over a piece of fallow ground. It led him over a ploughed field, flying and twisting about from place to place—sometimes it would suddenly disappear, and as suddenly appear again. It once made directly to a hedge; when it came near, it mounted over, and he lost sight after a full hour's chase. On his return home he saw it again, but was already too much fatigued to think of renewing the pursuit.

At Astley, seven miles from Worcester, three gentlemen once saw one of these appearances in a garden about nine o'clock in a dark night. At first they imagined it to be some country fellow with a lantern, till approaching within about six yards, it suddenly disappeared. It became visible again in a dry field, thirty or forty yards off. It disappeared as suddenly a second time, and was seen again a hundred yards off. Whether it passed over the hedge, or went through it, could not be observed, for it disappeared as it passed from field to field. At another time, when one approached within ten or twelve yards, it seemed to pack off as if in a fright. Hutchinson, speaking, in the parish of Whitbeck, of a lake on the estate of R. Gibson, Esq., at Barfield, observes: "Here, and in the adjoining morasses, is much of that inflammable air which forms the lucid vapour vulgarly called Will with the wisp, frequently seen in the summer evenings." *Cumberland*, 1552.

The expression in the "Tempest," act iv. sc. 1, "Played the Jack with us" is explained by Johnson, "he has played Jack with a lantern, he has led us about like an *Ignis fatuus*, by which travellers are decoyed into the mire."

Milton's "Frier's Lantern" in *L'Allegro*, is the Jack and lantern, says Warton, which led people in the night into marshes and waters.

There are innumerable literary references to the present superstition, some of no weight or interest, some merely figurative—but I may append a selection: Thus in Langland's "Piers Plowman," written about 1350,

"—That alle that herde that horn
Helde hir noses after
And wissed it hadde been wexed
With a wispe of firses."

Will-with-a-wisp occurs in Fletcher's drama of "The Captain," written about 1613. In "The Vow-breaker," 1636, act. ii. sc. 1, we read: "Ghosts, hobgoblins, Will with a wisp, or Dicke a Tuesday." In Glapthorne's "Albertus Wallenstein," 1640, we find:

"Your wild irregular lust which like
those fire-drakes

Misguiding nighted travellers, will lead
you

Forth from the fair path," &c.

—"A wand'ring fire
Compact of unctuous vapour, which the
night

Condenses, and the cold environs round
Kindled through agitation to a flame,
Which oft, they say, some evil spirit
attends,

Hovering and blazing with delusive
light,

Misleads th' amaz'd night-wand'rer
from his way
To bogs and mires, and oft through
pond and pool,
There swallow'd up and lost, from suc-
cour far."

—*Milton's Par. Lost*, book ix. l. 634.

"How Will a' Wisp misleads night-
faring clowns,
O'er hills, and sinking bogs, and path-
less downs."

—*Gay*.

"Sæpe autem, dum Tecta petunt, vesti-
gia fallit

Materia pingui exoriens erraticus Ignis;
(Quem densant Tenebræ, circumdant
Frigora, donec

Sæpe agitando rapit spatiosam in
fomite flammam).

Ille per aërios fallaci lumine campos
Cursitat, erroresque vagos seducit in
altum

Nocte silente Lacum, alit sparsas per
prata paludes."

—*Woodward's "Rusticæ Nundinæ,"*
(*Poems*, 1730, p. 139.).

"Ah homely swains! your homeward
steps ne'er lose;

Let not dank Will mislead you on the
heath,

Dancing in mirky night, o'er fen and
lake

He glows to draw you downward to
your death,

In his bewitch'd, low, marshy, willow
brake!

What though far off, from some dark
dell espied,

His glimmering mazes cheer th' excur-
sive sight,

Yet turn, ye wand'rers, turn your steps
aside,

Nor trust the guidance of that faithless
light."

Collins, *Ode on the Superstitions of the
Highlands*, 1788.

Lady Bradshaigh, writing to Richard-
son, the novelist, in relation to their meet-
ing in the Park, when he did not recognise
her, remarks: "I . . . had an opportunity
of surveying you unobserved, your eyes
being engaged amongst the multitude,
looking, as I knew, for a certain gill o'
the wisp, who, I have a notion, escaped
being known by you."

Mr. Thomas Wright, in his series of
papers on the "Superstitions, &c. of the
Middle Ages," 1846, notices the *filollets* or
fenn-follets, which were regarded with the
same awe and mysterious terror in France
as our *ignis fatuus*, and similarly looked
upon as malignant spirits haunting
marshes and bogs.

In Italy two kinds of these lights are
said to have been discovered; one, in the

mountains, the other in the plains: they
are called by the common people *cularsi*,
because they look upon them as birds, the
belly and other parts of which are re-
splendent like the *pyraustæ*, or fire-flies.

In an account by Ignatio Somis of the
preservation and deliverance of three
women, buried thirty-seven days in the
ruins of a stable, by a heavy fall of snow
from the mountains, at the village of
Borgomoleto, in Italy, 1755, it is stated
that on the melting of the snow, &c., when
the unhappy prisoners "seemed for the
first time to perceive some glimpse of
light, the appearance of it scared Anne
and Margaret to the last degree, as they
took it for a forerunner of death, and
thought it was occasioned by the dead
bodies; for it is a common opinion with
the peasants, that those wandering wild-
fires which one frequently sees in the open
country, are a sure presage of death to
the persons constantly attended by them,
whichever way they turn themselves, and
they accordingly call them death-fires."
Comp. *Elf-Fire* and *Castor and Pollux*.

Willesden.—See *Walsingham*.

Wind.—Pomponius Mela, who wrote
in the reign of the Emperor Claudius,
mentions a set of priestesses in the Island
of Sena, or the Ile des Saints, on the coast
of Gaul, who were thought to have the
quality of troubling the sea and raising
the winds by their enchantments, being,
however, subservient only to sea-faring
people, and only to such of them as come
on purpose to consult them.

The power of confining and bestowing
is attributed to Eolus in the "Odyssey."
Calypso, in other places of the same work,
is supposed to have been able to confer
favourable winds.

The winds have had their properties as-
signed to them in our weather folk-lore:

"When the wind is in the east,
'Tis neither good for man nor beast;
When the wind is in the north,
The skilful fisher goes not forth;
When the wind is in the south,
It blows the bait in the fishes' month;
When the wind is in the west,
Then it is at the very best."

In Sinclair's "Statistical Account of
Scotland," the minister of Kirkmichael,
in the county of Banff, tells us: "On the
first night of January, they observe, with
anxious attention, the disposition of the
atmosphere. As it is calm or boisterous;
as the wind blows from the S. or the
N.; from the E. or the W., they prog-
noscicate the nature of the weather till
the conclusion of the year. The first night
of the new year, when the wind blows from
the west, they call *dàr-na coille*, the night
of the fecundation of the trees; and from

this circumstance has been derived the name of that night in the Gaelic language. Their faith in the above signs is couched in verses (thus translated): "The wind of the S. will be productive of heat and fertility; the wind of the W. of milk and fish; the wind from the N. of cold and storm; the wind from the E. of fruit on the trees." xii, 458.

Martin (*W. Isl. of Scotland*, 166) says that it was an ancient custom among the Islanders to hang a he-goat to the boat's mast, hoping thereby to procure a favourable wind.

The Laplanders, says Scheffer, have a cord tied with knots for the raising of the wind; they, as Ziegler relates it, tie their magical knots in this cord: when they untie the first, there blows a favourable gale of wind; when the second, a brisker; when the third, the sea and wind grow mighty, stormy, and tempestuous. This, he adds, that we have reported concerning the Laplanders, does not in fact belong to them, but to the Finlanders of Norway, because no other writers mention it, and because the Laplanders live in an inland country. However, the method of telling winds is this: "They deliver a small rope with three knots upon it, with this caution, that when they loose the first they shall have a good wind; if the second, a stronger; if the third, such a storm will arise that they can neither see how to direct the ship and avoid rocks, or so much as stand upon the decks, or handle the tackling."

Windsor Hill.—Sir Hugh Platt mentions a curious circumstance relative to pears in this locality. "Trees that beare earlie," he says, "or often in the yeare, as pear-trees vpon Windsor-hill, which beare three times in a yeare; these, though they be removed to as rich, or richer ground, yet they doe seldom beare so early, or so often, except the soile bee of the same hot nature, & haue the like advantages of situation, and other circumstances, with those of Windsore. And therefore commonly, the second fruite of that peare-tree beeing remooued, doth seldome ripen in other places." This information Platt had from his correspondent Mr. Andrew Hill. The pear intended is probably the Windsor pear. *Flora's Paradise*, 1608, p. 140.

Wine in the Church at Marriage.—This custom is enjoined in the Hereford Missal. "Post Missam, Panis, et Vinum, vel aliud bonum potabile in Vasculo proferatur, et gustent in nomine Domini, Sacerdote primò sic dicente: 'Dominus vobiscum.'"

By the Sarum Missal it is directed that the sops immersed in this wine, as well as the liquor itself, and the cup that contained it, should be blessed by the

priest:—"Benedicatur Panis et Vinum vel aliud quid potabile in Vasculo, et gustent in nomine Domini Sacerdote dicente, Dominus vobiscum." The form of Benediction ran thus: "Benedic Domine panem istum et hunc potum et hoc vasculum, sicut benedixisti quinque panes in Deserto et sex hydrias in Chanaan Galileæ, ut sint sani et sobrii atque immaculati omnes gustantes ex iis," &c.

The beverage used on this occasion was to be drunk by the bride and bridegroom and the rest of the company. This was as important a ceremony as the *Confarreatio* elsewhere referred to and explained. "Certe et in Græcorum ritibus, Compotatio est in Ecclesia nuptialis, quæ Confarreationis vicem videtur præstare."—Selden *Uxor Hebraica*, Opera, tom, iii, p. 668.

In the articles ordained by Henry VII. for the regulation of his household, "Article for the Marriage of a Princess," we read: "Then pottes of ypoocrice to bee ready, and to be put into the cupps with soppe, and to be borne to the estates; and to take a soppe and a drinke," &c. In Dekker's "Satiro-Mastix," 1602, we read: "And when we are at church bring out the wine and cakes." Farmer has adduced a line in an old canzonet on a wedding, set to music by Morley, 1606: "Sops in wine, spice cakes are a-dealing."

The allusions to this custom in our old plays are very numerous; as in Shakespeare's "Taming of the Shrew," where Gremio calls for wine, gives a health, and having quaffed off the muscadell, throws the sops in the sexton's face. In the beginning of Armin's "History of the Two Maids of Moreclacke," 1609, the serving-man, who is perfuming the door, says: "The Muscadine stays for the bride at church." Again, in Fletcher's "Scornful Lady," act i. sc. 1, there is an allusion to the hippoceras and cakes. In Jonson's "Magnetic Lady," the wine drunk on this occasion is called "a knitting cup." In the "Compleat Vintner," &c. a poem, 1720, p. 17, the writer says:—

"What priest can join two lovers hands,
But wine must seal the marriage-bands?"

* * * * *
As if celestial wine was thought
Essential to the sacred knot,
And that each bridegroom and his bride
Believ'd they were not firmly ty'd,
Till Bacchus, with his bleeding tun,
Had finish'd what the priest begun."

The present usage is followed by the modern Russians.

Winifred's Well, St.—In the "Travels of Tom Thumb" by Robert Dodsley, we read: "A man would be inexcusable that should come into North

Wales and would not visit Holywell or St. Winifride's Well, and hear attentively all the stories that are told about it. It is indeed a natural wonder, though we believe nothing of the virgin and her rape; for I never felt a colder spring, nor saw any one that affords such a quantity of water. It forms alone a considerable brook which is immediately able to drive a mill."

Pennant, in his account of this well, says: "After the death of that saint, the waters were almost as sanative as those of the Pool of Bethesda: all infirmities incident to the human body met with relief: the votive crutches, the barrows, and other proofs of cures, to this moment remain as evidences pendent over the well. The resort of pilgrims of late years to these fontanalia has considerably decreased. In the summer, still a few are to be seen in the water in deep devotion up to their chins for hours, sending up their prayers, or performing a number of evolutions round the polygonal well, or threading the arch between well and well a prescribed number of times." Elsewhere he adds: "The bathing well at Whiteford is an oblong, 38 feet by 16, with steps for the descent of the fair sex, or of invalids. Near the steps, two feet beneath the water, is a large stone, called the wishing-stone. It receives many a kiss from the faithful, who are supposed never to fail in experiencing the completion of their desires, provided the wish is delivered with full devotion and confidence. On the outside of the great well, close to the road, is a small spring, once famed for the cure of weak eyes. The patient made an offering to the nymph of the spring of a crooked pin, and sent up at the same time a certain ejaculation, by way of charm: but the charm is forgotten, and the efficacy of the waters lost. The well is common."

Lilly relates that in 1635 Sir George Peckham, Knt. died in St. Winifred's Well, "having continued so long numbling his paternosters and *Sancta Winifreda ora pro me*, that the cold struck into his body, and after his coming forth of that well he never spoke more." *Hist. of his Life and Times*, 32.

An account of a miracle pretended to have been wrought at this well will be found in a pamphlet entitled, "Authentic Documents relating to the miraculous Cure of Winefrid White, of Wolverhampton, at Winefrid's Well, alias Holywell, in Flintshire, on the 28th of June, 1805; with observations thereon, by the R. R. J.—M." 1806.

Winlaton Hopping.—The *Newcastle Daily Chronicle* of May 21, 1889, contained the subjoined description of this

festival: "There was stir, excitement, and hilarity at Winlaton yesterday. The occasion was the annual hopping, and the old-fashioned Front Street, with its cottage buildings, small shops, and somewhat twisted thoroughfare, was for the nonce the locality in which some thousands of holiday-keepers passed their time. Winlaton hopping is one of the oldest social gatherings that northern records can show. It is probably the oldest fixture of the kind in the district. There are some, however, who can remember when the annual gathering was a different affair to what it is now. It has always been on the Monday and Tuesday following the 14th of May, and it has always been preceded by what is known as "Hopping Sunday." Every house was first of all almost turned inside out, previous to being put into apple-pie order for the reception of visitors. When the Sunday came, with the regularity of clock work there came with it all the absent Winlatonians from a distance, with hearty greetings to their friends and relatives, to eat of the veal and ham and new cabbage which formed the universal dish of the village on that particular day, and to join in the revels of the two or three days and nights succeeding. This custom is still to some extent followed in the village; but it is slowly but surely dying out. Winlaton at that period might almost have been described as the abode of Vulcan. There were smithies to be found at every quarter of it, and the spot on which the biggest show-ground was situate yesterday was only thirty or forty years ago a pond, on the margin of which there was situate a band of blacksmiths' shops, from which the loud clang of the hammer was heard, and out of which dust-begrimed, stalwart forms issued as regularly as meal-time came. At the high end of the village—where the Drill Hall now stands—and in some of the back streets, smithies in tolerably large numbers were once to be found.

The old-fashioned hopping does not embrace many attractions. There were a good many small stalls, with their loads of sweet stuffs and spice, but the only showman who used to put up an appearance was old Tommy Elliott, an itinerant exhibitor, with his peep-show containing views of Earl Grey's Monument, Grey Street, and other places in Newcastle. The views were excellent, the places represented had not long been built by Grainger, and Tommy did a roaring trade. He was popular in the village; he either took coppers or brass buttons for a peep at his wonderful collection, and "females and boys under 12 years of age," as is the custom with some exhibitions now, were not debarred from sharing in the

entertainment. Then the poets honoured the hopping with their verse. There were two songs upon it which have survived from among the rest, regarding one of which—written a good many years ago by John Leonard, of Gateshead, Mr. Allan, in his Tyneside Collection, says it is worthy of a place beside "Swallow Hopping," as being descriptive of the customs of our country visitors. The rhymester dilates in this song on the mirth in the village, the recreation at Tench's hotel, and a score of scenes that were enacted over and over again in the main street. Tench's hotel would at that time occupy the site now held by the Highlander Inn.

During the last year or two the Hopping has swelled to proportions that have drawn to the village thousands from the neighbouring places. This year's hopping actually commenced on Saturday, but yesterday was regarded, strictly speaking, as the opening day. In the town generally the amusements were of a modernized and commonplace type. But at the upper end of Front Street it was more on the old-fashioned style; for the stalls, with their pyramids of candy and spice, and the shooting galleries and the swings were principally of the kind our forefathers used to see fifty or sixty years ago.

"We talk neither about politics nor religion as to-day happens," remarked a Winlaton man in the street, and really it looked like it, for the street was filled with a merry crowd all day, and at night the people in their hundreds were mounting the steep from Blaydon to Winlaton, and from several other directions were pouring into the village. The hopping, in accordance with usual custom, will be continued to-day, and there may possibly be something in the nature of a wind-up to-morrow. The romping fun and rowdiness that marked the hopping of a long since departed time are now conspicuous by their absence, and visitors will now find only healthful recreation, abundance of mirth, and innocent pleasure. The hopping, like the crowds, is well conducted, and if this could be managed at other places, no one would have cause to regret the revival in the old class of public entertainment that seems at many parts of the North of England to have set in.

Winning the Kail.—In Scotland termed Broose, in Westmoreland called Riding for the Ribbon. The race from the church to the bride's door used to be formerly on horseback, and was called "Riding the bruse;" and he who reached the goal first, won the bruse, a species of spice-broth, otherwise called kail.—Atkinson's *Cleveland Glossary*, 1868. This

is mentioned under the present title in "The Collier's Wedding":

"Four rustic fellows wait the while
To kiss the bride at the church-stile:
Then vigorous mount their felter'd
steeds—

—To scourge them going, head and tail,
To win what country call 'the kail.'"
See *Riding*.

Winwaloe's Day, St.—(March 3).

The name of the saint is variously spelled, Winwalli, Winwolano, Vinwoley, Walovay, etc., and it appears that he was Abbot of Tauracine in Brittany. A section of a modern work is devoted to the district of St. Winwaloe, in Cornwall, of which he was the patron saint, and which derived its name from him. *Churches and Antiquities of Cury and Gunwalloe*, by A. H. Cummings, 1875, pp. 116-32, 182-7.

An account of this British saint is given by Butler. There is no doubt that the name was pronounced at a very early date, Winnaloe, and that even abbreviated into Winnol. The stormy weather, which is usual at this season, is known in some districts as Winnol-weather. In Forby's time (he died in 1825), some remains still existed of the priory or cell of St. Winwaloe at Wereham, in Norfolk, at which place a celebrated horse-fair (subsequently, for the sake of convenience, removed to Downham market) used to be held on the anniversary-day.

Wise Men and Women.—Cotta says: "This kinde is not obscure, at this day swarming in this kingdom, whereof no man can be ignorant, who lusteth to observe the uncontroled liberty and licence of open and ordinary resort in all places unto wise-men and wise-women, so vulgarly termed for their reputed knowledge concerning such diseased persons as are supposed to be bewitched." *Tryall of Witchcraft*, 1616, 60. The same author elsewhere says: "the mention of witchcraft doth now occasion the remembrance in the next place of a sort of practitioners whom our custome and country doth call wise men and wise women, reputed a kind of good and honest harmless witches or wizards, who by good words, by hallowed herbes, and salves, and other superstitious ceremonies, promise to allay and calme divels, practises of other witches, and the forces of many diseases." *Short Discoverie of Unobserved Dangers*, 1612, p. 71.

Wishing Wells.—See *Walsingham*.

Witch.—A term applied to a man in *Gesta Romanorum*, edit. Madden, 1838, p. 456, and in Wicliff's New Testament.

Witch is from Anglo-Saxon *wicca*. In Low Latin, the word *vegius* stands for a sorcerer. It is now exclusively applied to the female sex. In the "Promptorium

Parvulorum," "wytche" is apparently a synonym for ephialtes or the night-mare.

Witchcraft.—Witchcraft is defined by Scot to be, "in estimation of the vulgar people, a supernatural work between a corporal old woman and a spiritual devil;" but, he adds, speaking of his own sentiments on the subject, "it is, in truth, a cozening art, wherein the name of God is abused, prophaned, and blasphemed, and his power attributed to a vile creature." *Discovery*, 1584, ed. 1665, 284. Perkins, in his *Discourse of Witchcraft*, 1608, defines witchcraft to be an art serving for the working of wonders by the assistance of the devil, so far as God will permit. Delrio defines it to be an art in which, by the power of the contract entered into with the devil, some wonders are wrought, which pass the common understanding of men. Witchcraft, in modern estimation, is a kind of sorcery (especially in women), in which it is ridiculously supposed that an old woman, by entering into a contract with the devil, is enabled in many instances to change the course of nature, to raise winds, perform actions that require more than human strength, and to afflict those that offend her with the sharpest pains.

Gibbon, speaking of the laws of the Lombards, A.D. 643, tells us: "The ignorance of the Lombards, in the state of paganism or Christianity, gives implicit credit to the malice and mischief of witchcraft: but the judges of the seventeenth century might have been instructed and confounded by the wisdom of Rotharis, who derides the absurd superstition, and protects the wretched victims of popular or judicial cruelty." He adds in a note: "See 'Leges Rotharis,' No. 379, 47. Striga is used as the name of witch. It is of the purest classical origin (Horat. 'Epod.' v. 20, Petron. c. 134), and from the words of Petronius (quæ Striges comederunt nervos tuos?) it may be inferred that the prejudice was of Italian rather than barbaric extraction." There is the passage in Ovid:

"Nocte volant, puerosque petunt nutricis egentes;

Et vitiant cunis corpora rapta suis.

Carpere dicuntur lactentia viscera rostris;

Et plenum poto sanguine guttur habent."

—*Fasti*, lib. iv. l. 135.

It seems very reasonable to suppose with Mr. Gomme that the germ of much of the belief in witchcraft and fairy-lore is to be sought in the ancient habit of isolation by certain persons or groups of persons belonging to communities and the con-

sequent superstition, which was apt to grow up respecting them and their nature, where there was an absence of all education and culture, and everything was judged by the dictates of instinct and self-protection. *Folk-Lore Society, Presidential Address*, 1894, p. 55. It may be added that necromancy was apparently imputed in remote times to the cave-dwellers, whose resorts were particularly inaccessible, and who in some cases pursued callings beyond the vulgar comprehension. *Torrent of Portugal*, a Romance, ed. Halliwell, 1842, viii.

One of the most curious, if not earliest, examples of a belief in witchcraft is connected with the interview in the Isle of Thanet between Ethelbert, King of Kent, and St. Augustine in the open air, which was purposely so arranged, lest, had it taken place under a roof, the strangers might have practised some unlawful arts on the King. For this anecdote there is the authority of Bede.

In the legendary story of Hereward the Saxon appears the wise woman of Brandon, near Ely, who from a scaffold erected in the fen before the walls, delivered an anathema against Hereward and his ally the Abbot of Ely, and it is related that, ere the witch could pronounce her malediction the third time, the scaffold was set on fire by the Saxons, and the woman burned or killed. *Hazlitt's Tales and Legends*, 1892, pp. 188-90.

The destruction of innumerable objects of antiquity was, it has been surmised, partly due to a belief that they were the work of enchantment, and that the spell could only be broken by their disappearance. The bronzes and sculptures, which we at present so greatly covet, were regarded by the priest-ridden people as dangerous idols. *Wright's Wanderings of an Antiquary*, 1854, p. 52.

A passage in one of the "Towneley Mysteries" points to a very curious, yet very common superstition in this, as well as in other countries, in former times—the power of evil spirits to produce deformity upon a child at its birth. The hour of midnight was looked upon by our forefathers as the season when this species of sorcery was generally accomplished. The passage referred to above is as follows:

"*Tercius Pastor*. I know him by the eere marke: that is a good tokyn.

Mak. I telle you, syrs, hark: hys noys was broken.

Sythen told me a clerk, that he was forspokyn.

Primus Pastor. This is a false work. I wold fayn be wrokyn:

Gett wepyn

Uxor. He was takyn with an elfe:
I saw it myself.
When the clok stroke twelf,
Was he forshapyn."

In Grafton's "Chronicle," it is laid to the charge (among others) of Roger Bolingbroke, a cunning necromancer, and Margery Jordane, the cunning witch of Eye, that they at the request of Eleanor, Duchess of Gloucester, had devised an image of wax representing the King (Henry VI.) which by their sorcery by little and little consumed: intending thereby in conclusion to waste and destroy the king's person. Shakespear mentions this in the second part of Henry VI. act i. sc. 4. But a more particular account of the matter may be found in *A Chronicle of London* under 20 Henry VI. (1441-2), where the penance imposed on the duchess and the punishment of her accomplices are described. "In this yere my lady of Gloucestre hadde confessyd here wichecraft, as it is aforesaid she was yoyned be alle the spiruialte assent to penaunce," and the duchess came from Westminster to London and landed at Temple Bridge from her barge, and there she took a taper of wax weighing two pounds in her hand, and went through Fleet Street barefoot and hoodless to St. Paul's, where she offered up her taper at the high altar. On the Wednesday following she came again by barge to the Swan in Thames Street, whence she proceeded barefoot through Bridge street and Gracechurch street to Leadenhall and St. Mary Cree. On Friday she disembarked at Queenhithe, and walked to Cheapside and St. Michael's Cornhill. And on each of these occasions she was met at the landing place by the Mayor, Sheriffs, and Crafts of London. The duchess was interned at Chester for life.

A document, purporting to be the confession of Bernard de Vignolles, dated from Rouen, March 14, 1495-6, charges Sir John Kendal, Grand Prior of the Order of St. John of Jerusalem at Rhodes, Sir John Tong his nephew, a knight of that order, and others, of a treasonable design to compass the death of Henry VII. by necromancy, with a view to the establishment on the throne of Perkin Warbeck. *Plumpton Correspondence*, 1839, p. 120, Note.

See Servius on the 8th Eclogue of Virgil; Theocritus, Idyl. ii. p. 22; Ovid says:

"Devovet absentes, simulacraque cerea
figit
Et miserum tenues in jecur urget acus."
—*Heroid. Ep.* vi. l. 91.

The following is from "The First Part

of the Contention between the Houses of Lancaster and Yorke," 1594:

"*Elinor.* What sir Iohn Hum, what newes with you?"

Sir John. Iesus preserue your Maiestie.

Elinor. My Maiestie. Why man I am but grace.

Sir John. I, but by the grace of God and Hums aduise, your graces state shall be aduauunst ere long.

Elinor. What hast thou conferd with Margery Iordaine the cunning witch of Ely, with Roger Bullingbrooke and the rest, and will they vndertake to do me good?"

Sir John. I haue Madame, and they haue promised me to raise a spirite from depth of vnder ground, that shall tell your grace all questions you demand."

The foregoing appeared, on the whole, to be too curious an illustration to be overlooked. Further on in the drama Bolingbrooke invokes the spirit, and a scene occurs, rather too lengthy for transcription, where Bolingbroke interrogates it. The whole can be read in my Shakespear's Library. This is farther illustrated by a passage in one of Daniel's Sonnets printed with Sydney's "Astrophel," 1591;

"The slie inchanter, when to work his will

And secret wrong on some forspoken wight,

Frames Waxe, in forme to represent aright

The poore unwitting wretch he meanes to kill,

And prickes the image, fram'd by magicks skill,

Whereby to vex the partie day and night."

And by another in Constable's "Diana," 1594:

"Witches which some murther do intend

Doe make a picture and doe shoote at it;

And in that part where they the picture hit,

The parties self doth languish to his end."

Andrews tells us, speaking of Ferdinando, Earl of Derby, who in the reign of Queen Elizabeth died by poison, "The credulity of the age attributed his death to witchcraft. The disease was odd, and operated as a perpetual emetic, and a waxen image, with hair like that of the unfortunate Earl, found in his chamber, reduced every suspicion to certainty." *Cont. of Henry*, 4th ed. p. 98, and *Gentl. Mag.* for 1751, p. 269. The Earl died April 16, 1594.

In "The First Part of Edward IV." by T. Heywood, 1600, the Duchess of York is made to say to Edward her son:

"O Edward, Edward! Fly, and leave this place,
Wherein, poor silly king, thou art enchanted.
This is her dam of Bedfords work, her mother,
That hath bewitched thee, Edward, my poor child."

The scene where Richard accuses Hastings of conspiring with others to bewitch him occurs in the "True Tragedie of Richard the Third," 1594. But in the "True Tragedie of Richard Duke of York," 1595, Richard is made to impute his deformity to natural causes.

Stow prints a form of oath taken by one of the parties to a wager of battle in connection with the title to some land in the Isle of Harty, adjoining Sheppey, in Kent, in 1571, and it runs thus: "This heare, you justices, that I haue this day neither eate, drunke, nor haue upon me either bone, stone, ne glasse, or any inchantment, sorcerie, or witchcraft, where-through the power of the word of God might be inleased or diminished, and the diuels power increased: . . ." *Annals*, 1615, p. 669.

It appears from Strype's *Annals*, sub anno 1589, that "one Mrs. Dier had practised conjuration against the Queen, to work some mischief to her Majesty: for which she was brought into question: and accordingly her words and doings were sent to Popham the Queen's attorney and Egerton her solicitor by Walsingham the secretary and Sir Thomas Heneage her vice chamberlain, for their judgement, whose opinion was that Mrs. Dier was not within the compass of the statute touching witchcraft, for that she did no act, and spake certain lewd speeches tending to that purpose but neither set figure nor made pictures." Sub anno 1578, Strype says: "Whether it were the effect of magic, or proceeded from some natural cause, but the Queen was in some part of this year under excessive anguish by pains of her teeth: insomuch that she took no rest for divers nights, and endured very great torment night and day."

King James tells us that "the devil teacheth how to make pictures of wax or clay, that, by roasting thereof, the persons that they bear the name of may be continually melted, or dried away by continual sickness." *Demonology*, p. 2, c. 5.

The faith in waxen images long survived, for Blagrave, who wrote about 1675, observes that "the way which the witches usually take for to afflict man or beast in this kind, is, as I conceive, done by image or model, made in the likeness of that man or beast they intend to work mischief upon, and by the subtilty of the devil made at such hours and times when it shall

work most powerfully upon them by thorn, pin, or needle, pricked into that limb or member of the body afflicted." *Astrological Practice of Physic*, p. 98. Coles says that witches "take likewise the roots of mandrake, according to some, or as I rather suppose the roots of briony, which simple folke take for the true mandrake, and make thereof an ugly image, by which they represent the person on whom they intend to exercise their witchcraft." He tells us elsewhere: "Some plants have roots with a number of threds, like beards, as mandrakes, whereof witches and imposters make an ugly image, giving it the form of the face at the top of the root, and leave those strings to make a broad beard down to the feet." *Art of Simpling*, 26, 66.

In ancient times even the pleasures of the chase were checked by the superstitions concerning witchcraft. Thus Reginald Scot says: "That never hunters nor their dogs may be bewitched, they cleave an oaken branch, and both they and their dogs pass over it." Ed. 1665, p. 152.

On March 11, 1618-19, Margaret and Philip Flower, daughters of Joane Flower, were executed at Lincoln for the supposed crime of bewitching Henry Lord Roos, eldest son of Francis Manners, Earl of Rutland, and causing his death; also, for most barbarously torturing by a strange sickness Francis, second son of the said Earl, and Lady Katherine, his daughter; and also, for preventing, by their diabolical arts, the said Earl and his countess from having any more children. An account was printed of this affair in 1619. Walter Yonge, M.P. for Honiton, in his "Diary" under 1606, notices a case of witchcraft, which occurred in the family of Dr. Holland, rector of Exeter College, in Oxford. He says: "This year there was a gentlewoman and near kinswoman to Doctor Holland's wife, rector of Exon College in Oxford, strangely possessed and bewitched, so that in her fits she cast out of her nose and mouth pins in great abundance, and did divers other things very strange to be reported."

At Cambridge in 1620, while the crusade against witchcraft was in full vigour, they had a separate place of confinement for this class of offender, called the Witches' Gaol, which was separated by a partition from the felons' gaol in the Jew's House given to the town in 1224 by Henry III. Atkinson and Clarke's *Cambridge*, 1897, p. 93.

There is a relation printed in 1643 of a witch, who was taken by the Parliament's forces, as she was standing on a small plank, and so sailing over the river at Newbury. Hazlitt's *Coll. and Notes*, 1903, p. 28.

Bewitched persons were said to fall frequently into violent fits and vomit needles, pins, stones, nails, stubbs, wool, and straw. This was an artifice of the medical profession, which Jorden exposes in the "Suffocation of the Mother," &c. 1603, p. 24, where he says: "Another policie Marcellus Donatus tells us of, which a physician used towards the Countesse of Mantua, who being in that disease which we call melancholia Hypochondriaca, did verily believe that she was bewitched, and was cured by conveying of nayles, needles, feathers, and such like things into her close-stool when she took physicke, making her believe that they came out of her bodie."

It is related in the "Life of Lord Keeper Guildford," p. 131, that when his lordship was upon the circuit at Taunton Dean, he detected an imposture and conspiracy against an old man charged with having bewitched a girl of thirteen years of age, who, during pretended convulsions, took crooked pins into her mouth and spit them afterwards into bye-standers' hands. Comp. *Hogarth Moralized*, and *Medley*.

Heath tells us, "Some few of the inhabitants of the Scilly Islands imagine, (but mostly old women,) that women with child and the first born are exempted from the power of witchcraft." *Hist. of Scilly Islands*, p. 120.

In "Macbeth," act iii. sc. i., Shakespear expresses a current belief at the period that a witch, assuming the form of an animal with a tail, was unable to compass the caudine appendage, in the passage:

"First Witch. —In a seive I'll thither sail,
And, like a rat without a tail,
I'll do, I'll do, I'll do."

Steevens seems to have thought that this was simply because there was no part of a woman correspondent to the tail in a rat or other animal.

Jonson, in his "Masque of Queenes," 1609, introduces the following description of the witches' meeting: "These witches, with a kind of hollow and infernall musique, came forth from thence. First one, then two, and three, and more, till their number encreased to eleuen: all differently attired: some wth ratts on theyr heads: some on theyr shoulders; others wth oyntment-potts at theyr girdles; all with spindells, timbrells, rattles, or other veneficall instruments, making a confused noyse, wth strange gestures. . . . These eleuen witches beginning to daunce (w^{ch} is an usual ceremony at theyr convents, or meetings, where, sometimes, also, they are vizarded and masqu'd), &c."

Bacon tells us that "the ointment that

witches use, is reported to be made of the fat of children digged out of their graves; of the juices of smallage, wolf-bane, and cinque-foil, mingled with the meal of fine wheat: but I suppose the soporiferous medicines are likely to do it, which are hen-bane, hemlock, mandrake, moon-shade, or rather night-shade, tobacco, opium, saffron, poplar-leaves," &c.

Scot prescribes the subsequent charm against witchcraft. "To unbewitch the bewitched, you must spit in the pot where you have made water. Otherwise spit into the shoe of your right foot before you put it on: and that Vairus faith, is good and wholesome to do, before you go into any dangerous place." *Discovery*, ed. 1665, 152.

Witchcraft Abroad. — A remarkable piece of romantic fiction appeared in 1609, founded, it is to be presumed, on some Spanish legend, under the title of *The Famous and renowned History of Morindos a King of Spaine: Who maryed Miracola a Spanish Witch; and of their seaven daughters, rightly surnamed Ladies with bleeding hearts: their births, their liues, and their deathes. A History most wonderfull, strange, and pleasant to the reader.*

It is well known that "the wife of Marshal d'Ancre was apprehended, imprisoned, and beheaded for a witch, upon a surmise that she had enchanted the Queen of France to doat upon her husband: and they say, the young King's picture was found in her closet, in virgin wax, with one leg melted away. When asked by her judges what spells she had made use of to gain so powerful an ascendancy over the Queen, she replied, 'that ascendancy only which strong minds ever gain over weak ones.'"

It was in 1634 that the famous Urban Grandier was, at the instigation of Cardinal Richelieu whom he had satirized, tried and condemned to the stake, for exercising the black art on some nuns of Loudun in the Viennois, who were supposed to be possessed.

An early number of the "Gentleman's Magazine" supplies the following story: "A man at a village near Mortagne in France had been long ill of a distemper, which puzzled the physicians: his wife believed he was bewitched, and consulted a pretended conjurer, who shewed her the wizard (her husband's uncle) in a glass of water, and told her, that to oblige him to withdraw the charm, they must beat him and burn the soles of his feet. On her return she sent for the uncle, and with the assistance of her relations beat him unmercifully, and burnt the soles of his feet and the crown of his head in such

a manner, that in two days after he died. The woman and her accomplices were seized. She owned the fact, and said if it was to do again, she would do it. This happened in December last. * * * * * The Tournelle condemned the woman to be hanged for the above fact, but the account adds, that "great interest was making to get her sentence commuted, the fact proceeding from conjugal affection." *Gents. Mag.* January and August, 1731.

Sir H. Ellis was the first, I believe, to notice that Aubrey, in his "Remains of Gentilism," refers to the meeting of witches on May-day Eve, on a mountain called the Blocks-berg, in the Hartz range in Germany, to dance and feast there; adding, that the people to guard themselves against their malignant influence, stick at their doors a particular thorn—the white thorn elsewhere mentioned.

The following is from the "Gentleman's Magazine" for 1775: "Nov. 15. Nine old women were burnt at Kalisk, in Poland, charged with having bewitched and rendered unfruitful the lands belonging to a gentleman in that Palatinate."

The following is from the "Gentleman's Magazine" for January, 1731. "Of Credulity in Witchcraft": "From Burlington to Pensilvania 'tis advised, that the owners of several cattel believing them to be bewitched, caused some suspected men and women to be taken up, and trials to be made for detecting 'em. Above three hundred people assembled near the Governour's House, and a pair of scales being erected, the suspected persons were each weighed against a great Bible; but, all of them vastly outweighing it, the accused were then tied head and feet together, and put into a river, on supposition, that if they swam they must be guilty. This they offered to undergo, in case the accusers should be served in the like manner; which being done, they all swam very buoyant and cleared the accused. A like transaction happened at Frome in Somersetshire in September last, published in the 'Daily Journal,' Jan. 15, relating that a child of one Wheeler, being seized with strange fits, the mother was advised by a cunning man to hang a bottle of the child's water, mixed with some of its hair, close stop'd, over the fire, that the witch would thereupon come and break it; it does not mention the success; but a poor old woman in the neighbourhood was taken up, and the old trial by water-ordeal revived. They dragg'd her, shiv'ring with an ague, out of her house, set her astride on the pommel of a saddle, and carried her about two miles to a mill-pond, stript off her upper cloaths, tied her legs, and

with a rope about her middle threw her in, two hundred spectators aiding and abetting the riot. They affirm she swam like a cork, tho' forced several times under the water; and no wonder, for when they strained the line, the ends thereof being held on each side of the pond, she must of necessity rise; but by haling and often plunging, she drank water enough, and when almost spent, they poured in brandy to revive her, drew her to a stable, threw her on some litter in her wet cloaths, where in an hour after she expired. The Coroner upon her inquest could make no discovery of the ring-leaders; altho' above forty persons assisted in the fact, yet none of them could be persuaded to accuse his neighbour: so that they were able to charge only three of them with manslaughter."

See also Keysler, "De Mulieribus Fatidicis," *ad calcem* "Antiq. Select." p. 371; Mallet's "Northern Antiquities," transl. by Percy, vol. i.; "Notes to the Edda," vol. ii.; Henry's "Hist. of Gr. Brit." 4to. ed. (Andrews' Contin. pp. 35, 196-8, 207, 303, 374); Gyffard's "Discourse of Witches," &c. 1587; "An Endeavour towards a Defence of the Being of Witches and Apparitions," by a F.R.S. 1666; and Hutchinson's "Essay," 1718, cap. 2. Among foreign publications, "De Lamiis et Phitonicis Mulieribus, ad illustrissimum Principem Dominum Sigismundum Archiducem Austrie Tractatus pulcherrimus," (1489), "Compendium Maleficarum," 1626, "Tractatus duo singulares de examine Sagarum super Aquam frigidam projectarum," 1686, and "Specimen Juridicum de nefando Laniarum cum Diabolo Coitu," per J. Hen. Pott, 1689. Comp. *Amulets, Charms, Divination, Spells, Spirits, Sorcery*, &c. *suprà*, the General Index to Hazlitt's *Bibl. Coll.* 1893, and his *Proverbs*, 1882.

The present entry might be almost interminably extended, if one were to multiply examples from all available sources, and include all the points of view from which the human species has looked at this question, and the diversity of methods for guarding against the evil or danger. The Siamese lets off fireworks at his New Year's festival, and makes a stupendous uproar, to frighten away witches, and the natives of Barotseland will not approach too close to the Victoria Falls, because they regard them as the work and abode of supernatural spirits.

Witchcraft in Cornwall, 1853.—(From the Notes of the late T. Q. Couch of Bodmin). The notion that mysterious contracts are formed between evil spirits and wicked men is a very old and wide spread one, though with us it has become obsolete. In the present day

such a bargain is but rarely suspected, and but few are found hardy enough to declare that they are parties to so unholy a transaction. There are, however, even now occasional instances of persons who do not scruple to declare that they have bartered their future well-being for present power and advantage. A poor unhappy fellow, but lately dead, pretended, in vulgar parlance, to have "sold himself to the devil," and was consequently looked on by his neighbours as a miracle of impiety. Not that he was actively vicious; for if he had supernatural powers of ill-doing, he was never known to use them to the detriment of others, except indeed when the depth of his potations had not left him cash enough to pay the reckoning. He was then accustomed to hold his hat up the chimney, and demand money, which was promptly showered down into it. The coin so obtained the landlord invariably refused with a shudder, and was glad to get quit of him on these terms.

The faculty of witchcraft is thought to be hereditary, and on this account alone many really good-natured persons are kept aloof from by their neighbours, and rendered miserable by being the object of all manner of unkind suspicions. They are studiously shunned, or, when communication with them cannot be avoided, their ill-wish is deprecated by a slavish deference. If met on the highway care is taken to pass them on the right hand.

For some inexplicable reason the power of witchcraft is most frequently delegated to females. These witches are supposed to have the power of changing their shape and resuming it at will. An old woman, who was ugly, lame, and cross-tempered, in fact the very ideal of a witch, is said to have met with her lameness in the following way. A hare of very large size, remarkably fleet of foot, and very wily, was occasionally met with in various parts of the parish, and though it had been frequently pursued, had always wearied or baffled the hounds. It had been fired at times without number, and according to our best shots had carried off incredible quantities of lead. At length it came to be conferred as something more than an ordinary hare. On a certain day it crossed the path of two or three determined sportsmen, who followed it for many miles, and fired several rounds at it with the usual want of success. Before relinquishing the chase, one of the party suggested the trial of silver bullets, and accordingly silver coins were beat into slugs for the purpose. The hare was again seen, fired at, and this time wounded, but not so effectually as to prevent its running round the brow of a hill and disappearing

among the rocks. The sportsmen searched eagerly, but vainly for it; the hare was however nowhere to be seen; but crouched under a shelving rock was old Molly, panting and flushed as if from a hard chase. From that day forward she was noticed to have a limp in her gait.

The toad and the black cat are among the most usual attendants of the witch, or rather the forms which her imps most commonly assume. The appearance of a toad on the door-step is taken for a certain sign that the house is under malign influence, and the poor animal is put to some frightfully barbarous death.

The most common results of the witch's malice, or, as it is termed, "the ill-wish," are, misfortunes in business, diseases of an obstinate and deadly character in the family or among the cattle. The cow refuses "to give down" her milk, the butter is spoilt, or the household tormented by incredible quantities of those animalcules said by Sir Hugh Evans to be "familiar to man, and to signify love." There are a hundred ways in which the evil influence may be manifested.

When witchcraft is suspected, the person "overlooked" has immediate recourse to the conjurer, the very bad representation of the astrologer of a former age. The conjurer is an important character in a Cornish village. He is resorted to by despairing lovers; he counsels those under the evil eye, and discloses the whereabouts of stolen goods. His answers, too, are given with true oracular ambiguity. "Own horn eat own corn," was his reply to a person who consulted him about the disappearance of various little household articles. When appealed to in cases of suspected witchcraft, the certainty of weird influence is proved beyond doubt, and the first letter of the witch's name, or a description of her person, is given, or even, it is said, her bodily presence depicted on a mirror. The certainty of the ill-wish being thus established, and the person of the witch fixed on, the remembrance of some past "difference" or quarrel places the matter beyond doubt.

One of the various methods of dissolving spells is now resorted to. It is a belief that the power for evil ceases the moment blood is drawn from the witch, and our newspapers not unfrequently record instances of assault, when the intention was in this way to break the witch's spell. When an ox or other animal has died in consequence of the ill-wish, it is usual to take out the heart, stick it over with nails and pins, and roast it before the fire until they have one by one dropped from it, during which process the witch is supposed to be suffering in mysterious

sympathy with the roasting heart. There are many stories told of how the wicked woman has been, by these means, driven to confess, and to loose the family from the spell.

The wiser method of prevention is very often taken, and the house, with all its contains, is protected from harm by nailing a horse-shoe over the centre of the doorway. No evil spirit can come in its neighbourhood, and it has the power of rendering all ill-wishes harmless to those who are under its guard. There are few farm-houses without it, and scarcely a vessel or boat puts to sea without its horse-shoe nailed to the mast or bowsprit. Another preventative of great fame is the mountain ash or care tree. Comp. *Horseshoe*.

Besides the witch and conjurer, we have yet another and a more pleasing character to mention. The charmer is generally an elderly female, supposed to be gifted with supernatural power, which she exercises for good. By her incantations and ceremonies she stops blood, and cures inflamed eyes and erysipelas (*vulgo* wildfire). I know but little of her doings, and have heard only one of her many charms, which is good for an inflammation, and runs thus:—

“There were two angels came from the east,
One brought fire, the other frost:
Out fire!—in frost!”

(Here follows the name of the Trinity.) It seemed necessary to give an account of this—the most debasing of all our superstitions, in order to render the subject of our popular antiquities complete. For the sake of lessening, in some degree, the feeling of humiliation which the contemplation of this subject must bring, I append, as an encouraging contrast, the following interesting and original letter, containing an account of a case tried at Exeter, where the witch was, in open court, gravely put to the ordeal of the creed and Lord's prayer. The letter is dated September y^e 14th, 1696, and was addressed to the Bishop of Exeter by Archdeacon Blackburne.

“My most Hon^d. Lord.

“Y^r Lordship was pleas'd to command me by Mustion to attend the tryal of y^e witch, and give you some account of it: It was thus.—

“Elizabeth Homer, alias Turner, was arraigned on several inditements for mourning Alice the daughter of Thomas and Elizabeth Bovet, and for pining and lameing Sarah and Mary daughters of y^e same Thomas and Elizabeth Bovet.

“The evidence given w^{ch} was anything material was thus:—

“Thomas Bovet the father swears that Alice the youngest of y^e three daughters being about four years old was taken very ill in her belly & that physitians cou'd see no natural cause of her illness and y^e she died in 5 days. That Mary was so taken likewise. Her body strangely distorted and her legs twisted like the screw of a gun; that she would often goe w^h her eyes shut into the fire and say that Bett Homer drove her in, continued thus above 7 weeks. She was about 10 years old.

“That Sarah 9 years old was taken after y^e same manner, complaining of being scratch'd in bed by a cat w^{ch} she said was Bett Homer whom she describ'd exactly in the apparel she had on, tho' the child had not seen her in 6 months before.

“That after her imprisonment they were both tormented by pinching and biting, al y^e time crying out stil on Bett Homer, at present the prints of pinches and marks of teeth appearing on their arms and cheeks, (this point attested also by Justice Ancestor who was wth the children at the time.) that they would vomit pins and stones; 2 crooked pins came away in Sarah's water. Sarah cry'd out the witch had put a pin into her, the print of one appeared just under the skin, and at last it came out upon her middle finger; cry'd out of being struck by y^e witch wth a stick the mark of which stroke appear'd at the time upon her ankle. Sarah said that Bett Homer told her how she kill'd Alice by squeezing her breath out of her body. and that she had a teat on her left shoulder which was suck't by toads.

“Elizabeth Bovet the mother depos'd in like manner concerning Alice who continued ill 5 days and so dy'd crying out, why doe you kill me? That Sarah and Mary were taken ill alternately not able to say their prayers, saying they were threaten'd by the witch if they should doe it to be served by her as Alice was, and that she made 'em swear and curse. That they were both of late very hungry and being asked why they were so, they said the head of Bett Homer came off of her body and went into their belly which wou'd when they laid so appear to be prodigiously swell'd and the swelling abate all of a sudden when they said it was gone out of 'em again.

“That Sarah walk't up a wall 9 foot high 4 or 5 times backwards and forwards her face and forepart of her body parallel to the ceiling of y^e room saying at the time that Bett Homer carry'd her up.

“The children were also produced in court who gave the same account sensibly enough, Mary adding further that she saw Bett Homer in her ful shape playing with a toad in a basin and leaving it suck her

at a nipple between her breast and shoulder.

"Alice Osborn swore that she threaten'd her upon refusing her some barm; she afterwards found a vessel, after she had wash'd it for brewing, fill'd full of drink which they threw away, and then brewing and filling y^e vessel wth drink in 4 or 5 days neither she nor her husband having drawn any she found it quite empty, and as dry as if no drink had ever been in it. That Bett Homer threaten'd her husband saying, Thou hast children as well as others, and if I come home again I'll mind some of 'em.

"John Fursey depos'd to his seeing her three nights together upon a large down in the same place as if rising out of the ground.

"Margaret Armiger deposed that on y^e Saturday before the tryal when the witch was in prison she met her in the country at about 20 foot distance from her.

"Mary Stephens deposes she took a red hot nail, and drove it into the witches left foot-step upon which she went lame and being search'd her leg and foot appear'd to be red and fiery, that she continued so 4 or 5 days when she pull'd up the nail again and then the witch was well. This is what was most material against her.

"The witch deny'd all and shew'd her shoulder bare in court, when there appear'd nothing but a kind of mole or wart, as it seem'd to me. She said the Lord's Prayer, stopping a little at Forgive us our trespasses, but recover'd and went on, and she repeated the Creed without a fault.

"My Lord Chief Justice by his questions and manner of summing up the evidence seem'd to me to believe nothing of witchery at all, and to disbelieve the fact of walking up the wall which was sworn by the mother. The jury brought her in not guilty. * * * * *

"My Lord

Y^e Lps

most oblig'd and

most obedient humble serv^t

Blackburne."

See *Life of the Right Hon. Francis Blackburne*, by Edward Blackburne, 8^o, 1874.

Witchcraft in Ireland.—See *Ireland*.

Witchcraft in Scotland.—Andrews, speaking of the profligate Bothwell, says, in a note: "It seems strange that an author so respectable as Mr. Guthrie should allow any discredit to the asseverations in a will in which the testator affirms, 'that, as he had from his youth addicted himself much to the art of enchantment at Paris and elsewhere, he had bewitched the Queen (Mary) to fall in love

with him," &c. &c. *Cont. of Henry's Hist. of Britain*, &c., p. 178.

In the "Flying between Montgomery and Polwart," 1629, (but written about fifty years before), there is a graphic description of "thir venerable virgines, whom the world call witches," which is curious, as being the production of a Scottish pen, and illustrating the notions on the subject then entertained in that country.

Spottiswood, cited by Andrews in his *Continuation of Henry* says: "In the North" (of Britain) there were "matron-like witches and ignorant witches." It was to one of the superior sort that Satan, being pressed to kill James the Sixth, thus excused himself in French, "Il est homme de Dieu."

From the "News from Scotland declaring the Damnable Life and Death of Dr. Fian," 1591, it appears that, having tortured in vain a suspected witch with "the pilliwinkles upon her fingers, which is a grievous torture, and binding or wrenching her head with a cord or rope, which is a most cruel torture also, they, upon search, found the enemy's mark to be in her forecrag, or forepart of her throat, and then she confessed all." Dr. Fian was by the king's command consigned on this occasion "to the horrid torment of the boots," and afterwards strangled and burnt on the Castle-hill, Edinburgh, on a Saturday in the end of January, 1591-2.

In the *Diary of Robert Birrell* are inserted some curious memorials of persons suffering death for witchcraft in Scotland. "1591, 25 of Junii, Euphane M'Kalzen ves brunt for witchcrafte. 1592. The last of Februarii, Richard Grahame was brunt at ye Crosse of Edinburgh, for vitchcrafte and sorcery. 1593. The 19 of May, Katherine Muirhead brunt for vitchcrafte, quha confest sundrie poynts therof. 1603. The 21 of Julii, James Reid brunt for consulting and using with Sathan and witches, and quha wes notably knawin to be ane counsellor with witches. 1605. July 24th day, Henrie Lowrie brunt on the Castle Hill, for witchcraft done and committed be him in Kyle, in the parochin." *Fragm. of Scotch History*, 1798.

Ramsay, in his "Gentle Shepherd," has made great use of this superstition. He introduces a clown telling the powers of a witch in the following words:

"She can o'ercast the night, and cloud the moon,

And mak the deils obedient to her crune.

At midnight hours o'er the kirkyards she raves,

And howks unchristen'd weans out of their graves:

Boils up their livers in a warlock's pow,

Rins withershins about the hemlock's low;

And seven times does her pray'rs backward pray,
 Till Plotcock comes with lumps of Lapland clay,
 Mixt with the venom of black taid and snakes;
 Of this unsensy pictures aft she makes
 Of ony ane she hates; and gars expire
 With slaw and racking pains afore a fire:
 Stuck fou of prines, the divelish pictures melt;
 The pain by fowk they represent is felt."

Afterwards he describes the ridiculous opinions of the country people, who never fail to surmise that the commonest natural effects are produced from supernatural causes.

"When last the wind made glaud a roofless barn;
 When last the burn bore down my mither's yarn;
 When brawny elf-shot never mair came hame;
 When Tibby kirnd, and there nae butter came;
 When Bessy Freetock's chuffy-cheeked wean
 To a fairy turn'd, and could nae stand its lane;
 When Wattie wander'd ae night thro' the shaw,
 And tint himsel amaist amang the snaw;
 When Mungo's mare stood still and swat with fright,
 When he brought East the howdy under night;
 When Bawsy shot to dead upon the green,
 And Sarah tint a snood was nae mair seen;
 You, Lucky, gat the wyte of aw fell out,
 And ilka ane here dreads you round about." &c.

The register shows that, in the parish of Auchterhouse, co. Forfar, a fast was observed, July 9, 1646, partly "because of the pregnant scandal of witches and charmers within this part of the land, we are to supplicate the Lord therefore." The registers also contain the following entries to the present purpose: "6 Januare, 1650. On that day the minister desired the Session to make search every ane in their own quarter gave they knew of any witches or charmers in the paroch, and delate them to the next Session." "July 18, 1652. Janet Fife made her public repentance before the pulpit, for learning M. Robertson to charm her child; and whereas M. Robertson should have done the like, it pleased the Lord before that time to call upon her by death."

The reservoir for the Gairie Mills, at Kiriemuir, in the same county, was formed out of a circular pond, commonly called the Witch-Pool. The books of Mid-Calder, co. Edinburgh, confirm the statements that witches used to be burned.

The minister of Kirkmichael, Banffshire, writing about 1795, says: "In this county, the 12th of May is one of the witches' festivals. On the morning of that day, they are frequently seen dancing on the surface of the water of Avon, brushing the dews of the lawn, and milking cows in their fold. Any uncommon sickness is generally attributed to their demoniacal practices. They make fields barren or fertile, raise or still whirlwinds, give or take away milk at pleasure. The force of their incantations is not to be resisted, and extends even to the moon in the midst of her aerial career. It is the good fortune, however, of this country to be provided with an anti-conjurer that defeats both them and their sable patron in their combined efforts. His fame is widely diffused, and wherever he goes, *crescit eundo*. If the spouse is jealous of her husband, the anti-conjurer is consulted to restore the affections of his bewitched heart. If a near connection lies confined to the bed of sickness, it is in vain to expect relief without the balsamic medicine of the anti-conjurer. If a person happens to be deprived of his senses, the deranged cells of the brains must be adjusted by the magic charms of the anti-conjurer. If a farmer loses his cattle, the houses must be purified with water sprinkled by him. In searching for the latent mischief, this gentleman never fails to find little parcels of heterogeneous ingredients lurking in the walls, consisting of the legs of mice and the wings of bats; all the work of the witches. Few things seem too arduous for his abilities; and though, like Paracelsus, he has not as yet boasted of having discovered the Philosopher's Stone; yet by the power of his occult science he still attracts a little of their gold from the pockets where it lodges and in this way makes a shift to acquire subsistence for himself and family." *Stat. Acc.* xii, 465.

The minister of a Perthshire parish records that he had known "An instance in churning butter, in which the cream, after more than ordinary labour, cast up only one pound of butter, instead of four, which it ought. By standing a little while to cool, and having the labour repeated over again, it cast up the other three pounds of butter." This was about 1795. *Stat. Acc.* xviii, 123, xix, 354.

To the "Statistical Account," vol. v. pp. 240, 254; vol. vii. p. 280; vol. viii, p. 177; vol. ix. p. 74; vol. xii. p. 197; vol.

xiv. p. 372: vol. xviii. p. 57; vol. xx. 194, 242, we are indebted for the following particulars:—"The History of the Bargarran Witches, in the parish of Erskine, is well known to the curious. As late as the end of the 17th century a woman was burnt for witchcraft at Sandyford, near the village, and the bones of the unfortunate victim were lately found at the place." In 1698, the Session, after a long examination of witnesses, referred the case of Marion Lillie, of Spott, East Lothian, for imprecations and supposed witchcraft to the presbytery, who referred her for trial to the civil magistrate. The said Marion was generally called the Rigwoody Witch. In October, 1705, many witches were burnt on the top of Spott loan. In the parish of East Monkland, Lanark, upon a rising ground there was in the last century still to be seen an upright granite stone, where, it was said, in former times they burnt those imaginary criminals called witches.

Tradition long continued to preserve the memory of the spot in the lands belonging to the town of Newburgh, co. Fife, on which more than one unfortunate victim fell a sacrifice to the superstition of former times, intent on punishing the crime of witchcraft. "The humane provisions of the legislature," (it is said by the writer of this account,) "joined to the superior knowledge which has, of late years, prevailed all ranks of men in society, bid fair to prevent the return of a phrenzy, which actuated our forefathers universally and with fatal violence." In 1653, the minister of Newburgh put in against Katherine Key the following points, on which inquiry seemed to him desirable:—"1. That being refused milk—the kow gave nothing but red blood; and being sent for to sie the kow, she clapped (stroked) the kow, and said the kow will be weill and thereafter the kow becam weill. 2. (A similar charge.) 3. That the minister and his wife, having ane purpose to take ane child of theirs from the said Katherine, which she had in nursing, the child would suck none woman's breast, being only one quarter old; but, being brought again to the said Katherine, presently sucked her breast. 4. That thereafter the child was spayned (weaned), she came to sie the child and wold have the bairne (child) in her arms, and thereafter the bairne murned and gratt (wept fore) in the night, and almost the day tyme; also that nothing could stay her, untill she died. Nevertheless, before her coming to see her and her embracing of hir, took as weill with the spaining and rested as weill as any bairne cold doe. 5. That she is of ane evill brutte and fame, and so

was her mother before her." The event is not recorded.

In Kircaldy, co. Fife, it is said in the *Stat. Account*: "A man and his wife were burned in 1633 for the supposed crime of witchcraft. The following items of execution expenses are equally shocking and curious:

	£	s.	d.	
"For ten loads of coals				
to burn them . . .	3	6	8	Scots.
For a tar barrel . . .	0	14	0	
For towes . . .	0	6	0	
For harden to be jumps				
to them . . .	0	3	10	
For making of them .	0	0	8."	

We are told that the boundary-line of the parishes of Dyke and Moy, co. Elgin and Forres, where the boundary crosses the heath called the Hardmoor, there lies somewhere a solitary spot of classic ground renowned for the Thane of Glamis's interview with the wayward or weird sisters in "Macbeth." Elsewhere it is added: "In Macbeth's time, witchcraft was very prevalent in Scotland, and two of the most famous witches in the kingdom lived on each hand of Macbeth, one at Collace, the other not far from Dunsinnan House, at a place called the Cape. Macbeth applied to them for advice, and by their counsel built a lofty castle upon the top of an adjoining hill, since called Dunsinnan. The moor where the witches met which is in the parish of St. Martin's, is yet pointed out by the country people, and there is a stone still preserved, which is called the Witches Stone."

Pennant tells us that the last instance of the frantic executions for witchcraft, of which so much has been already said, in the North of Scotland, was in June, 1727, as that in the South was at Paisley in 1696, where among others, a woman, young and handsome, suffered, and with a reply to her inquiring friends worthy a Roman matron, being asked why she did not make a better defence on her tryal, answered, "My persecutors have destroyed my honor, and my life is not now worth the pains of defending." The last instance of national credulity on this head was the story of the Witches of Thurso, who tormenting for a long time an honest fellow under the usual form of cats, at last provoked him so, that one night he put them to flight with his broad sword, and cut off the leg of one less nimble than the rest; on his taking it up, to his amazement he found it belonged to a female of his own species, and next morning discovered the owner, an old hag, with only the companion leg to this. "Tour in Scotland," p. 145.

In the "Statistical Account of Scot-

land," parish of Loth, co. Sutherland, it is stated that the unhappy woman here alluded to was burnt at Dornoch, and that "the common people entertain strong prejudices against her relations to this day." In Pennant's time there was still shown, he says, "a deep and wide hollow, beneath Calton Hill, the place where those imaginary criminals, witches and sorcerers, were burnt in less enlightened times." There is a Scottish proverb—"Ye breed of the witches, ye can do nae good to your sel." See Extracts from the Scottish Kirk and Session Records in *Antiquary*, August, 1889.

But these narratives of almost obsolete superstitions must never be thought a reflection on this country as long as any memory remains of the Tring case in 1751 (see below), or of that ridiculous imposture in the capital itself, in 1762, of the Cock-lane ghost, which found credit with all ranks of people.

In the Highlands of Scotland the housewives used within memory to tie a piece of red worsted round their cows' tails on sending them out in the spring to grass, to guard them against evil spirits. *N. and Q.* 1st. S. iv. 380-1.

In his *National Tales and Legends*, 1892, the present Editor has a considerable division assigned to supernatural stories.

Witchcraft in the Isle of Man.—See *Manx*.

Witchcraft, Statutes on.—The witch statutes in our English code of laws were enacted in the 33rd year of Henry VIII. the 1st of James and the 9th of George II. By the 33rd Hen. VIII. c. viii. the law adjudged all witchcraft and sorcery to be felony without benefit of clergy. By 1 Jac. I. c. xii. it was ordered that all persons invoking any evil spirits, or consulting, covenanting with, entertaining, employing, feeding, or rewarding any evil spirit; or taking up dead bodies from their graves to be used in any witchcraft, sorcery, charm, or enchantment, or killing or otherwise hurting any person by such infernal arts, should be guilty of felony without benefit of clergy, or suffer death. And if any person should attempt by sorcery, to discover hidden treasure, or to restore stolen goods, or to provoke unlawful love, or to hurt any man or beast, though the same were not effected, he or she should suffer imprisonment and pillory for the first offence, and death for the second.

By Stat. 9 Geo. II. c. v. it was enacted that no prosecution should in future be carried on against any person for conjuration, witchcraft, sorcery, or enchantment. But the misdemeanor of persons pretending to use witchcraft, tell fortunes, or to discover stolen goods by skill in the

occult sciences was for many years afterwards punished with a year's imprisonment, and standing four times in the pillory. Thus the witch act, a disgrace to the code of English laws, was not repealed till 1736.

Witches.—The following passage is from Scot: "No one endued with common sense but will deny that the elements are obedient to witches and at their commandment, or that they may, at their pleasure, send rain, hail, tempests, thunder, lightning; when she, being but an old doting woman, casteth a flint-stone over her left shoulder, towards the west, or hurleth a little sea-sand up into the element, or wetteth a broom-sprig in water, and sprinkleth the same in the air; or diggeth a pit in the earth, and putting water therein, stirreth it about with her finger; or boileth hog's bristles, or layeth sticks across upon a bank, where never a drop of water is: or buryeth sage till it be rotten: all which things are confessed by witches, and affirmed by writers to be the means that witches use, to move extraordinary tempests and rain." *Discovery*, ed. 1665, p. 33.

Bacon's reflections on witches in the tenth century of his "Natural History" form a fine contrast to the narrow and bigoted ideas of the royal author of "Demonology." "Men," he says "may not too rashly beleieve the confession of witches, nor yet the evidence against them, for the witches themselves are imaginative, and believe sometimes they do that which they do not: and people are credulous in that point, and ready to impute accidents and natural operations to witchcraft. It is worthy the observing, that both in antient and late times, (as in the Thessalian witches and the meetings of witches that have been recorded by so many late confessions,) the great wonders which they tell, of carrying in the aire, transforming themselves into other bodies, &c. are still reported to be wrought not by incantations or ceremonies, but by ointments and anointing themselves all over. This may justly move a man to think that these fables are the effects of imagination; for it is certain that ointments do all, (if they be laid on any thing thick,) by stopping of the pores, shut in the vapours, and send them to the head extremely. And for the particular ingredients of those magical ointments, it is like they are opiate and soporiferous; for anointing of the forehead, neck, feet, back-bone, we know is used for procuring dead sleeps. And if any man say that this effect would be better done by inward potions: answer may be made, that the medicines which go to the ointments are so strong, that if they were used inwards

they would kill those that use them: and therefore they work potently though outwards."

Cotta follows on the same side: "Neither can I beleve (I speake with reverence unto graver judgements) that the forced coming of men and women to the burning of bewitched cattell, or to the burning of the dung or urine of such as are bewitched, or floating of bodies above the water, or the like, are any trial of a witch." *Short Discovery*, p. 54.

It appears, on the contrary, from Strype's "Annals" under 1558, that even such a churchman as Bishop Jewel, preaching before the Queen, said: "It may please your grace to understand that witches and sorcerers within these few last years are marvelously increased within your graces realm. Your graces subjects pine away, even unto the death, their colour fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft. I pray God they never practise further then upon the subject." "This," Strype adds, "I make no doubt was the occasion of bringing in a bill, the next Parliament, for making enchantments and witchcraft felony." One of the Bishop's strong expressions is, "These eyes have seen most evident and manifest marks of their wickedness."

It is to the eternal honour of Sir Matthew Hale, who flourished in the still bigoted and intolerant reign of Charles II., that in the case of an old woman, who was brought before him as a witch, he discharged her, and furthermore observed that whether, in returning home, she walked on her feet or rode through the air, was immaterial to the Court.

Roger North remarks: "It is seldom that a poor old wretch is brought to trial for witchcraft, but there is at the heels of her a popular rage that does little less than demand her to be put to death; and if a judge is so clear and open as to declare against that impious vulgar opinion, that the devil himself has power to torment and kill innocent children, or that he is pleased to divert himself with the good people's cheese, butter, pigs, and geese, and the like errors of the ignorant and foolish rabble; the countrymen (the triers) cry 'this judge hath no religion, for he doth not believe witches,' and so, to shew that they have some, hang the poor wretches." *Life of Lord Keeper Guilford*, p. 129; *Pandemonium*, or, *The Devil's Cloyster*, 1684, and *Peck's Desiderata Curiosa*, ii, 47.

Warner says, "It would be a curious speculation to trace the origin and progress of that mode of thinking among the Northern nations, which gave the faculty of divination to females in antient ages,

and the gift of witchcraft to them in more modern times." *Hampshire*, 1793, elsewhere cited.

Henry mentions Pomponius Mela, as describing a Druidical nunnery, which, he says, was situated in an island in the British sea, and contained nine of these venerable vestals, who pretended that they could raise storms and tempests by their incantations, could cure the most incurable diseases; could transform themselves into all kinds of animals, and foresee future events. *H. of Gr. Britain*, 48 ed. i, 90.

King James's reason, in his "Dæmonology," why there are or were twenty women given to witchcraft for one man, is curious. "The reason is easy," as this sagacious monarch thinks, "for as that sex is frailer than men is, so it is easier to be entrapped in these grosse snares of the divell, as was over well proved to be true, by the serpent's deceiving Eva at the beginning, which makes him the homelier with that sexe sensine." His Majesty in this work quaintly calls the devil "God's Ape and Hangman."

According to the popular belief on this subject, there are three sorts of witches: the first kind can hurt but not help, and are with singular propriety called the Black Witches. The second kind, very properly called White Ones, have gifts directly opposite to those of the former; they can help but not hurt. By the following lines of Dryden, however, the white witch seems to have a strong hankering after mischief:

"At least as little honest as he could,
And like white witches mischievously good."

The third species, as a mixture of white and black, are styled the Grey Witches; for they can both help and hurt. Thus the end and effect of witchcraft seems to be sometimes good and sometimes the direct contrary. In the first case the sick are healed, thieves are bewrayed, and true men come to their goods. In the second, men, women, children, or animals, as also grass, trees, or corn, &c., are hurt.

Gaule, as cited before, says: "According to the vulgar conceit, distinction is usually made between the white and the black witch, the good and the bad witch. The bad witch they are wont to call him or her that workes malefice or mischiefe to the bodies of men or beasts: the good witch they count him or her that helps to reveale, prevent, or remove the same."

A writer in the *Graphic* in December, 1852, observes: "Witches are much more common in the West of England than they were in the realms of Cetewayo, who 'smelt them out,' or in those of Saul, who did much the same thing. The rural

people are as credulous as the parishioners of Coverley, in the *Spectator's* time, when the Coverley witch possessed a cat known to have spoken several times during her life. A Plymouth witch has lately caused a good deal of discomfort (though not by causing a storm) to a seafaring young man. He set sail with a smack owner of Brixham, as a member of the crew, but his health suffered in his maritime adventure, and a physician advised him that he was in danger of losing his eyesight. The master of the smack bade the young mariner consult a white witch at Plymouth, and the sufferer took this advice. The white witch boldly declared that not the invalid but the whole smack was under a spell, and suffering from the wiles of sorcerers. More abject superstition could not be found on the African Gold Coast, or in the Andaman Islands. The master and the lad now visited the witch together, but the spell could not be removed. The youth, who had "moved Acheron" before trying ordinary means of cure, now went into an infirmary, and recovered not only his health, but wages from his too spiritually-minded master. But none the less the witch will continue to drive her magic wheel, and a roaring trade, in Plymouth.

Perkins, in his *Discourse of Witchcraft*, 1608, says: "It were a thousand times better for the land, if all witches, but specially the Blessing Witch, might suffer death. Men doe commonly hate and spit at the damnyfying sorcerer, as unworthie to live among them, whereas they flie unto the other in necessitie, they depend upon him as their god, and by this meanes thousands are carried away to their finall confusion. Death therefore is the just and deserved portion of the Good Witch."

According to Gaule "In every place and parish, every old woman with a wrinkled face, a furr'd brow, a hairy lip, a gobber tooth, a squint eye, a squeaking voice, a scolding tongue, having a rugged coate on her back, a skull-cap on her head, a spindle in her hand, a dog or cat by her side, is not only suspected but pronounced for a witch. Every new disease, notable accident, miracle of nature, rarity of art, nay and strange work or just judgement of God, is by them accounted for no other but an act or effect of witchcraft." He adds: "Some say the devill was the first witch when he plaid the impostor with our first parents, possessing the serpent as his impe to their delusion (Gen. 3), and it is whispered that our grandame Eve was a little guilty of such kind of society." *Select Cases of Conscience*, 1646, p. 410.

The mode of becoming a witch, Grose, apprises us, is as follows: a decrepit,

superannuated old woman is tempted by a man in black to sign a contract to become his both soul and body. On the conclusion of the agreement he gives her a piece of money, and causes her to write her name and make her mark on a slip of parchment with her own blood. Sometimes, also, on this occasion, the witch uses the ceremony of putting one hand to the sole of her foot, and the other to the crown of her head. On departing, he delivers to her an imp or familiar. The familiar, in the shape of a cat or kitten, a mole or miller-fly, or some other insect or animal, sucks her blood through teats in different parts of her body. There is a great variety of the names of these imps or familiars. In making these bargains, it is said, there was sometimes a great deal of haggling. The sum given to bind the bargain was sometimes a groat, at other times half-a-crown.

In "The Witch of Edmonton," 1658, act ii. sc. 1, the witch Elizabeth Sawyer is introduced gathering sticks, with this soliloquy:

—"Why should the envious world
Throw their scandalous malice upon me,
'Cause I am poor, deform'd, and ignorant,
And like a bow buckl'd and bent together,
By some more strong in mischief than myself?
Must I for that be made a common sink,
For all the filth and rubbish of men's tongues
To fall and run into? Some call me witch;
And being ignorant of myself, they go
About to teach me how to be one:
urging
That my bad tongue (by their own usage
made so)
Forespeaks their cattle, doth bewitch their corn,
Themselves, their servants, and their babes at nurse.
This they enforce upon me: and in part
Make me to credit it."

In "The Wandering Jew Telling Fortunes to English Men," 1640, is "The Witches Fortune. A witch is the devills otter-hound, living both on land and sea, and doing mischiefe in either; she kills more beasts than a licensed butcher in Lent, yet is nere the fatter; shees but a dry nurse for the flesh, yet gives suck to the spirit. A witch rides many times poast on hellish businesses, yet if a ladder do but stop her, shee'll be hang'd ere shee goes any further," &c.

In vexing the parties troubled, witches are visible to them only; sometimes such

parties act on the defensive against them, striking at them with a knife, &c.

Sometimes witches content themselves with a revenge less than mortal, causing the objects of their hatred to swallow pins, crooked nails, dirt, cinders, and trash of all sorts: or by drying up their cows and killing their oxen; or by preventing butter from coming in the churn: or beer from working. Sometimes, to vex squires, justices, and country-parsons, fond of hunting, they change themselves into hares, and elude the speed of the fleetest dogs.

King James says that "Witches can raise stormes and tempests in the aire, either upon sea or land." Comp. *Wind*. By the severe laws once in force against witchcraft, to the disgrace of humanity, great numbers of innocent persons, distressed with poverty and age, were brought to violent and untimely ends.

It used to be the practice for the witch, when she came for her trial, to walk backward, and the judge is cautioned in an official document to make many crosses at the time of her approach to the Bar.

The method taken by persons to keep those who were suspected of witchcraft awake, when guarded, was "to pierce their flesh with pins, needles, awls, or other sharp pointed instruments. To rescue them from that oppression which sleep imposed on their almost exhausted nature, they sometimes used irons heated to a state of redness."

Witches' Broom.—The popular notion about witches riding on broomsticks through the air seems to be associated with the nursery rhyme, which commemorates the old woman, who was supposed to have ascended in a basket to brush the cobwebs from the sky with her broom. Halliwell's *Nursery Rhymes*, 6th ed. p. 145.

Dr. A. H. Reginald Buller, of Birmingham University, has been investigating the subject of "witches' brooms," which are very plentiful on trees about Birmingham, and used to be thought to be the "brooms" on which witches made their midnight rides in the air. The brooms are very thick, tangled masses of birch-twigs, which look like birds' nests, and give the affected trees a very striking appearance, particularly in winter, when there are no leaves to hide them. Dr. Buller explains them as being caused by extremely small mites, which can only be seen with the aid of the microscope. The mites attack the buds, and the twigs do not mature properly, and their ends die off. In consequence of this the lower buds on the twigs, which, under ordinary circumstances, would never develop into branches, shoot out. This process is re-

peated year by year, and gradually leads to the formation of the brooms. *Daily Mail*, Nov. 25, 1903.

Scot, speaking of the vulgar opinion of witches flying, observes that "the devil teacheth them to make ointment of the bowels and members of children, whereby they ride in the air and accomplish all their desires. After burial they steal them out of their graves and seeth them in a cauldron, till the flesh be made potable, of which they make an ointment, by which they ride in the air." *Discovery*, ed. 1665, book 3, c. 1. Wierus exposes the folly of this opinion in his book "De Præstigiis Dæmonum, proving it to be a diabolical illusion, and to be acted only in a dream. It is exposed as such by Oldham:

"As men in sleep, though motionless
they lie,
Fledg'd by a dream, believe they mount
and flye:
So witches some enchanted wand be-
stride,
And think they through the airy regions
ride."

Sir Matthew Hale had the broom in his mind, when he remarked that an old woman brought before him could go away, and it did not signify whether she walked on the ground, or passed through the air.

Butler has the following on this subject:—

"Or trip it o'er the water quicker
Than witches when their staves they
liquor,
As some report."

Witches, Literary Notices relative to.—In Jonson's "Masque of Queens," 1609, which is in itself a perfect thesaurus of witch-lore, the principal witch is speaking:

"A rusty blade, to wound mine arme,
And as it drops, I'le speake a charme
Shall cleave the ground, as low as lies
Old shrunke-up chaos."

The following passage is taken from Stephens's "Characters," 1615: "The torments therefore of hot iron and merciless scratching nayles, be long thought upon and much threatened (by the females) before attempted. Meane time she tolerates defiance thorough the wrathfull spittle of matrons, in stead of fuell, or maintenance to her damnable intentions." He goes on—"Children cannot smile upon her without hazard of a perpetuall wry mouth: a very noble-mans request may be denied more safely than her petitions for butter-milke, and small beere; and a great ladies or queenes name may be lesse doubt-

fully derided. Her prayers and amen be a charm and a curse: her contemplations and soules delight bee other men's mischiefe: her portion and sutors be her soule and a succubus: her highest adorations bee yew trees, dampish church-yards, and a fayre moon-light: her best preservatives be odde numbers and mightie Tetragramaton."

The subsequent occurs in Cotgrave's "Treasury of Wit and Language," p. 298;

"Thus witches
Possess'd, ev'n in their death deluded,
say
They have been wolves and dogs, and
sail'd in egge-shells
Over the sea, and rid on fiery dragons,
Pass'd in the air more than a thousand
miles
All in a night: the enemy of mankind
So pow'rfull, but false and falsehood
confident."

In the same work, p. 263, we read:

"Thou art a soldier,
Followest the great Duke, feed'st his
victories,
As witches do their serviceable spirits,
Even with thy prodigal blood."

Witches' Marks, &c.—Various were the modes of trying witches. This was sometimes done by finding private marks on their bodies; at others by weighing the suspected wretch against the church Bible; by another method she was made to say the Lord's Prayer. Butler alludes to this trial:

"He that gets by heart must say her
The back way, like a witches prayer."

She was sometimes forced to weep, and was so detected, as a witch can shed no more than three tears, and those only from her left eye.

King James says: "They cannot even shed tears, though women in general are like the crocodile, ready to weep upon every light occasion."

Among the presumptions, whereby witches were condemned, was one specified in Scot's "Discovery," p. 15: "If she have any privy mark under her arm-pit, under her hair, under her lip, or ****", it is presumption sufficient for the judge to proceed and give sentence of death upon her": again, King James speaking of the helps that may be used in the trial of witches, says, "the one is—the finding of their marke and trying the insensibleness thereof."

Gaule also mentions "Some marks or tokens of tryall altogether unwarrantable; as proceeding from ignorance, humor, superstition. Such are 1. The old paganish

sign, the witches' long eyes. 2. The tradition of the witches not weeping. 3. The witches making ill-favoured faces and mumbling. 4. To burn the thing bewitched, &c. (I am loath to speak out, lest I might teach these in reproving them). 5. The burning of the thatch of the witches' house, &c. 6. The heating of the horseshoe, &c. 7. The scalding water, &c. 8. The sticking of knives across, &c. 9. The putting of such and such things under the threshold, and in the bed-straw, &c. 10. The sieve and the sheares, &c. 11. The casting the witch into the water with thumbs and toes tied across, &c. 12. The tying of knots," &c. *Select Cases*, 1646, p. 75.

There were other modes of trial: by the stool, and by shaving off every hair of the witch's body. Shakespear, in "Troilus and Cressida," 1609, act ii. sc. 1, says:

"Thou stool for a witch."

And Dr. Grey's "Notes" afford us this comment on the passage: "In one way of trying a witch they used to place her upon a chair or a stool, with her legs tied cross, that all the weight of her body might rest upon her seat; and by that means, after some time, the circulation of the blood would be much stopped and her sitting would be as painful as the wooden horse; and she must continue in this pain twenty-four hours, without either sleep or meat, within which time the imp would be sure and come and suck her; and it was no wonder, that when they were tried with such an ungodly trial, they would confess themselves many times guilty to free themselves from such torture." Hutchinson's *Essay on Witchcraft*, p. 63.

Witches were also detected by putting hair, parings of the nails, and urine of any person bewitched into a stone bottle, and hanging it up the chimney. Bold, in his *Wit a Sporting*, 1657, p. 76, says:—

A Charm to bring in the Witch.

To house the hag you must do this
Commix with meal a little ****,
Of him bewitch'd, then forthwith make
A little waver, or a cake;
And this rarely bak'd will bring
The old hag in: no surer thing."

Swimming a witch was another kind of popular ordeal. By this method she was handled not less indecently than cruelly; for she was stripped naked and cross bound, the right thumb to the left toe, and the left thumb to the right toe. In this state she was cast into a pond or river, in which if guilty, it was thought impossible for her to sink. James I. sagaciously observes that "it appears that God hath appointed for a supernatural

signe of the monstrous impietie of witches, that the water shall refuse to receive them in her bosom that have shaken off them the sacred water of baptism, and wilfully refused the benefit thereof."

Nash tells us, that "14 May 1660. Four persons accused of witchcraft were brought from Kidderminster to Worcester Goal, one Widow Robinson, and her two daughters, and a man. The eldest daughter was accused of saying that if they had not been taken, the king should never have come to England; and, though he now doth come, yet he shall not live long, but shall die as ill a death as they; and that they would have made corn like pepper. Many great charges against them, and little proved, they were put to the ducking in the river: they would not sink, but swam aloft. The man had five teats, the woman three and the eldest daughter one. When they went to search the woman, none were visible; one advised to lay them on their backs and keep open their mouths, and then they would appear: and so they presently appeared in sight."

The doctor adds, that "it is not many years since a poor woman, who happened to be very ugly, was almost drowned in the neighbourhood of Worcester, upon a supposition of witchcraft; and had not Mr. Lygon, a gentleman of singular humanity and influence, interfered in her behalf, she would certainly have been drowned, upon a presumption that a witch could not sink." It appears that in 1716, Mrs. Hicks, with her daughter aged nine years, was hanged in Huntingdon for witchcraft, for selling their souls to the devil, tormenting and destroying their neighbours, by making them vomit pins, raising a storm, so that a ship was almost lost by pulling off her stockings, and making a lather of soap. *Worcestershire*, ii., 38.

In the "Gentleman's Magazine" for February, 1759, we read: "One Susannah Haynokes, an elderly woman of Wingrove near Aylesbury, Bucks, was accused by a neighbour for bewitching her spinning wheel, so that she could not make it go round, and offered to make oath of it before a magistrate; on which the husband, in order to justify his wife, insisted upon her being tried by the church Bible, and that the accuser should be present: Accordingly she was conducted to the parish church, where she was stript of all her cloaths, to her shift and under coat, and weighed against the Bible: when, to the no small mortification of the accuser, she outweighed it, and was honourably acquitted of the charge."

In Bell's MS. "Discourse of Witchcraft," 1705, on the subject of witches' marks, I read as follows: "This mark is

sometimes like a little teate, sometimes like a blewish spot; and I myself have seen it in the body of a confessing witch like a little powder-mark of a blea (blue) colour, somewhat hard, and withal insensible, so as it did not bleed when I pricked it." It seems from a passage in Beaumont and Fletcher's "Honest Man's Fortune (1613)," that a beard was considered a mark of a witch.

Other methods of detecting a witch were by burning the thatch of her house, or by burning any animal supposed to be bewitched by her, as a hog or ox; these, it was held, would enforce a witch to confess. In "The Witch of Edmonton," (Enter Old Banks and two or three countrymen), we read:

"O. Banks. My horse this morning runs most pitiously of the glanders, whose nose yesternight was as clean as any man's here now coming from the barber's; and this I'll take my death upon't is long of this jadish witch, Mother Sawyer.

(Enter W. Hamlac, with thatch and a link.)

Haml. Burn the witch, the witch, the witch, the witch.

Omn. What hast got there?

Haml. A handful of thatch pluck'd off a hovel of hers; and they say when 'tis burning, if she be a witch, she'll come running in.

O. Banks. Fire it, fire it: I'll stand between thee and home for any danger. (As that burns, enter the witch.)

1 Countryman. This thatch is as good as a jury to prove she is a witch.

O. Banks. To prove her one, we no sooner set fire on the thatch of her house, but in she came running, as if the divel had sent her in a barrel of gunpowder; which trick as surely proves her a witch, as—

Justice. Come, come; firing her thatch? Ridiculous: take heed, sirs, what you do: unless your proofs come better arm'd, instead of turning her into a witch, you'll prove yourselves starke fools."

Old Banks then relates to the Justice a most ridiculous instance of her power: "Having a dun cow tied up in my back side, let me go thither, or but cast mine eye at her, and if I should be hanged I cannot chuse, though it be ten times in an hour, but run to the cow, and taking up her tail, kiss (saving your worship's reverence) my cow behind; that the whole town of Edmonton has been ready ***** with laughing me to scorn." As does a countryman another: "I'll be sworn, Mr. Carter, she bewitched Gammer Washbowl's sow, to cast her pigs a day before she would have farried; yet they were sent up to London, and sold for as good

Westminster dog-pigs, at Bartholomew Fair, as ever great-belly'd ale-wife longed for." Act iv. sc. 1.

Witches, Preservatives against.—Mr. Brand transcribed from his physical MS. dated 1475, the following charm against witchcraft: "Here ys a charme for wyked wych. In nomine Patris, et Filii, et Spiritus Sancti, Amen. Per Virtutem Domini sint Medicina mei pia Crux ✱ et passio Christi ✱. Vulnere quinq̃ue Domini sint Medicina mei ✱. Virgo Maria mihi succurre, et defende ab omni maligno Demonio, et ab omni maligno Spiritu: Amen. ✱ a ✱ g ✱ l ✱ a ✱ Tetragrammaton. ✱ Alpha. ✱ oo. ✱ primogenitus, ✱ vita, ✱ sapiencia, ✱ Virtus, ✱ Jesus Nazareus rex judeorum, ✱ fili Domini, miserere mei Amen. ✱ Marcus ✱ Matheus ✱ Lucas ✱ Johannes mihi succurrite et defendite Amen. ✱ Omnipotens sempiterna Deus, hunc N. famulum tuum hoc breve Scriptum super se portantem prospere salve dormiendo, vigilando, potando, et precipue sompnando ab omni maligno Demonio, eciam ab omni maligno spiritu ✱."

In his First Book of Notable Things (1579), Lupton notes the statement of Pliny "that men did fasten upon the gates of their towns, the heads of wolves, thereby to put away witchery, sorcery, or enchantment; which many hunters observe or do at this day, but to what use they know not." Ed. 1660, p. 52.

Scot tells us: "Against witches, in some countries, they nail a wolf's head on the door. Otherwise, they hang scilla (which is either a root, or rather in this place garlick,) in the roof of the house, to keep away witches and spirits; and so they do Alicum also. Item, perfume made of the gall of a black dog, and his blood, besmeared on the posts and walls of the house, driveth out of the doors both devils and witches. Otherwise: the house where herba betonica is sown, is free from all mischiefs," &c. *Discovery*, ed. 1665, p. 151-2. The idea seems to be taken from the Vates of Molinaus, p. 237, to which the reader may be referred.

The same author says: "To be delivered from witches they hang in their entries an herb called pentaphyllon, cinquefoil, also an olive branch: also frankincense, myrrh, valerian, verven, palm, antirrhon, &c., also hay-thorn, otherwise white-thorn gathered on May Day." *Discovery*, 1665, p. 151.

Coles observes that "if one hang mistle-toe about their neck, the witches can have no power of him. The roots of angelica doe likewise avails much in the same case, if a man carry them about him, as Fuchs saith." *Art of Soimpling*, p. 67.

Gaule, speaking of the preservatives against witchcraft, mentions as in use among the Papists, "the tolling of a baptized bell, signing with the signe of the crosse, sprinkling with holy water, blessing of oyle, waxe, candles, salt, bread, cheese, garments, weapons, &c. carrying about saints' reliques with a thousand superstitious fopperies;" and then enumerates those which are used by men of all religions: "1. In seeking to a witch to be holpen against a witch. 2. In using a certain or supposed charme, against an uncertaine or suspected witchcraft. 3. In searching anxiously for the witches signe or token left behinde her in the house under the threshold, in the bedstraw; and to be sure to light upon it, burning every odd ragge, bone, or feather that is to be found. 4. In swearing, rayling, threatning, cursing, and banning the witch; as if this were a right way to bewitch the witch from bewitching. 5. In banging and basting, scratching and clawing, to draw blood of the witch. 6. In daring and defying the witch out of a carnal security and presumptuous temerity." *Select Cases of Conscience*, 1646, p. 142.

"Ignorance," says Osborne, "reports of witches that they are unable to hurt till they have received an almes: which, though ridiculous in itselfe, yet in this sense is verified, that charity seldom goes to the gate but it meets with ingratitude." *Advice to a Son*, 1656, p. 94. In "The Witch of Edmonton," 1658, young Banks says: "Ungirt, unbless'd, says the proverb. But my girdle shall serve a riding knit; and a fig for all the witches in Christendom."

It occurs also among the following experimental rules whereby to afflict witches, causing the evil to return back upon them, given by Blagrave in his *Astrological Practice of Physic*, 1689: "1. One way is by watching the suspected party when they go into their house; and then presently to take some of her thatch from over the door, or a tile, if the house be tiled; if it be thatch, you must wet and sprinkle it over with the patient's water, and likewise with white salt, then let it burn or smoke through a trivet or the frame of a skillet; you must bury the ashes that way which the suspected witch liveth. 'Tis best done either at the change, full, or quarters of the moon; or otherwise, when the witches signicator is in square or opposition to the moon. But if the witches house be tiled, then take a tile from over the door, heat him red hot, put salt into the patient's water, and dash it upon the red hot tile, until it be consumed, and let it smoak through a trivet or frame of a skillet as aforesaid.

2. Another way is to get two new horse-shoes, heat one of them red-hot, and quench him in the patient's urine, then immediately nail him on the inside of the threshold of the door with three nails, the heel being upwards; then, having the patient's urine set it over the fire, and set a trivet over it, put into it three horse nails and a little white salt. Then heat the other horse-shoe red hot, and quench him several times in the urine, and so let it boil and waste until all be consumed; do this three times, and let it be near the change, full, or quarters of the moon; or let the moon be in square or opposition unto the witches signifier.

3. Another way is to stop the urine of the patient close up in a bottle, and put into it three nails, pins, or needles, with a little white salt, keeping the urine always warm. If you let it remain long in the bottle, it will endanger the witches life; for I have found by experience, that they will be grievously tormented, making their water with great difficulty, if any at all, and the more if the moon be in Scorpio in square or opposition to his signifier, when it's done. 4. Another way is either at the new, full, or quarters of the moon; but more especially, when the moon is in square or opposition to the planet, which doth personate the witch, let the patient blood, and while the blood is warm, put a little white salt into it, then let it burn and smok through a trivet. I conceive this way doth more afflict the witch than any of the other three before mentioned." He adds, that sometimes the witches will rather endure the misery of the above torments than appear, "by reason country people oft times will fall upon them, and scratch and abuse them shrewdly." It was an article in the creed of popular superstition concerning witches to believe "that when they are in hold, they must leave their devil." See Holiday's "Marriage of the Arts," 1618. "Empescher qu'un Sorcier," says M. Thiers, "ne sorte du Logis ou il est, en mettant des Balais à la porte de ce logis." *Traité des Superstitions*, p. 331.

Other preventatives, according to the popular belief, are taking the wall of her in a town or street, and the right hand of her in a lane or field; while passing her, by clenching both hands, doubling the thumbs beneath the fingers; and also by saluting her with civil words before she speaks; but no presents of apples, eggs, or other things must be received from her on any account.

The superstition of holding the poker before the fire to drive away the witch has been already noticed. Whatever may be the reason, it is a certain fact that setting up a poker before a fire has a

wonderful effect in causing it to burn, but if or no it affect a witch, is another question. Heath tells us, that "some few of the inhabitants of the Scilly Isles imagine (but mostly old women) that women with child, and the firstborn, are exempted from the power of witchcraft." *Scilly Islands*, p. 120.

Witches, The Tring.—In the "Gentleman's Magazine" for 1751 occur the following particulars: Tring, May 2, 1751. "A little before the defeat of the Scotch, in the late rebellion, an old woman named Ruth Osborne, came to one Butterfield, who then kept a dairy at Gubblecot, and begged for some butter-milk; but Butterfield told her with great brutality that he had not enough for his hogs; this provoked the old woman, who went away, telling him, that the Pretender would have him and his hogs too. Soon afterwards several of Butterfield's calves became distemper'd: upon which some ignorant people who had been told the story of the buttermilk, gave out that they were bewitched by old Mother Osborne: and Butterfield himself, who had now left his dairy, and taken the public-house by the brook of Gubblecot, having been lately, as he had been many years before at times, troubled with fits, mother Osborne was said to be the cause; he was persuaded that the doctors could do him no good, and was advised to send for an old woman out of Northamptonshire, who was famous for curing diseases that were produced by witchcraft. This sagacious person was accordingly sent for and came; she confirmed the ridiculous opinion that had been propagated of Butterfield's disorder, and ordered six men to watch his house day and night with staves, pitchforks, and other weapons, at the same time hanging something about their necks which she said was a charm that would secure them from being bewitched themselves. However, these extraordinary proceedings produced no considerable effects, nor drew the attention of the place upon them, till some persons, in order to bring a large company together with a lucrative view, ordered by anonymous letters, that public notice should be given at Winslow, Leighton, and Hampstead, by the cryer, that witches were to be tried by ducking at Longmarston on the 22d of April. The consequences were as above related, except that no person has yet been committed on the Coroner's inquest except one Thomas Colley, chimney sweeper; but several of the ringleaders in the riot are known, some of whom live very remote, and no expence or diligence will be spared to bring them to justice." It appears, that Thomas Colley was exe-

cuted, and afterwards hung in chains for the murder of the above Ruth Osborne.

Such, it should seem, was the folly and superstition of the crowd, that when they searched the workhouse for the supposed witch, they looked even into the salt-box, supposing she might have concealed herself within less space than would contain a cat. The deceased, being dragged into the water, and not sinking, Colley went into the pond, and turned her over several times with a stick. It appears that the deceased and her husband were wrapped in two different sheets; but her body, being pushed about by Colley, slipped out of the sheet, and was exposed naked.

It is some relief to read in the same periodical for July 1760: "Two persons concerned in ducking for witches all the poor old women in Glen and Burton Overy were sentenced to stand in the pillory at Leicester."

Witchfinder.—Some persons were supposed by the popular belief to have the faculty of distinguishing witches. These were called Witch-Finders. The old, the ignorant, and the indigent (says Granger), such as could neither plead their own cause, nor hire an advocate, were the miserable victims of this wretch's credulity, spleen, and avarice. He pretended to be a great critic in special marks, which were only moles, scorbutic spots, or warts, which frequently grow large and pendulous in old age, but were absurdly supposed to be teats to suckle imps. His ultimate method of proof was by tying together the thumbs and toes of the suspected person, about whose waist was fastened a cord, the ends of which were held on the banks of a river by two men, in whose power it was to strain or slacken it. Matthew Hopkins, one of the most celebrated witchfinders of his day, is supposed to have been alluded to by Butler in his well-known lines of "*Hudibras*":

"Has not this present Parliament,
A ledger to the devil sent,
Fully empower'd to treat about
Finding revolted witches out:
And has not he, within a year,
Hang'd three score of 'em in a shire?
Some only for not being drown'd,
And some for sitting above ground
Whole days and nights upon their
breeches,
And feeling pain, were hang'd for
witches;
Who after prov'd himself a witch,
And made a rod for his own breech."

See Granger's "*Biographical History*," 1775, vol. ii. p. 409. Compare also Grey's edit. of "*Hudibras*," vol. ii. pp. 11, 12, 13.

The experiment of swimming was tried upon Hopkins himself in his own way,

and he was, upon the event, condemned and, as it seems, executed as a wizard. Hopkins had hanged, in one year, no fewer than sixty reputed witches in his own county of Essex.

Howell, in a curious letter to Sir Edward Spencer, dated 20th February, 1647-8, says that within two years "three hundred witches were arraigned, and the major part executed, in Essex and Suffolk only." This was doubtless through Hopkins and other informers.

We have an account that in 1649 and 1650, "the magistrates of Newcastle upon Tyne sent into Scotland to agree with a Scotchman, who pretended knowledge to find out witches by pricking them with pins. They agreed to give him twenty shillings a-piece for all he could condemn, and bear his travelling expences. On his arrival the bellman was sent through the town to invite all persons that would bring in any complaint against any woman for a witch, that she might be sent for and tryed by the persons appointed. Thirty women were, on this, brought into the Town Hall and stripped, and then openly had pins thrust into their bodies, about twenty-seven of whom he found guilty. His mode was, in the sight of all the people to lay the body of the person suspected naked to the waist, and then he ran a pin into her thigh, and then suddenly let her coats fall, demanding whether she had nothing of his in her body, but did not bleed: the woman through fright and shame, being amazed, replied little, then he put his hand up her coats and pulled out the pin, setting her aside as a guilty person and child of the devil. By this sort of evidence, one wizard and fourteen witches were tried and convicted at the Assizes, and afterwards executed. Their names are recorded in the Parish Register of St. Andrew's." Gardiner's *England's Grievance*, 1656, p. 107, and Brand's *Newcastle*.

In "*The Witch of Edmonton*," 1658, p. 32, something of the kind may be intended, where Winifrid as a boy says:

"I'll be no Pander to him; and if I
finde
Any loose Lubrick 'scapes in him, I'll
watch him,
And, at my return, protest I'll shew you
all."

Butler says, speaking of the Witch-Finder, that, of witches some be hanged

—"for puting knavish tricks
Upon green geese and turkey-chicks,
Or pigs, that, suddenly deas't
Of griefs, unnat'ral as he guest."

Witch's Cat.—In an account of witchcraft, the cat, who is the *sine quâ*

non of a witch, deserves particular consideration. If I mistake not, this is a connection which has cost our domestic animal all that persecution with which it is, by idle boys at least, incessantly pursued. In ancient times the case was very different. These animals were anciently revered as emblems of the moon, and among the Egyptians were on that account so highly honoured as to receive sacrifices and devotions, had stately temples erected to their honour, and after death were embalmed. Large numbers of these feline mummies have been in our days exported to Europe, and utilized for practical purposes. It is said that in whatever house a cat dies, all the family shaved their eyebrows. No favourite lap-dog among the moderns has received such posthumous honours. Diodorus Siculus relates that, a Roman happening accidentally to kill a cat, the mob immediately gathered about the house where he was, and neither the entreaties of some principal men sent by the king, nor the fear of the Romans, with whom the Egyptians were then negotiating a peace, could save the man's life.

We are told that the devil gives the witches a beast about the bigness and shape of a young cat, which they call a carrier. What this carrier brings they must receive for the devil. These carriers fill themselves so full sometimes, that they are forced to spew by the way, which spewing is found in several gardens where colworts grow, and not far from the houses of those witches. It is of a yellow colour like gold, and is called "Butter of Witches." This is doubtless different from the substance which is called in Northumberland "Fairy Butter." *Relation of the Swedish Witches at the end of Glanvill's Sadducismus Triumphatus.*

In "News from Scotland: the damnable Life and Death of Dr. Fian," (1591,) "Agnis Thompson confessed, that at the time when his Majesty was in Denmark, she, being accompanied with the parties before specially named, took a cat and christened it, and afterwards bound to that cat the chiefest parts of a dead man, and several joints of his body; and that in the night following, the said cat was conveyed into the midst of the sea by all these witches sailing in their riddles or cieves, as is aforesaid, and so left the said cat right before the town of Leith in Scotland: this done, there did arise such a tempest in the sea as a greater hath not been seen: which tempest was the cause of the perishing of a boat or vessel coming over from the town of Brunt Island to the town of Leith, wherein were sundry jewels and rich gifts which should have been presented to the now Queen of

Scotland, at her Majesty's coming to Leith. Again it is confessed that the said christened cat was the cause that the King's Majesty's ship, at his coming forth of Denmark, had a contrary wind to the rest of the ships then being in his company: which thing was most strange and true, as the King's Majesty acknowledged."

This Dr. Fian was "Register to the devil, and sundry times preached at North Baricke kirke to a number of notorious witches:" the very persons who in this work are said to have pretended to bewitch and drown his Majesty in the sea coming from Denmark.

Steevens, in his Notes on Shakespear, refers to Baldwin's "Beware the Cat," first published perhaps before 1561, for a statement that "it was permitted to a witch to take her a cattles body nine times." The following passage occurs in Dekker's "Strange Horse-Race," 1613: "When the grand helcat had gotten these two furies with nine lives." And in Marston's "Dutch Courtezan," we read:

"Why then thou hast nine lives like a cat."

—Workes, 1633, Bb 3.

In the description of the witch mause, in the "Gentle Shepherd," the following occurs:

—"And yonder's mause,

She and her cat sit beeking in her yard."

In Gay's fable of the "Old Woman and her Cats," one of these animals is introduced as upbraiding the witch as follows:

"'Tis infamy to serve a hag;

Cats are thought imps, her broom a nag;

And boys against our lives combine,

Because, 'tis said, your cats have nine."

See the *British Apollo*, 1708, ii, No. I.

Warburton, on the passage in "Macbeth," "Thrice the brinded cat hath mew'd," observes, that, "A cat, from time immemorial, has been the agent and favourite of witches. This superstitious fancy is pagan and very ancient; and the original, perhaps, this: when Galinthia was changed into a cat by the fates, (says Antonius Liberalis, 'Metam.' c. xxix.) by witches, (says Pausanias in his 'Bæoticks,') Hecate took pity of her and made her her priestess: in which office she continues to this day. Hecate herself, too, when Typhon forced all the gods and goddesses to hide themselves in animals, assumed the shape of a cat. So Ovid:

'Fele soror Phæbi latuit.'

There is a very curious extract from a file of informations, taken by some justices against a poor witch, preserved in the "Life of the Lord Keeper Guilford," which forcibly satirizes the folly of admitting such kind of evidence as was brought against them: "This informant saith he saw a cat leap in at her (the old woman's) window, when it was twilight: and this informant farther saith, that he verily believeth the said cat to be the devil: and more saith not." It may be observed upon this evidence, that to affect the poor culprit, he could not well have said less.

The witch's cat, accompanied by its mistress, is delineated on the title-page of a second issue in 1621 of the case of diabolical possession of the Earl of Rutland's family, originally published in 1619.

Hogarth, in his "Medley," represents with great spirit of satire a witch sucked by a cat, and flying on a broom-stick. It being said, as Trusler remarks, that the familiar with whom a witch converses, sucks her right breast, in shape of a little dun cat, as smooth as a mole, which, when it has sucked, the witch is in a kind of trance.

Witch's Cauldron.—This is thus described by Olaus Magnus: "Olla autem omnium Maleficarum commune solet esse Instrumentum, quo succos, herbas, vermes, et exta decoquant, atque ea venefica dape ignavos ad vota alliciunt, et instar bullientis Ollæ, Navium & Equitum aut Cursorum excitant Celeritatem."—*Olai Magni Gent. Septentr. Hist. Brevis*, p. 96.

On the title page of an early German tract we meet with a woodcut of the cauldron, into which two witches throw a snake and a cock. Ulricus Molitor, *Tractatus perutilis de phitonicis mulieribus* (about 1490).

It is almost unnecessary to remind the reader of the scene in *Macbeth*. But the following from Middleton is very curious in the presence of the possibility that his play was older than Shakespear's:

"1 Witch. Here's the blood of a bat.
Hec. Put in that, O put in that.
2. Here's Libbard's bane.
Hec. Put in againe.
1. The juice of toade, the oile of adder.
2. Those will make the yonker madder.
Hec. Put in: thers all, and rid the stench.
Firestone. Nay here's three ounces of the red-hair'd wench.
All. Round around, around, &c."

In the church at Frensham, on the borders of Surrey and Hampshire, was

formerly, if it is not still, preserved what is traditionally termed "Mother Ludlam's Cauldron," a copper vessel standing on an iron tripod with three legs: it is engraved in Willis's *Current Notes* for October, 1851. Near Farnham is a cavern known as "Mother Ludlam's Hole," her supposed residence.

Witch's Dance.—Jonson, in the *Masque of Queens*, 1609, describes the Witches' Dance: "At wch, wth a strange and sodayne musique, they fell into a magicall daunce full of preposterous change, and gesticulation, but most applying to theyr property: who, at theyr meetings, do all thinges contrary to the custome of men, dancing back to back, hip to hip, theyr handes joyn'd and making theyr circles backward, to the left hand, with strange phantastique motions of theyr heads and bodyes." These passages may be compared with scenes in Shakespear's "Macbeth," and Middleton's "Witch."

One plainly sees in *News from Scotland* above quoted the foundation stones of the "Royal Treatise on Dæmonology;" and it is said "these confessions made the King in a wonderful admiration," and he sent for one Geillis Duncane, who played a reel or dance before the witches, "who upon a small trump, called a Jew's Trump, did play the said dance before the King's Majesty: who, in respect to the strangeness of these matters, took great delight to be present at all their examinations." Who is there so incurious that would not wish to have seen the monarch of Great Britain entertaining himself with a supposed witches' performance on the Jew's-harp!

Witch's Sabbath.—The Sabbath of the witches is supposed to be held on a Saturday, when the devil is by some said to appear in the shape of a goat, about whom several dances and magic ceremonies are performed. Before the assembly breaks up, the witches are all said to have the honour of saluting Satan's posteriors. See King James's remarks on this subject in his "Dæmonology." Satan is reported to have been so much out of humour at some of these meetings, that, for his diversion, he would beat the witches black and blue with the spits and brooms, the vehicles of their transportation, and play them divers other unlucky tricks. They afterwards proceed at these assemblies to the grossest impurities and immoralities, and it may be added, blasphemies, as the devil sometimes preaches to them a mock sermon.

They afterwards open graves for the purpose of taking out joints of the fingers and toes of dead bodies, with some of the

winding sheet, in order to prepare a powder for their magical purposes. Here also the devil distributes apples, dishes, spoons, or other trifles, to those witches who desire to torment any particular person to whom they must present them. Here also, for similar purposes, the devil baptizes waxen images.

The Sabbath of witches is a meeting to which the sisterhood, after having been anointed with certain magical ointments, provided by their infernal leader, are supposed to be carried through the air on brooms, coulstaves, spits, &c. At these meetings they have feasting, musick, and dancing, the devil himself condescending to play at them on the pipes or cittern.

Withersden, Co. Kent.—Hasted tells us that, "at Withersden is a well, which was once famous, being called St. Eustace's Well, taking its name from Eustachius, Abbot of Flai, who is mentioned by Matt. Paris, An. 1200, to have been a man of learning and sanctity, and to have come and preached at Wye, and to have blessed a fountain there, so that afterwards its waters were endowed by such miraculous power, that by it all diseases were cured." *Hist. of Kent*, folio ed. iii, 176.

Withold, St.—Supposed to be identical with St. Vitalis, of which name there were two saints, one who suffered martyrdom at Ravenna under Nero being probably the one here intended. See Nares, ed. 1859, in v.

Wives' Feast Day.—A name for Candlemas in the North of England.

Wizard.—See Nares, 1859, in v. A wizard, as distinguished from a witch, was a person, who had supernatural power or insight, but not necessarily for the purpose of inflicting injury. He was rather a conjurer. It was a term even applied to political quackery, as in a tract printed in 1652, entitled *The Wizard Unvisited*. A singularly curious story is related by Melton in his *Astrologaster*, 1620, of Henry Cuffe of Merton College, Oxford, who was hanged at Tyburn for his complicity in the Earl of Essex's plot in 1601. A wizard produced a pack of cards, out of which Cuffe drew at random three; they were three knaves; and the man bad him put them on the table with their faces downward. Then he told him to take them up one by one. On the first he then perceived a portrait of himself in full armour, surrounded by men with bills and halberds. On the second was the judge, who presided at his trial; and on the third there was a view of Tyburn with the executioner. This happened, it is said, twenty years prior to the actual occurrence.

Melton enumerates, as wizards at this time flourishing in London, the cunning man on the Bankside, Mother Broughton in Chick-lane, young Master Olive in Turnbull Street, the shag-haired wizard in Pepper-Alley, the chirurgeon with the bag-pipe cheek, Doctor Forman at Lambeth, and a man in Moorfields.

Wolf, The.—Turner, in the *Huntynge of the Romyshe Vwolve* (circa 1554), sign. E 5, says: "The propertie of a wolfe is, that if a man se the wolfe after the wolfe se the man, that then a man shall not be dumme. But if the wolfe se the man, before the man se the wolfe, then is the man by the syght of the wolfe made dum, or at least so deafe, that he can scarcely speake." Randolph refers to the idea in the *Muses' Looking-Glass*, written before 1635.

Werenfels says: "When the superstitious person goes abroad, he is not so much afraid of the teeth, as the unexpected sight of a wolf, lest he should deprive him of his speech."

The following story is worth perpetuation as an evidence of the powerful instinct of this animal. It appears to harken back to the Elizabethan period:—

It was credibly informed me by a friend of mine long resident in Ireland, of one that, travelling in an evening betwixt two townes in that country, some three miles distant, was there several times set upon by a wolfe, from whose jaws he by his sword so oft delivered himselfe. Approaching neare the towne where he was bent, he encountered a friend of his travayling all unarmed towards the towne from whence he came, unto whom (advising him of his peril and assault, accounting himselfe secure so neare the towne) he lent his sword. Now, having parted and divided themselves some little distance, this olde wolfe sets upon his new guest, who finding him armed with the other's weapon, presently leaves him, making after the other with all speede he might: overtook him, before he came to the towne, assaulted and slew him." *Philosopher's Banquet*, 1614, p. 201. Comp. *Preservatives against Witches*.

Wolverhampton.—"Many of the older inhabitants of Wolverhampton can well remember, remarks Shaw, when the sacrist, resident prebendaries, and members of the choir, assembled at morning prayers on Monday and Tuesday in Rogation week, with the charity children, bearing long poles clothed with all kinds of flowers then in season, and which were afterwards carried through the streets of the town with much solemnity, the clergy, singing men and boys, dressed in their sacred vestments, closing the procession, and chanting in a grave and appropriate

melody, the Canticle, Benedicite, Omnia Opera, &c." "This ceremony, innocent at least, and not illaudable in itself, was of high antiquity, having probably its origin in the Roman offerings of the Primitiæ, from which (after being rendered conformable to our purer worship) it was adopted by the first Christians, and handed down, through a succession of ages, to modern times. The idea was, no doubt, that of returning thanks to God, by whose goodness the face of nature was renovated, and fresh means provided for the sustenance and comfort of his creatures. It was discontinued about 1765. The boundaries of the township and parish of Wolverhampton are in many points marked out by what are called gospel trees, from the custom of having the Gospel read under or near them by the clergyman attending the parochial perambulations. Those near the town were visited for the same purpose by the processions before mentioned, and are still preserved with the strictest care and attention."

Shaw, speaking of Wolverhampton and the processions there, says: "Another custom (now likewise discontinued) was the annual procession, on the 9th of July (the eve of the great fair), of men in antique armour, preceded by musicians playing the Fair-tune, and followed by the steward of the Deanery Manor, the peace-officers, and many of the principal inhabitants. Tradition says the ceremony originated at the time when Wolverhampton was a great emporium of wool, and resorted to by merchants of the staple from all parts of England. The necessity of an armed force to keep peace and order during the fair, (which is said to have lasted fourteen days, but the charter says only eight,) is not improbable. This custom of Walking the Fair (as it was called) with the armed procession, &c. was first omitted about the year 1789." *Staffordshire*, vol ii, part I, p. 163.

Wooden Horse, The.—An obsolete military punishment chiefly adopted in the case of soldiers not accustomed to riding. It is described (with an illustration) in the *Penny Magazine* for 1837, p. 338-9, from the account given by Grose, in his *Military Antiquities*, and there is a reference to a characteristic passage in Scott's *Old Mortality*.

Woodroff.—This is used for garlands on St. Barnabas's Day (June 11). Loudon, quoted in Worcester's Dict., says that woodroff is "supposed to be a corruption of the word wood-rowell, the whorls of leaves, according to Turner, (who seems to be followed by Gerarde), representing certain kinds of 'rowelles of

spores.' The common name (adds Loudon, *ibid.*) of plants of the genus *asperula*."

Woollen Manufacture.—The Act for Burying in Woollen in 1678 created a good deal of dissatisfaction, and was intended to encourage the trade in that material. Misson, speaking of funerals in England, says: "There is an Act of Parliament which ordains that the dead shall be buried in a woollen stuff, which is a kind of a thin bays, which they call flannel; nor is it lawful to use the least needleful of thread or silk. This shift is always white; but there are different sorts of it as to fineness, and consequently of different prices. To make these dresses is a particular trade, and there are many that sell nothing else." The shirt, for a man "has commonly a sleeve purged about the wrists, and the slit of the shirt, down the breast, done in the same manner. This should be at least half a foot longer than the body, that the feet of the deceased may be wrapped in it, as in a bag. Upon the head they put a cap, which they fasten with a very broad chin-cloth; with gloves on the hands, and a cravat round the neck, all of woollen. The women have a kind of head-dress with a fore-head cloth." He adds, "that the body may ly the softer, some put a lay of bran, about four inches thick, at the bottom of the coffin. The body is visited to see that it is buried in flannel, and that nothing about it is sowed with thread."

In the Churchwardens' Accounts of Minchinhampton, co. Gloucester, for 1678, occurs this item: "Paid for a booke to enter y^e burials in woollen, 2s." In 1730 Mrs. Oldfield the actress was nevertheless buried in Westminster Abbey in a Holland shift trimmed with lace and a Brussels lace headdress. Hazlitt's *Bibl. Coll.* iii, 271.

Woolward.—The abstinence from the use of linen next the person as a penance. See Halliwell in v.

Worm.—The name given by Shakespeare to the asp, by which Cleopatra destroyed herself; but the original sense was a *serpent* or the mythical dragon.

Wotton or Wootton, near Dorking.—Under the will of Mr. Glanville, one of the clerks of the Treasury, dated December 31, 1717, an annual payment of 40/- is made on the anniversary of his death to each of five poor boys, not exceeding 16 years of age, on the condition that with their hands on his grave-stone they shall repeat without book the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, that they shall read the 15th chapter of the First Epistle of St. Paul to the Corinthians, and shall write two verses of it in a legible hand. And £30 more was to be paid out yearly in

binding them as apprentices to some handicraft or husbandry, no one of them having more than £10 paid on his behalf. The boys were to be chosen out of the parish by the trustees, and if so many were not to be found there of the prescribed age, they might be taken from the parishes of Westcot, Abinger, Shere, Ashsted, Epsom, or Cheam. *England's Gazetteer*, 1751, v. Wotton. The custom was observed in 1904.

Wounds.—Comp. Nares, 1859, in v. **Wraith or Waff.**—Pennant, in describing the customs of the Highlanders, tells us that in certain places the death of people is supposed to be foretold by the cries and shrieks of benshi or the fairy's wife, uttered along the very path where the funeral is to pass, and what in Wales are called corpse candles are often imagined to appear and foretell mortality. In Carmarthen there is hardly any one that dies but some one or other sees his light or candle. There is a similar superstition among the vulgar in Northumberland. They call it seeing the waff or ghost of the person whose death it foretells.

Pinkerton, who wrote about the same time, says: "Tales of ghosts, brownies, fairies, witches, are the frequent entertainment of a winter's evening among the native peasantry of Kirendbright-shire. It is common among them to fancy that they see the wraiths of persons dying, which will be visible to one and not to others present with him. Sometimes the good and the bad angel of the person are seen contending in the shape of a white and a black dog. Only the ghosts of wicked persons are supposed to return to visit and disturb their old acquaintance. Within these last twenty years, it was hardly possible to meet with any person who had not seen many wraiths and ghosts in the course of his experience." *Heron's Journey*, 1792, ii, 227.

Jamieson seems to take a rather different view of the import of a wraith or waff: "The wraith of a living person," says he, "does not, as some have supposed, indicate that he shall die soon: although in all cases viewed as a premonition of the disembodied state. The season, in the natural day, at which the spectre makes its appearance, is understood as a certain presage of the time of the person's departure. If seen early in the morning, it forebodes that he shall live long, and even arrive at old age; if in the evening, it indicates that his death is at hand." *Etym. Dict.* in v.

Three hundred miners employed at the Glynccorwg Colliery, near Port Talbot, Glamorganshire, refused to go to work in July, 1902, owing to a story having been

circulated by some of their number that last week the figure of a woman (wraith) waving a lighted lamp was seen in the workings, and that screams were heard. The men, who are of a superstitious class, insisted that the mine was haunted.

There is a very remarkable type of this class of superstition, and one without any parallel in our English folklore, in the Breton legend of the Orphan of Lannion, where a girl, who had been murdered, reappeared every night in the form of a light flickering round the cross, near which the tragedy had occurred, and at the very hour, until the time arrived, when she, had she been spared, would have died in the ordinary way, and the vision then gradually attained a larger and more distinctly human shape, and was finally seen to ascend to heaven in the arms of an apparition in a luminous robe with wide stretched wings. Michel and Fournier, *Hotelleries*, 1859, p. 345.

Wrapped in his Mother's Smock.—I am of opinion that the vulgar saying, "Oh you are a lucky man; you were wrapped up in a part of your mother's smock," originated in the superstition about the caul, q.v. In the "Athenian Oracle," speaking of this, the authors say: "We believe no such correspondences betwixt the actions of human life and that shirt."

Wrath or Wroth Silver.—Money paid on Martinmas morning (Nov. 11) by the parishes within the manor of Knightlow, Warwickshire, to the agent of the lord, the Duke of Buccleuch. See Hazlitt's *Additions to Blount in Antiquary*, Sept. 1885, for a more particular account of the usage and ceremony, and a very interesting and scholarly contribution by Mr. Gomme to the same organ for January, 1894.

Wren.—"The wren is called a troglodyte, as it is supposed, from the mode in which it constructs its nest, that is to say in the form of a cavern, with one very small and narrow aperture through which the birds gain an entrance; but it does not appear that the wren's nest is narrower or more cavern-like than that of other small birds. It builds of various materials, and in various places." Yarrell's *British Birds*, 1843, ii, 166.

The following remarks occur in a paper read several years ago before the British Archæological Association: "The Greeks called both the wren and some kind of crested serpent (the cobra de capello?) *Βασιλίσκος* (little king); while the Spaniards term the former *reyzuelo*, and the latter *reyecillo*, both diminutives of *rey* (king). The Latin *regulus* (the same) seems till recent times to have included

all kinds of wrens; and the following names from other tongues seem as generally applied; Italian *reatino* (little king), Swedish *kungs-fogel* (king's fowl); Danish, *fugle-konge* (fowl king). Moreover, some of the kingly names given to the wren apply better to the troglodyte or common wren, than to the regulus or golden-crest; such are the German *zaun-könig* (hedge-king), the Italian *re di siepe, di macchia* (king of the hedge, bush), the former being notoriously fond of sticking to his hedge, while the latter often sings on the top of a tree; the Dutch *winter-koninkje* (little winter-king) is applicable to both equally, if derived, as seems likely, from their singing in the winter.

Another Danish name for the common wren, *elle-konge* (the alder-king), (German, *erlkönig*), and that for the wag-tail (*motacilla alba*, a kindred bird), *elle-kongens datter* (the alder-king's daughter), gives another glimpse of mythological allusion. The Swedes, I may add, also call the willow-wren (*motacilla trochilus*) *sparf-kung*; the Danse *spurre-konge* (sparrow-king). . . .

An early French writer on ornithology observes (on the authority of Aristotle), that, though of such diminutive bulk, it harasses the eagle, who holds sway over all other birds. Belon, *De la Nature des Oyseaux*, 1555, p. 342. Pliny notices that in Egypt the wren was supposed to perform the offices of toothpick for the crocodile. *Nat. Hist.* viii, 25.

Vallancey speaking of this, the augur's favourite bird, says that "The Druids represented him as the king of all birds. The superstitious respect shown to this bird gave offence to our first Christian missionaries, and by their commands he is still hunted and killed by the peasants on Christmas Day, and on the following (St. Stephen's Day) he is carried about hung by the leg, in the centre of two hoops crossing each other at right angles, and a procession made in every village, of men, women and children, singing an Irish catch, importing him to be king of all birds. Hence the name of this bird in all the European languages, Greek, *τροχιλος, βασιλευς*; Latin, *regulus*; French, *roytelet, berichot* (or *berchot*); Welsh, *bren, king*; Teutonic, *koning vogel, king bird*; Dutch, *konije, little king*." *Collect.* xiii, 97.

Brand himself notes: "Mr. Gregory informed me, May 23, 1805, that in Ireland they still go out on St. Stephen's Day to hunt the wren." The same occurs in the Isle of Man, and in Surrey, and elsewhere. But the old religious cult is forgotten. Comp. *Manx* and *Robin Red-breast* *suprà*.

It is singular enough that in France

in the early part of the present century the same practice was observed. "While I was at Le Ciotat, near Marseilles," writes Sonnini, "the particulars of a singular ceremony were related to me, which takes place every year at the beginning of Nivose (the latter end of December). A numerous body of men, armed with swords and pistols, set off in search of a very small bird which the ancients call troglodytes, (*Motacella Troglodytes*, L. Syst. Nat. edit. 13, Anglicè the common wren,) a denomination retained by Guenau de Montbeillard, in his 'Natural History of Birds.' When they have found it, a thing not difficult, because they always take care to have one ready, it is suspended on the middle of a pole, which two men carry on their shoulders, as if it were a heavy burthen. This whimsical procession parades round the town; the bird is weighed in a great pair of scales, and the company then sits down to table and makes merry." *Travels*, 1800, pp. 11-12.

The name which the French confer on the wren, *Bœuf de Dieu*, is in all likelihood, a purely whimsical denomination, for which it would be fruitless to seek or suggest a serious origin. In Egypt they term it, even more strangely and unaccountably, the polecat, or the father of the woodcock, the latter title originating, it is said, in the resemblance between the plumage of the two birds.

Wrestling.—This is not the proper place for entering into the nice distinctions between the various schools of wrestling in Cornwall, Cumberland, Nottinghamshire, &c. It is well known that the differences in practice are considerable. In 1303, Robert of Brunne notices the practice of giving a sword or ring as a prize for wrestling, but says it must not be done on a holyday:

"3yf þou euer fettyft fwerde eyper ryng
For to gadyr a wraßlyng,
Þe holyday þou holdeft noghte
Whan fwyche bobance for þe ys wroghte.
Cuntek pere comþp, or owper bobance;
And fum men slayn, or loft purghe chauce."
Handlyng Synne, l. 990-5.

He afterward warns men against getting up wrestlings in order to gain praise for it (l. 3690-2), and also (l. 8999) says that "karolles, wrestlynges, or somour games," are not to be held in the church or churchyard.

Myrc, too, warns his hearers against "schotnge, wrastelynge, and open play, and goynge to be ale on holydaye" ("Instructions for Parish Priests," p. 31, l. 99718; Early Engl. Text Soc. 1868.)

Chaucer says of the miller, in the Prologue to the Canterbury Tales, "At

wrastlynge he wolde bere away the ram,"—a change of prize from the sword and ring noticed above.

In the Robin Hood story (Hazlitt's *Tales and Legends*, 1892, p. 310), the Knight of Utersdale, Sir Richard at-Lee, pleads to Robin as an excuse for not having kept his day in returning a loan made to him by the outlaw, that he had been detained at a wrestling at Wentbridge, where there was an attempt to deprive a yeoman of the prize won by him. These were, no doubt, periodical institutions, especially in the North of England. The prize in this instance was a pair of gloves, a gold ring, and a pipe of wine, and we may not be wrong in assigning the incident to the vicinity of the period, when the *Little Gest* was written—about 1480—rather than to the Robin Hood epoch itself.

In the "Tale of the Basyn," it is said of the parson:

"He harpys and gytryns and syngs well ther-too,

He wrestles and lepis, and casts the ston also—"

In the "Governor," 1531, Sir T. Elyot observes: "Wrastlyng is a verye good exercise in the beginning of youth, so that it bee with one that is equall in strength or some what ynder, and that the place be soft, that in falling their bodies be not brused. There be diuers manners of wastlyngs: but the best, as wel for health of body, as for exercise of strength, is, when laying mutually their hands one ouer an others neck, with the other hande they holde fast each other by the arm, and clasping their legs together, they inforce themselves with strength and agilytie, to throw downe each other, which is also praised by Galen."

Again, in the "Maner of the tryumphe at Caleys and Bullen (1532)" it is said: "And that day there was a great wastrellynge bytwene englyshmen & frensshmen before bothe y^e kynges/ the frensshe kyng had none but preestes that wasteled/ whiche were bygge men & stronge/ they were bretherne/ but they had moost falles." Browne, in the fifth song of "Britannia's Pastorals," 1614, writes:

"As when the gallant youth which liue vpon

The western downes of louely Albion;
Meeting, some festiuall to solemnize,
Choose out two, skil'd in wastling exercise,

Who strongly, at the wrist or collar cling,

Whilst arme in arme the people make a ring."

On St. Bartholomew's Day, during the fair, wrestling-matches appear to have

been held at Clerkenwell. Machyn the diarist notes the attendance of the Lord Mayor and other civic dignitaries at the match held on the 24th August, 1559. It seems that it was also customary to have shooting-matches at or about the same season in Finsbury-fields.

Heywood, in his "Apology for Actors," 1612, quotes Stowe for the fact that a play on the Creation was performed anciently by the skimmers at Clerkenwell, "in place whereof, in these latter daies," observes Heywood, "the wastling and such other pastimes haue bene kept, and is still held about Bartholmew-tide." In "Totenham Court," 1638, by T. Nabbes, there is this passage: "*Stitchwell*. I have a Cornish-lad that wrastles well, and hath brought home rabbits every Bartholmew-tide these five yeares."

The minister of Monquhitter reported in 1799: "People who are not regularly and profitably employed, rejoice in a holiday as the means of throwing off that languor which oppresses the mind, and of exerting their active powers. So it was with our fathers. They frequently met to exert their strength in wrestling, in casting the hammer, and in throwing the stone, their agility at foot-ball, and their dexterity at coits and penny-stone." *Stat. Acc.* xxi, 145.

Misson says "Wrestling is one of the diversions of the English, especially in the Northern Counties." *Travels*, p. 306, and comp. Sir T. Parkins, *Inn Play*, 1727.

Wretch or Wrath Cock.—Comp. Nares, 1859, in v.

Yatton, Co. Somerset.—Collinson, speaking of Yatton, Somersetshire, says, that "John Lane of this parish, gent. left half an acre of ground, called the Groves, to the poor for ever, reserving a quantity of the grass for strewing the church on Whitsunday."

Yawning for a Cheshire Cheese.—This was, as the "Spectator" for September 25, 1711, tells us, a Christmas amusement in his time.

Year's Mind.—See *Month's Mind*. "I shulde speake nothing," says Veron, "in the mean season, of the costly feastes and bankettes that are commonly made unto the priestes (which come to suche doinges from all partes, as ravens do to a deade carcase,) in their burynges, moneths myndes and yeares myndes." *Hunting of Purgatory*, 1561, fol. 36. A few pages farther on he adds: "The aun-cient fathers, being veri desirous to move their audience unto charitye and almose dedes, did exhorte them to refresh the poore and give almoses in the funeralles, & yeares myndes of their frends & kynnesfolk, in stedde of

the bankettes that the paynymes & heathen were wont to make at suche doinges, and in stedde of the meates that they did bring to their sepulchres and graves." *Hunting of Purgatory*, 1561, fol. 106.

Yeoman-Fewterer.—The Keeper of the Dogs, an officer under the Huntsman, whose duty was to uncouple or tie up the animals, according to circumstances, to feed them, and to attend to them generally. Sometimes the term was simply *fewterer*.

Yew.—The yew is now become the funeral tree; and the same honours are paid to it by the poets of the present age, as the Cypress enjoyed from the bards of antiquity. Upon looking into Wotton's "*Leges Wallicæ*," 1730. p. 262, I find the following: "Taxus Sancti libram valet;" with the subsequent note. "Sancti. Sancto nempe alicui dicata, Dubritio v. gr. vel Teliao, quales apud Wallos in Cemeteriis etiamnum frequentes visuntur." See Ducange, *Glos. v. Arbores Sacre*.

The planting of yews in churchyards seems to derive its origin from ancient funeral rites: in which, Sir Thomas Browne conjectures, from its perpetual verdure, it was used as an emblem of the resurrection. A gentleman assured Brand that he remembered to have read in a Book of Churchwardens' Accounts in the possession of Mr. Littleton, of Bridgnorth, Salop, an account of a yew tree being ordered to be planted in the churchyard for reverence' sake.

The yew is called by Shakespear, in his "Richard the Second," 1597, the double fatal yew, because the leaves of the yew are poison, and the wood is employed for instruments of death. In Poole's "*English Parnassus*," 1657, the yew has the epithets of "warlick, dismal, fatal, mortal, venomous, unhappy, verdant, deadly, dreadful," annexed to it: these are all from old English poets. Chaucer, in his "*Assemble of Foules*," calls it "the shooter ewe." The yew tree is thus mentioned in "*Loves Festivall at Lusts Funerall*," at the end of Brathwaite's "*Boulster Lecture*," 1640:

"The screech oule frights us not, nor th'
towing-bell

Summons our vading-startling ghosts to
hell.

Tombs, forlorne charnels, unfrequented
caves,

The fatall ewe, sad sociate to graves,
Present no figures to our dying eyes
'Cause vertue was our goale, her praise
our prize."

In Gayton's "*Art of Longevity*," 1659, p. 58, is the following passage alluding to

St. Paul's Churchyard having been turned into a herb market:

"The ewe, sad box, and cypress (solemn trees)

Once church-yard guests (till burial rites
did cease)

Give place to sallads," &c.

Daines Barrington observes: "that trees in a church yard were often planted to skreen the church from the wind; that, low as churches were built at this time, the thick foliage of the yew answered this purpose better than any other tree. I have been informed, accordingly, that the yew trees in the church yard of Gwyffyn, near Conway, having been lately felled, the roof of the church hath suffered excessively."

A writer in the *Gentleman's Magazine*, for February, 1780, J. O. dislikes all the reasons assigned for planting yew trees in churchyards, except their gloomy aspect and their noxious quality. The first intended to add solemnity to the consecrated ground, the other to preserve it from the ravages of cattle. To countenance his first reason, he quotes Dryden, who calls the yew the mourner yew, and Virgil, who calls it the baneful yew; and to make it still more fitting for the place, adds the magic use which Shakespear makes of it in *Macbeth*:

"Liver of blaspheming Jew,

Gall of goats, and slips of yew
Sliver'd in the moon's eclipse."

He adds, "the great dramatist's opinion of its noxious properties is evident from Hecate's answer to the aerial spirit:

"With new fall'n dew,
From church yard yew,
I will but 'noint,
And then I'll mount." &c.

One may ask those who favour the opinion that yews were planted in churchyards for making bows, and as being there fenced from the cattle, are not all plantation grounds fenced from cattle? and whence is it that there are usually but one yew tree, or two at the most, in each churchyard?

Coles gives an account of "the leaves of yew trees poisoning a clergyman's cows that eat them, who seeing some boyes breaking boughs from the yew tree in the churchyard, thought himselfe much injured. To prevent the like trespasses, he sent one presently to cut downe the tree and to bring it into his back yard." Two of the cows feeding upon the leaves, died in a few hours afterwards, and Coles remarks that the clergyman had a just reward.

In the "*Gentleman's Magazine*" for Dec., 1779, A. B. mentions the two reasons already assigned for the planting of yew

so few remained to the present day, did we not recollect that the old English Yeomanry were supplied from this tree with those excellent bows, which rendered them the best and most dreaded archers in Europe. This constant and universal demand for yew produced in time such a scarcity, that recourse was had to foreign countries for a supply: and the importation of them was enjoined by express acts of parliament passed for that purpose. *Remarks on S. W. Parts of Hampshire*, 1793, i, 95. Comp. also Stat. 13 Edw. I. c. 6. Edw. iv. c. 2; Rich. III. c. 2; and Henry VIII. c. 3.

Collinson, speaking of two very large yew trees in the churchyard of Ashill, observes in a note, that "our forefathers were particularly careful in preserving this funeral tree, whose branches it was usual for mourners to carry in solemn procession to the grave, and afterwards" (as has been already noticed) "to deposit therein under the bodies of their departed friends." *Somersetshire*, Hundr. of Abdick and Bulston, 13.

In a printed account of the parish of Burton (Preston Patrick) Westmoreland, we read: "Mr. Machel takes notice of a yew tree in the chapel yard, which he says was very old and decayed (1692); which shews, he observes, the antiquity of the chapel. The yew tree is there yet, which shews also the longevity of that species of wood. These yew trees in church and chapel yards seem to have been intended originally for the use of archery. But this only a matter of conjecture: Antiquity having not furnished any account (so far as we have been able to find) of the design of this kind of plantation." Nicholson and Burn, i, 242.

"Here," says Macpherson, in his Ossianic poems, which of course merely illustrate the old Scottish usage, speaking of two departed lovers, "rests their dust, Cuthullin! These lonely yews sprang from their tomb, and shade them from the storm!"

The parishioners of Fortingal, county Perth, reckoned among their curiosities in the 18th century a yew tree in the churchyard fifty-two feet in circumference, and the minister of Dunscore, co. Dumfries, reported in 1792, that in one corner of the churchyard there "grew a large yew tree, which was consumed in the heart. Three men have stood in it at once; but it was overturned by the wind this season."

It appears that in Lord Hopetoun's garden at Ormistoun Hall, there was a remarkable yew tree. About the twentieth part of an English acre was covered by it. The minister of the parish of

Ormistoun thus described it in 1792: "the diameter of the ground overspread by its branches is fifty-three feet. Its trunk eleven feet in circumference. From the best information it cannot be under two hundred years old. It seems rather more probable to be between three hundred and four hundred years old." Again: "Two yew trees at Ballikinnrain, Killearn, co. Stirling, at a distance like one tree, cover an area of eighteen yards diameter." And lastly: "There is a yew tree in the garden of Broich, Kippen, co. Perth and Stirling. The circumference of the circle overspread by the lower branches is a hundred and forty feet. It is supposed to be two hundred or three hundred years old." This was of course in the 18th century. *Stat. Acc.* ii, 453; iii, 144; iv, 172, xvi, iii; xxiii, 128.

Ymgambio.—See *Gwindy*.

Youling.—i. q. *Yuling*. Said to be an old Kentish custom in Rogation week. *Uling*, *Yuling*, *Youling*, *Yawling*, and *Howling*, appear to be mere variants. Comp. *Apple-Howling* *suprà*.

Yule.—Bosworth (*Compend. A-S. and Engl. Diet.* 1876, v. *Geöl*) makes the root *Gál*, merry, and defines Yule as the merry feast, and leads us to understand that our Anglo-Saxon forefathers had their Yule, their *ere* or *before* Yule, and their after Yule, corresponding to the later Christmas and New Year's holidays. Comp. *Whitsuntide* *suprà* and Hazlitt's Blount, 1874, p. 89. The A-S. *Geöl* appears to be cognate to the Sanscrit *Ywala*, the Sun.

Hearne, in his *Diary*, December 21, 1710, mentions the supposition that Yule may be derived from *Ioulos*, the name of the month in which our Christmas occurs with certain nations. In the earlier Scottish nomenclature it was treated as equivalent to the Latin *Julius*. An article on this subject, too long to transcribe, and scarcely capable of condensation, is in Mr. Atkinson's "Cleveland Glossary," 1868, p. 588.

"One of the principal feasts," it is said in the *Gentleman's Magazine* for 1784, "among the Northern nations was the *Juul*, afterwards called *Yule*, about the shortest day, which as Mr. Mallet observes, bore a great resemblance to the Roman *Saturnalia*, which primarily were limited to a single day. The writer just cited, following Bryant, identified Saturn with Noah. Comp. Keightley's *Mythology*, 1854, p. 466.

John Herolt, a Dominican, in a sermon on the Nativity, condemning those who made a bad use of this festival, mentions persons who spend the whole night in revelry, who practise divinations by salt and other (as he considered them) profane occupations:—

"Qui istam noctem in ludo consumpsunt. Item qui cumulos salis ponunt, et per hoc futura prognosticant. Item qui calceos per caput jactant; similiter qui arbores cingunt. Et significantur qui cum micis et fragmentis, qui tolluntur de mensa in vigilia natalis Christi sua sortilegia exercent."

Leland has the following:

"Yule att York, out of a cowcher belonging to the Cytty, per Carolum Fairfax, ar.

"The Sheriffs of York by the custome of the cytty, do use to ride betwixt Michalemas and Mydwynter, that is Youle, and for to make a proclamation throughout the city, in forme following: 'O yes! We command of our liege lords behalfe the King of England (that God save and keepe), that the peace of the King be well kepted and maynteyned within the city and suburbs, by night and by day, &c. Also, that no common woman walke in the streets without a gray hood on her head, and a white wand in her hand, &c. Also the Sheriffes of the city on St. Thomas Day the Apostle, before Youle, att tenne of the bell, shall come to All-hallow kirke on the pavement, and ther they shall heare a masse of St. Thomas in the high wheare (quire), and offer att the masse; and when the masse is done, they shall make a proclamation att the pillory of the Youle-Girth (in the forme that followes) by ther serjant: We commaund that the peace of our Lord the King be well kepted and mayntayned by night and by day, &c. (prout solebat in proclamatione predicta vice-comitum in eorum equitatione.) Also that no manner of man make no congregations nor assemblies (prout continetur in equitatione vice-comitum). Also that all manner of whores and thieves, dice players, carders, and all other unthrifty folke, be welcome to the towne, whether they come late or early, att the reverence of the high feast of Youle, till the twelve days be passed.' The proclamation made in forme aforesaid, the fower serjeants shall goe or ride (whether they will); and one of them shall have a horne of brasse, of the toll-bouth and the other three serjeants shall every one of them have a horne, and so go forth to the fower barres of the city, and blow the Youle-Girth. And the Sheriffes for that day use to go together, they and their wives, and ther officers, att the reverence of the high feast of Yole, on ther proper costs," &c. *Itinerary*, ed. 1770, iv., 182.

Blount tells us, that in Yorkshire and our other northern parts they had an old custom: After sermon or service on Christmas Day, the people would, even in the churches, cry Ule, Ule, as a token of

joining: and the common sort ran about the streets, singing

Ule, Ule, Ule, Ule,
Three puddings in a pule,
Crack nuts, and cry Ule.

Grose, in his "Provincial Glossary," tells us, that in "Farm-houses in the North, the servants lay by a large knotty block for their Christmas fire, and during the time it lasts they are entitled by custom to ale at their meals. In Gloucestershire, in the Cotswolds, they formerly had at Whitsuntide a festival called indifferently an *Ale* and a *Yule*; but it is to be suspected that the former name is the correct one. Comp. *Whitsuntide* *suprà*.

I find the following curious passage in the "Scotch Presbyterian Eloquence Displayed," p. 98: "One preaching against the observation of Christmas, said in a Scotch jingle, 'Ye will say, sirs, good old Youl day: I tell you, good old Fool day. You will say it is a brave holiday; I tell you it is a brave belly-day.'" Swift, in his "Tale of a Tub," might have given this as an instance of Jack's tearing off the lace, and making a plain coat. There is a proverb:

"It is good to cry Ule at other men's costs."

The Scottish proverb, "A Yule feast may be quit at Pasche" is as much as to say, remarks Mr. Hislop ("Proverbs of Scotland," 1862, p. 30), "Some undertakings can conveniently be done at any time."

Wormius notices that even in his time the Icelanders dated the beginning of their year from Yule, in consequence of an ancient custom which the laws of their country obliged them to retain. They even reckoned a person's age by the Yules he had seen. Comp. *Christmas and Gule of August*, and see Lucas, *Studies in Nidderdale*, 42, *et seqq.*

Yule Dough.—The Yule-Dough, or Dow, was a kind of Baby, or little image of paste, which our bakers used formerly to bake at *tl* is season, and present to their customers, in the same manner as the Chandlers gave Christmas candles.

They are called Yule cakes in the county of Durham. I find in the Roman Calendar that at Rome, on the vigil of the Nativity, sweet meats were presented to the Fathers in the Vatican, and that all kinds of little images (no doubt of paste) were to be found at the confectioners' shops. There is the greatest probability that we have had hence both our Yule-doughs, plum-porridge, and mince-pies, the latter of which are still in common use at this season. The Yule-dough has perhaps been intended for an image of the child Jesus, with the Virgin Mary. It is now, If I mistake not, pretty generally

laid aside, or at most retained only by children.

Yule Gifts or Julklaps.—Were so called from those who received them striking against the doors of the donors.

Yule Log or Clog.—Clog is properly a piece of wood, fastened about the legs of beasts, to keep them from running astray. In a secondary or figurative sense, it signifies a load, let, or hindrance. Thus also a truant-clog. Bailey supposes clog to come from log (which he derives from the Saxon *logian* to lie, because of its weight, it lies, as it were, immoveable), the trunk of a tree, or stump of wood for fuel. Block has the same signification.

In the Supplement to the "Gentleman's Magazine" for 1790, the subsequent note upon the Yule-log occurs: "On the Yule-log see the 'Cyclops' of Euripides, Act i. sc. v. 10. 'Archæologia,' vol. vii. p. 360." Beckwith in the same miscellany for February, 1784, says: "That this rejoicing on Christmas Eve had its rise from the Julul, and was exchanged for it, is evident from a custom practised in the Northern Counties, of putting a large clog of wood on the fire this evening, which is still called the Yule-clog."

Christmas, says Blount, was called the Feast of Lights in the Western or Latin Church, because they used many lights or candles at the feast; or rather, because Christ, the light of all lights, that true light, came into the world. Hence the Christmas candle, and what was, perhaps, only a succedaneum, the Yule-block or clog, before candles were in general use. Thus a large coal is often set apart at present in the North for the same purpose, *i.e.* to make a great light on Yule or Christmas Eve. Lights, indeed, seem to have been used upon all festive occasions. Thus our illuminations, fireworks, &c. on the news of victories.

In the ancient times to which we would trace up the origin of these almost obsolete customs, blocks, logs, or clogs of dried wood might be easily procured and provided against this festive season. At that time of day it must have been in the power but of few to command candles or torches for making their annual illumination. However this may be, I am pretty confident that the Yule-block will be found, in its first use, to have been only a counterpart of the Midsummer fires, made within doors because of the cold weather at this winter solstice, as those in the hot season, at the summer one, are kindled in the open air.

Brand adds: "After a diligent and close study of Gebelin, the French Bryant, on this subject, one cannot fail, I think, of adopting this hypothesis, which is con-

firmed by great probability, and many cogent, if not infallible proofs."

The size of these logs of wood, which were, in fact, great trees, may be collected hence: "that, in the time of the civil wars of the last century, Captain Hosier (I suppose of the Berwick family) burnt the house of Mr. Barker, of Haghmond Abbey, near Shrewsbury, by setting fire to the Yule-log." In his "Hesperides," 1648, Herrick tells us how the Yule-log of the new Christmas was wont to be lighted "with last year's brand."

Formerly, at Tibenham, in Norfolk, and doubtless elsewhere in the East of England, a piece of the Yule-log was reserved to light the log the following year. It was also customary, so long as the log continued to burn, to allow the farm servants to partake in common with their employers of the best cyder, which was tapped for the occasion, having lain a year or more in the wood to mature. *Current Notes* for August, 1856.

In Warmstrey's "Vindication of the Solemnity of the Nativity of Christ," 1648, is the following passage: "The blazes are foolish and vaine," (he means here, evidently, the Yule-clogs or logs,) "and not countenanced by the church."

"Now blocks to cleave

This time requires,
'Gainst Christmas for
To make good fires."

Poor Robin for 1677.

A clergyman of Devonshire informed Mr. Brand that the custom of burning the Christmas-block still continued in that county. This was in the 18th century, and I believe that the usage is still retained. *Comp. Kitchen Fire.* The habit of keeping the fire alight throughout the year may have had a superstitious origin. There is a Scottish proverb, "He's as bare as the birk at Yule E'en," which perhaps, alludes to this custom, the birk meaning a block of the birch-tree, stripped of its bark and dried against Yule Even. It is spoken of one who is exceedingly poor.

Thiers states, that it was the practice in France to light the log on Christmas Eve, and to burn it for a certain time every day till Twelfth Night. He ascribes singular virtues to this log which in France used, he seems to say, to be carefully preserved in the house under a bed, or in some other secure place, as a protection against thunder and fire during the rest of the year. It was also regarded as beneficial, when properly administered, in the cure of diseases in animals; it was dipped in the water-trough used for cows in calf, to expedite delivery, and its ashes, scattered over the land, kept the corn clear of blight. *Traité des Superstitions*, 1679, i. 323.

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